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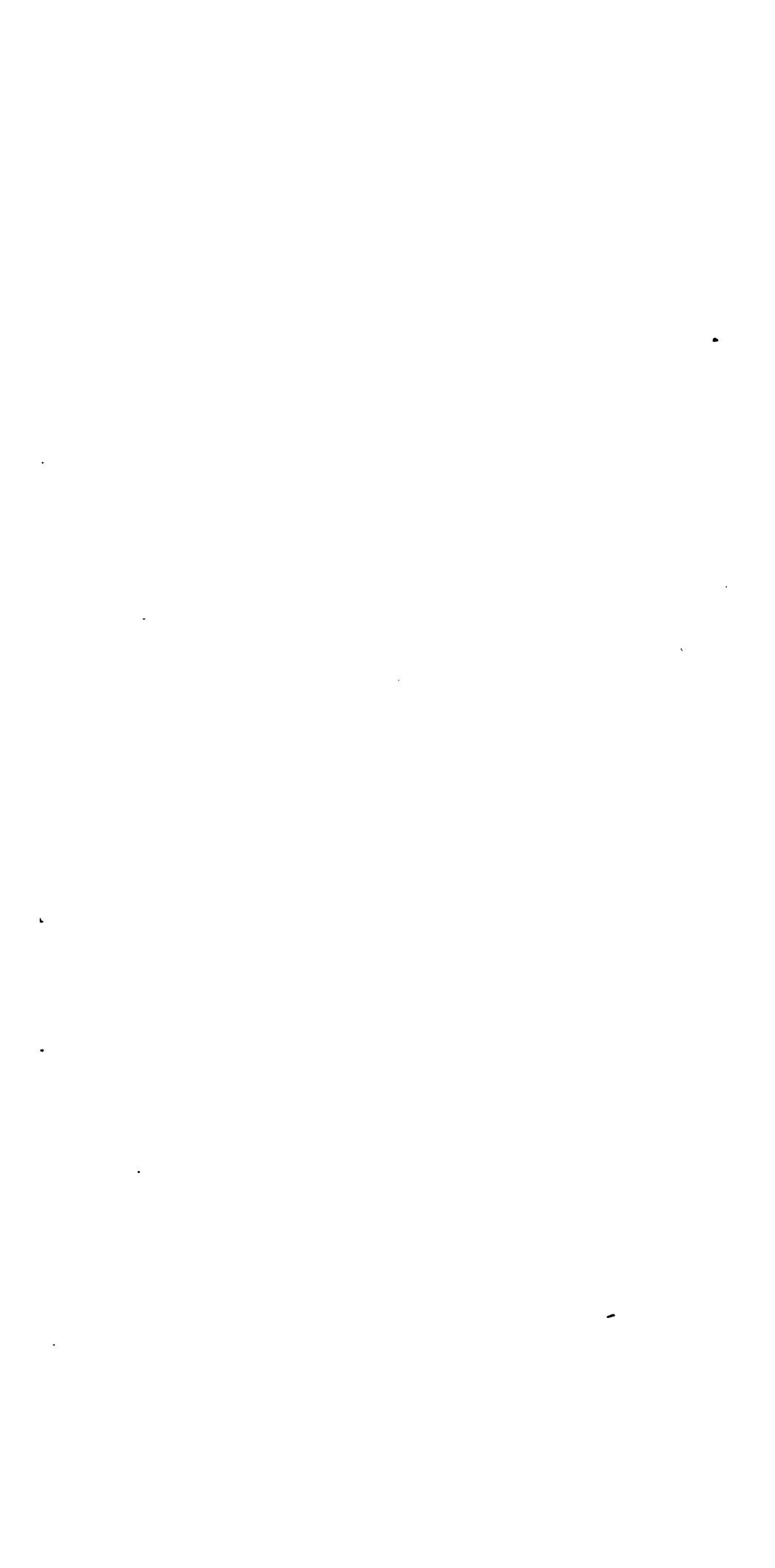






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The Minor Poems of the Vernon MS.

PART I.

THE TEXT EDITED

BY

CARL HORSTMANN.

(SIDE-NOTES BY F. J. FURNIVALL.)

[Part II, edited by Dr. J. Kail, is at Press.]

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I. *La estorie del Euangelie.*¹

fol. CIII. b.

(A FRAGMENT.)

(Title :) I ceste liure est escrit la estorie del Euangelie en engleis solum ceo ke ele est escrit en latin, et continue de la Anunciacion nostre seignour Ihesu crist. De la Natiuite benette. De sa Passioun. De sa Resurexioun. De sa Ascension e de sa Glorificacion. Et de soun Auenement a Jugement et de nostre presentement en cors en alme.

(Picture cut out.)

Sum-while ich was wiþ sunne i-bounde, And sunne me hath icast to grounde ; Bote, swete Ihesu, þi swete woundus Leesed me haþ of harde stoundus.	Jesus, Thy 4
Whon I to þe tornde my pouht, Pynes to þole ne greueþ me nouht ; þy Deþ me haueþ of serwe i-brouht And loue to þe in me haþ wrouht.	death has made me love Thee, 8
þe to loue is al my blisse, Me longeþ sore þi woundus to kisse. Swete Ihesu, my pouht þou wisse, On þe to penche þat I ne misse.	12
ffole pouhtes me were woned to tille, ffole tymes to don ille, In word, In dede, In wikked wille, Niht and Day, al me to spille :	16
Bote whon I me vndurstod þat þou for me scheddest þi blod, ffolye to leue me þhouhte good And to þe, Ihesu, I tornde my mood.	and leave folly. 20
Bote ȝit I me bi-gon to drede þat he þat eggeþ mon to quede Wiþ sunfol pouht me wolde lede To wikked wille or fool dede.	24

¹ Ed. before by me in *Engl. Stud.*, viii. 2.
VERNON MS.

2 I. *The Gospel Story. Heathen Gods. Beast-Wonders.*

I fix my thoughts on Thee.	þerfore my þouht on þe i feste ; ffor þer i wot to fynden reste— Of vche loue þou art þe beste, þou art þe loue þat euere wol leste. Nis no mon, Ihesu, bote in þe In whom bi-houeh us I-borwed be.	28
I would write of Thee,	þi loue to winne, i wolde fonde, 3if I me mihte wel vndurstonde, Sum þing of þe to write and rede, þer-þorwh of þe to winnen mede.	32
and tell Thy Gospel in English.	And heo þat scholden hit iheren, Of þe Gospel mowe sumwhat leren þat writen is þer-Inne of þe, On Englisch tonge þorwh swynk of me.	36
The Wise of old	Wyse men bi Olde dawes Bokes made of goode lawes, Hou me scholde hem wiþ rihte leden And wys to ben in alle heor deden ;	40
made Gods of stone,	And þei no-þing ne wusten of þe, But goddus heo maden of ston and tre, And þing þat ne mihte seo ne here ffor God heo honourede and heolde dere :	44
and of the Sun and Moon.	Sonne and Mone, Day and Niht, Sterre and al þat 3iueþ lyht, þat Goddus weren alle þei wenden, And God of heuene no-þing ne kenden.	48
Clerks wrote wonders	Of grete Clerkes also we fynde þat Bokes made of Beestes kynde, Of ffoul, of Ston, of Gras, of Treo, And al for Mon þeron to seo, Solace to haue and techinge, And hem to holde from fool lykyng—	52
of Bennis,	ffor whose hereþ of Beestes kynde Mony wondrus he may þer fynde, ffeole þinges seon and here Wher-þorwh he may him-self lere Hys lyf to lede wiþ more wynne, Good to do and hatyze synne.	56
and that the Hart, Adler, and Eagle	A wys mon seiþ þat bestes weren, Hert and Eddre, þeos þreo, and Ern,	60
		64

4 I. *The Gospel Story. Gabriel's Annunciation to Mary.*

sent Gabriel To hire he sende a swete fere,
 þat him was swiþe leof and dere :
 Gabriel, wiþ swete chere,
to greet Mary, And hire gon grete on þis manere : 108
 "Heil, ful of grace, God is wiþ þe,
 A-Mong wymmen I-blessed þou be !"
 þe Maide was dred on him to seo,
 And pouhte what þis mihte beo. 112

(Here picture : Mary and angel.)

and tell her Jesus should be born of her ; þEnne him spac þe Aungel fre :
 "Marie, nouht ne dred þou þe !
 A child schal beo boren of þe,
 Iesus schal his nome be. 116

He schal þe ffader of heuene qweme,
 In Daud sete sitte and deeme,
 þe folk of Israel he schal ȝeme
 And heore fon from hem fleme." 120

þenne onswerde þat swete Mayde
 To þe Aungel Gabriel and sayde :
 "Hou schal þis be ? nouȝwher I ne leide
 Mi pouht to luste of mon vpbreida." 124

the Holy Ghost should alight in her, þen þe Aungel hire herte dihte,
 And of þis gretynge hedde in-sihte :
 "þe holy gost (he seide) schal in þe alihte
 And in þe worche wiþ his mihte. 128

and her Child should be God's son, þe chyld þat of þe schal beo bore,
 Godus sone he schal beon i-core ;
 He schal þe folk, þat herbi-fore,
 To blisse bringe, þat heo hedden forlore. 132

And þat þou þe soþe lere,
 þi nece Elizabeþ, lo here,
 þat is in elde feole ȝere,
 Heo hæp chyld take of hire feere. 136

þe sixte Moneth now is anon
 þat heo hæp wiþ chylde igon—
 ffor to God of heuene, þat is on,
 Nis word of vnmichte non." 140

Mary Nolde Marie no lengore plede,
 þis wordes in hiro herte heo sede :

"Lo me her Godus Mayde,	assented,
Wip me do God as þou hast sayde!"	144
As sone as þis was in hire þouht,	
In hire was Monnes kuynde i-wrouht	conceivd,
And soþfast God was þerto i-brouht—	
Mon, þer-of ne dred þe nouht!	148
þe Aungel Marie God bi-kende	
And to him eode þat him sende.	
And sone aftur þat mayde wende	and went to
To Elizabeþ, hire kuynde frende.	Elizabeth,
Sone so þe Mayde Marie	152
Entrede þe hous of ʒakarie,	
Elizabeth In prophecie	
þe Maide custe and þus gon crie :	156
"A," heo seide, "how may þis be	
þat my lordus modur comeþ to me?	
As sone as ich herde þe steuene of þe,	
þe Child in my wombe makede gle.	160
¶ A-Mong wymmen I-blessed þou be,	
And blessed beo þe fruyt of þe!" ¹	Here should follow v. 275 &c.
þer bilafte þat swete may	who blest
Wip Elizabeth wel moni a day—	her and her
Ne louede heo no foles play,	Fruit.
Bote louede God and þonked ay.	

(Picture : *Mary and Elizabeth.*)

þenne þer was a swete metyng,	
Swete cluppinge and swete cussyng!	168
A Mayde þat bar þe lord of alle þinge,	
A wyf þat bar seint Ion in holy weddinge!	
þis was seynt Ion for whom bi-fore	Elizabeth was
His ffader hedde his speche for-lore,	John the Bap-
And to þe tyme þat he was bore,	tist's Mother,
As þe Aungel seide bi-fore.	172
¶ ʒakarie was his ffadre name;	
Gret mon he was and of good fame.	and Zacia-
Tyme com of þe seruyse,	rias was his
þat he don scholde in heore wyse :	Father.
In þe temple he saiþ vp rise	176
Bifore him a mon, and him gon agrise.	180

An Angel

HIt was an Aungel, Godes sonde,
 þat gon at þe Auter stonde,
 And ʒakarie he com to fonde,
 Don his seruyse bad him not wonde. 184

told Zacharias

“ ʒakarie,” he seide, “ ne dred þou nouht !
 Bifore God þi bone is wrouht ;
 þat þou hast him bi-souht,
 Schal in Elizabeth ben i-wrouht : 188

that he should have a child calld John,

A child þou schalt on hire winne,
 þat schal ben Ioye to al his kinne,
 I-blessed he beo hire wiþ-Inne ;
 Ion he schal hote, clansere of sinne. 192

(Picture : *Zacharias and Angel.*)

who should prepare God's way.

At his Burth-tyme me schal gamen & pleye :
 He schal greiþen godus weye,
 To þe folk he schal soþ seye
 And mis-bileue he schal doun leye.” 196

He doubted,

ʒakarie onswerde wiþ dreri chere :
 “ Hou may þis ben on eny manere ?
 Boþe we beþ olde, ich and my fere,
 And forþ igon in feole ʒere.” 200

and was struck dumb.

þe Aungel seide : “ þis schalt þou se.
 And for þat þou leuest not me,
 þou schalt beo Doumbe, ich sigge þe,
 fforte þat child ibore ba.” 204

þe Aungel bi-lafte no lengore þore,
 Ne ʒakarie ne spac no more,
 Bote out he eode, sikynge sore—
 þe folk hedde wondur wherfore hit wora. 208

Bote heo seiden alle by-dene
 þat he haþ sum wondur i-sene
 þat he so longe haþ i-bene
 In þe temple, as we wene. 212

But he tried,

ʒakarie þenne dude his dede,
 Nout for his fleschliche nede,
 But child to wynnen, ʒif he miht spede,
 And so of God to wynne meeda. 216

þat swete couple at þat metynge
 Of fleschliche lust hedde no lykyng,

- Bote holy wille and swete egginge
To Godus seruyse chylde forþ bringe. 220
- A child he won þorwh godus mihte,
þorwh Godus heste, and hedde insihte :
In Elizabeth þe holigost lihte
And þat child in hire dihte. 224
- Elizabeth ful glad was þo
þat heo gon wiþ chylde go !
A-wey heo let al hire wo
þat heo hedde fourti ȝer and mo.— 228
- Whon þat child scholde iboren be,
His frendes aboute of þe cuntre
Wiþ blisful chere, gamen and gle
Alle he comen þe child to se. 232
- ¶ Þenne seiden his frendes alle
Ȝakarie heo wolden him calle.
þat herde þe Modur, þer heo lay,
And onswerde and seide : “ nay,
“ Mi leue frendes, doþ a-way !
Ion he schal hote, ȝif I may.”
¶ Alle heo seiden þat þer nas non
In al heore kynde þat hihte Ion. 240
- To Ȝakarie þe word heo brouhte
And bad him sigge what he þouhte.
And he a table sone souhte
And þeron þe nome wrouhte. 244
- On þe tablet he wrot anon
þe childes nome, he wrot Ion—
“ God bi-fore he schal gon v. 247-8 should follow v. 196.
And to him torne mony on.” 248
- Wondur hedde þo al his kynde
Hou he mihte þis nome fynde.
Bote God his tonge let vnbynde ;
And he him louede wiþ al his Mynde. 252
- “ God,” he seide, “ i-blessed þou be,
þat of his folk wolde haue pite,
And his Merci hap i-sent to me,
þat þis child schulde i-bore be ! 256
- ¹ And þou, child, schalt ben clept prophete,
þou schalt grefe godus strete,

and begot a
childon his wife
Elizabeth,

over 40.

When the
Child was
born,236 Elizabeth
said he should
be calld John.and Zacha-
rias wrote
the same,and that the
child should¹ This stanza follows
v. 246 in the MS.

Godus folk þou schalt . . . gete
 And hem teche heor sunnes beta. 260
 þis speche to godus folk þou schalt preche,
 þou hem schalt þe soþe teche
 Hou heo schulle to heuene reche.”

preach to folk
 how to get to
 heaven.

.

(Picture: Birth of John.)

Mary stoyd
 with Eliza-
 beth
 Also as ich er seyde, þe Maide Marie 264
 Hire lyf ladde wip-oute folye
 Wip Elizabeth and hire cumpaygnye.

Wip hem þenne was heo þore
 þreo Moneþes, oþur more, 268
 Wip-uten sunne, wip-uten sore—
 Heo louede god, þat was hire lore.

(as Bede says) As seiþ þe holy mon saint Bede :
 ffrom hire nece nout heo ne eode 272
 Ar heo say fulliche in dede
 Elizabeth saint Ion fede.—

þenne heo þonked god, ful of blisse,
 þat he wolde seo hire mekenesse 276
 And hire a sone sende in swetnesse,
 To taken in hire monnes liknesse.

Then Mary
 said all men
 should call
 her blessed,
 “þerfore me schal al Monkynde
 Blisful telle in heore mynde, 280
 þat he wolde in me Mekenesse fynde,
 þat mihtful is to lame and blynde.

Of Merci he was leche
 ffrom kynde þat dredde his speche. 284
 Of þe proude of herte he dude wreche,
 And dude þe Meke an heiȝ to reche ;

for God had
 exalted the
 lowly.
 þe hungri in god he made stronge,
 And þe riche he lette al swonge. 288
 þe folk of Israel haȝ vndurfonge
 þe child þat heo abide longe ;
 ¶ Also him spac þe heuene kyng
 To Abraham and his ofspring.” 292

Whon Marie hedde i-seȝe þe dede
 Of þe child and al þe neode,

I. *The Gospel Story. Joseph's forbearance with Mary.* 9

þe Mayden hire bi-gon to spede And leue tok and hom heo eode.	296	
Whon heo com hom, Iosep to queme þat als his spouse hire hedde to ȝeme, In his herte he gon hire deme, Hou heo mihte wiþ childe seme.	300	Joseph wonderd how Mary was with child.
Whar-of hit were, noþing he nuste, So as he neuere hire Mouþ custe Mid wille of sunne, ne neuer luste Hire Maidenhod fulliche vpbreste.	304	
And for in him nas no falshede, In word ne in þouht ne in dede, In his herte nas no drede þauh heo hedde ilore hire Maydenhede.	308	
And for he neuere ne saiȝ wiþ eiȝe þat heo to fool dede gon hire beyȝe, Loth him was on hire to lyȝe, Of ¹ fleschliche dede hire be-wrye.	312	He had never seen her do silly.
ffor wel he wuste, nas þer no speche, þorwh þe lawe of spousbruche, Bote hire þe domesmon bi-teche, Sone of hire to take wreche.	316	
Aȝe þe lawe him lyked ille þat me scholde a Mayde spille. ffor-þi bi-fel hit in his wille þat Mayde lete and leuen hire stille.	320	He did not wish her kild.
<i>(Picture : An Angel appears to Joseph in his sleep.)</i>		
þO Ioseph in his herte wende Ho[u] þis scholde come to ende, A-slepe he fel, as god him kende, And to him his Aungel sende :	324	
"Ioseph," he seide, "no-þing ne drede, Marie as þi spouse þou lede ; þat child in hire þo[u] schalt fede :	328	An Angel told him that
Hit is þe holigostes dede. þe holigost hire haþ beo mylde And Marie haþ i-brouht wiþ chylde ; God in hire haþ i-do vertu :	332	the Holy Ghost had childed her.
His nome þou schalt clepe Ihesu."		Her son's name was to be Jesus.

Joseph left
Mary a maid.

Whon Ioseph herde þis typinge,
Marie he heold in clene weddyng
And wiþ þe Maide in good lykinge
Mayde bi-lafte to his endyng.— 336

Bi hem þat weore bi-fore

Ioseph wuste whon god scholde be bore

¶ þat tyme was mih¹ ¹ Last words cut out with the picture on the front page.

After Cesar's Augustus Cesar wa 340

In al þat lond nas

Oner al þat lond w

decree,

He criede his ban

To alle þat weren 344

þat vndur him no

þat were of eny opu

Whon Ioseph þus h

Joseph took
Mary to
Bethlehem

Wiþ him tok þe Ma 348

Out of Nazareth h

And to Bethlehem h

In Bethleem he tok his wonynge,

ffor Marie was neih childynge, 352

And for his kun and his ofspringe

Weoren of Daidþes hous, þe kynga.

In Bethlehem hous he tok,

to a poor
cottage.

Luytel and pore, as seiþ þe Bok, 356

In an old cote and al to-falle—

Nedden heo no bettere halle.

Seint Ierom a Mayde kende

In a writ þat he hire sende : 360

She earnd
her bread by
her needle.

þat [þat] Mayde won hire bred

Wiþ hire nelde and hire pred.

Whon þat child was forþ brouht,

Luytel heo hedde opur riht nouht 364

Jesus was
born in a
barn, on hay
and fern,

fforte leggen Inne þat Bern,

But a luyte hei opur vern ;

Heo wounden him wiþ þat heo mihten gæte,

and laid in
a manger,

And leyden him, þer bestes etc. 368

(Picture : *Birth of Jesus.*)

Heo leyden him in Bestes stalles,
I-loke bi-twene two olde walles—

I. *The Gospel Story. The Shepherds hear of Christ.* 11

þenne was fuld þe prophecie	
þat bi-fore seide Ysayze :	372 as Isaiab
þe Oxe and þe Asse hedde kennynge	
Of heore lord in heore stallynge.	
And Abacuc also haueþ i-seyd :	and Habba-
By-twene two bestes he scholde be leyd.—	376 kuk foretold.
So bi-fel þat ilke tyde	
þat in þe cuntre þerbisyde	
Herdes wakede in a Mede,	Herds were
Heore bestes and heore schep to fede.	380
Sone to hem an Angel wende	
And to hem brouhte a swete tyþinge—	
Heo bi-gonne to ben in doute	
Of liht þat was þer hem aboute.	384
þe Aungel seide : “ nouȝt ȝe ne drede !	told by an
Ich wole ow telle a blisful dede :	Angel of
A child is boren for oure nede,	Christ's birth
þat schal his folk of pyne lede.	388
And [þat] ich ou þe soþe bringe,	
þat ich ȝiue ow to tokenynge :	
In Bethlehem he liht, i-wounde	In Bethlesem
In cloþus, and in a Crubbe i-bounde.	392 in a crib.
¹ In a Crubbe he is leyd,	This stanza is corrupt.
As ich ow habbe er i-seid.	
He schal his [folk] of sunne bringe,	He shall be
As crist and lord of alle þinge.”	396 Lord of all.
<i>(Picture : An Angel appears to the Shepherds.)</i>	

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*(The other leaves of this Poem are wanting in the MS.)*¹ 8 leaves
wanting in
the MS.

¹ The Index to MS. Vern. gives the following description of the poem: CIIII Of þe Anunziacioun ihesu crist. Of his Natiuite. Of his circumcisioun. hou he [was] offred to Symeon. Of þe passioun. Of þe resurrexioun. Of þe ascensyoun. Of þe sendynge of þe holi gost. Of þe comyngge to þe day of dom. ¶ And opere diuerse Stories of ihesu crist and of his modur; þe whyche [be] in diuerse paneles in peyntur, and euery panel had his scripture acordaunt þerto, þe whiche peynture his table suffisaunt.—Then followed : fol. CXI Þe pyte of crist stondynge in þe sepulchre. þe scheld off þe fey. þe scheld of þe passioun. Diuerse orisones to þe fadur and to þe sone and to þe holy gost, whit peyntures. CXII Salutaciones to vre lady, wiþ peynture annex. CXIII ȝyt salutaciouns to vre lady. Then Miserere &c.

II. Verse Paraphrase of Psalm LI.

(From the Seven Penitential Psalms, by Rich. Maidenstoon.¹
Beginning wanting, supplied from MS. Digby 18.)

[*Miserere mei, deus, secundum magnam misericordiam tuam:*

1. Have
mercy on me,
O God!

Mercy, god, of my mysdede, [Penit. Psalms, v. 385.]
ffor þi mercy, þat mychel is.
Late þi pite springe & sprede,
And of þi mercy þat I not mys, 4
And aftir þi goostly grace I grede.
Now, dere god, þou graunte me þis,
That I may lyue in loue & drede,
And neuere eft to don amys! 8

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Do away
mine offences

And aftir þi mercies þat ben fele,
Lord, fordo my wickidnesse,
And helpe me forto hide & hele
þe blames of my freelnesse! 12
ȝif eny sterynge wolde me stele
Out of þe cloos of þi clennesse,
Wise þou me, in woo & wele,
And kepe me from unkyndenesse! 16

Amplius lava me ab iniquitate mea, & a peccato meo munda me.

2. Wash me
from sin.

More-ouere þou wasche me fro [my] synne,
And fro my filþis clense þou me;
Enserche my soule wipoute & ynne,
That I no more defouldid be; 20
And as þin herte cleef atwynne
Wip deoful deep on rode-tre,]

[Vernon MS.
fol. Cxlii.]

So let me neuere werk bi-ginne, [Penit. Psalms, v. 407.]
Lord, but ȝif hit like þe! 24

Quoniam iniquitatem ego cognosco &c.

3. My sin is
ever before
me.

ffor al my wikkednesse i knowe,
And sunne is euere me aȝeyn.
þefore let þi grace growe,
Ihesus, þat were wip Iewes slayn. 28
Riche and pore, heize and lowe,
Smale and Grete, ich am certeyn,
At domes-day whon þou schalt bowe,¹
Of þi merci schul beo fayn. ¹ MS. D: whan beuus blowe. 32

¹ Ed. by Adler and Kaluza in *Engl. Stud.* 1887, X, p. 242 ff., from MS. Digby 18, with various readings from MSS. Rawl. A 389 and Ashm. 61; there are, however, several more MSS. In MS. Rawl. the poem is ascribed to Richard Maidenstoon, in MS. Digby to Rich. Hampole. The Psalm *Miserere* begins v. 385, MS. Vern. v. 407.

Tibi soli peccaui & malum coram te &c.

To þe only trespass haue I,
 Wrouht wikkedliche a-ȝein þi glori,
 Wiþ wordus and wiþ tricheri.
 þou demest riht and hast victori : 36
 þerfore þi blis nou beo-seche I ;
 ffor told hit is in moni stori
 þat hose crieþ to þi Merci,
 Is endelesliche in þi memori. 40

Ecce enim in iniquitatibus conceptus.

Bi-hold hou in sunne i was conceyued
 Of my Modur, as Men beon alle,
 And of my ffadur nouȝt receyued
 Bote flesch ful ffrele and fayn to falle. 44
 Bote sepphe þi flesch, lord, was parceyued
 And for vr sake strauht on stalle,
 Was neuer sinful mon deceyued
 þat wolde to þi merci calle. 48

Ecce enim veritatem dilexisti.

Lo, for þow hast loued riht,
 þe priue counsell of þi wit
 þou hast me schewed þorwh þi miht :
 Twei kuyndes beþ to-gedere I-knit, 52
 þral is fre and knaue is kniht,
 God is mon, as gospel writ.
 ȝif my soule in peril is piht,
 Merci, God, and help þou hit. 56

Asperges me domine ysopo & mundabor.

Wiþ holi watur þou schalt me sprinke,
 And as þe snouh I schal be whit.
 ffor þauh my soule in sunne sinke,
 Wiþ weopyng watur I¹ may ben quit. 1 al. it 60
 Dedly drahtes þauh I drinke,
 Of repentaunce ȝif me respit.
 ffor on þi peynes hose þynke,
 In worldly welþe hap no delyt. 64

Auditui meo dabis gaudium.

To myn herynge þou schalt ȝiue
 Gladnesse, to glade bones meke. 8. to have gladness.

In lounnesse lere þou me to liue,
 Leoue lord, I þe by-seke. 68
 þe þeoues gult hit was forgiue,
 On Rode-treo [his]¹ bones breke. ¹ MS. heere
 A serwful herte and clene i-schriue
 Saueþ soule and bodi eke. 72

Auerte faciem tuam a peccatis meis.

9. Turn Thy
 face from my
 sins.

ffrom my sunnes þou torne þi face,
 Put al my wikkednesse a-way.
 Gret is my gult, grettofe þi grace,
 And elles fayleþ al vr fay. 76
 Sunnes fele þat me deface
 Makeþ þat I ne con not say,
 But crie Merci whon I trespace—
 Ichot þer nis non oþur way. 80

Cor mundum crea in me, deus.

10. Make in
 me a clein
 heart.

Make in me, god, myn herte clene,
 þat rihtful gost in me þou rewe.¹ ¹ r. rewe
 ffrom seuen sunnes¹ þou make hit schene, ¹ r. sunnes seuen
 Wher so þou go I may þe suwe. 84
 Allas þi tormentes for tene,
 þi bodi blak, þi bones bluwe!
 Mekeful lord, þou make hit sene
 Wip-Inne myn herte, þat hidous hewe. 88

NE proicias me a facie tua & spiritum sanctum t.

11. Cast me
 not out from
 Thy face.

Cast me not out from þi visage,
 Tac not from me þyn holigost!
 To bi-holde þat feir Ymage,
 Of alle murþus hit is þe most. 92
 A blisful brid was brouht in Cage,
 Cauht¹ and Cud in eueri cost, ¹ al. coup
 Whon þou weore drawen in tendre age
 To driuen adoun þe fendes bost. 96

Redde michi leticiam salutaris tui.

12. Give me
 the joy of
 sauacion.

Of heleþe gif me ioye and blisse,
 And strengþe me wip þi spirit chof,
 And al my fyue wittes wisse,
 þat I may loue þat þe is lef; 100
 And as þou miht my langour lisse,

þou broultest mon to gret bonchef,
So let me neuere þi Merci misse
Whon I am gret wiþ gostly greef. 104

Docebo iniquos uias tuas : & impii.

þe wikkede i schal þi weies teche,
þe sunful schule to þe conuerte. 13. I will
þou sunful soule, beo war of wreche, teach the
And þenk hou¹ crist is hed and herte, ^{1 r. on} 108 wicked Thy
Brete, bak and bodi bleche, ways.
Hou hit was bete wiþ scourges smerte.
To rewe on him I wolde areche,
Allas þer may no ter out sterte ! 112

Libera me de sanguinibus, deus, deus.

Deliuere me from blameful blod,
Almihti god, lord, myn heleþe : 14. Deliver
þen schal my tonge wiþ mylde mood me from
Apertly schewe þi seli selþe. 116 blood-guilti-
þi rihtful blod ran down of Rod, ness !
To wasschen vs from vr flescly fulþe,
And mony a storm azeyn þe stood
To wissen vs from þis worldly welþe. 120

Domine labia mea aperies & os meum.

Mi lippes, lord, þou schalt vndo, 15. Open
And my mouþ schal þi preisyng spelle : Thou my
þi merci and þi miht also lips !
Parfyt[li] may no tonge¹ telle. ^{1 r. no tonge may} 124
ffor whon we dedly sunne do,
þi riht vs dampned anon¹ to helle ; ^{1 at. demeþ down}
But whon we sese and con sei ho,¹ ^{1 sei ho, i. e. stop.} 128
þi Merci is vr wasschyng-welle.

Quoniam si voluisses sacrificium dedissem.

Weore sacrifice to þi likyng,
I hedde hit ȝiue wiþ herte fre ; 16. If Thou
But, certeynly, no such þing likedst sacri-
As in him-self plesaunt may be. 132 fice, I would
þi-self were offred, a child ful ȝing, give it Thee.
And afturward on Rode-tre,
Whon of þin herte þe blod con spring :
þefore myn herte I offre to þe. 136

16 II. *Paraphrase of Psalm LI.* III. *Prayer to the Trinity.*

Sacrificium deo spiritus contribulatus.

17. The sacrifice of God is a grieved spirit.

To God hit is a sacrifice
A greued gost þat serweþ sore,
An huymble herte wol not despise,
Whil repentaunce may hit restore. 140
I haue forloren¹ þi seruice ^{1 MS. R. forloren}
And luitel i-lyued aftur þi lore ;
But i repente nou and aryse :
Merci, god, I wol no more. 144

Benigne fac domine in bona voluntate.

18. Build Thou the walls of Jerusalem !

Wip meke wil do to syon,
Ierusalem walles þat þei weore wrouht.
Ierusalem, as seiþ seint Ion,
Is¹ holy churche þat erreþ nouht. ^{1 MS. In} 148
Two testamentes cordyng¹ in on ^{1 al. acordes}
þe walles were to-gedere i-brouht,
Whon him-self was Corner-ston
þat Monkuynde haþ so deore abouht. 152

Tunc acceptabis sacrificium iusticie.

19. Then shalt Thou accept the service of Righteousness.

þenne schaltou sacrifice accepte
Of rihtfulnesse [&] truþe entere,
And calueren after þi precepte
þei schul beo leyd on þin Autere. 156
On Caluarie a calf þer crepte,
Crist on Cros, boþe clene and clere.
ffor teres þat his Modur wepte,
He schylde vs alle from helle fere ! 160

III. *þer biginneþ an orisun of þe trinite.*¹

Father, Son, and Holy Ghost,

FAdur and Sone and Holigost,
Lord, to þe I crie and calle,
Studefast god of mihtes most,
My sunful lyf is steken in stalle : 4
I preye þe, lord, þat þou þe¹ haste ^{1 MS. me}
Me to helpe, þat I ne falle,
And mak my soule clene and chaste
Of dedly sunnes and vueles alle. 8

help me !

¹ The same in northern dialect in MS. Thornton, ed. by Perry, *Religious Pieces in Prose and Verse*, E. E. T. S. 1867, No. 6, p. 75 ff.

Lord, haue Merci of my synne,
 And bring me out of al my care ;
 Euele to do wol I nou¹ blynne, ^{1 P T couthe neuer}
 I haue I-wrouht aȝeynes þi lawe ^{1 r. lare} : 12
 þou rewe of me [boþe] out and Inne,
 And hele me of my woundes sare ;
 Lord, þat al þis world schal winne,
 Hele me ar i fonde and fare. 16
FAdur in heuene þat wel¹ may, ^{1 P all}
 I preye þe, lord, þat þou me lede
 In rihte weyes of stable fay ;
 At myn endynge whon I haue drede, 20
 þi grace ich aske [boþe] niht and day,
 And ȝif me merci of my misdede.
 Of myn askyng sei not nay,
 But help me, lord, at al my nede. 24
Swete Ihesu, for me was boren,
 þou here my preyere loud and stille,
 ffor pyne þat me is leid bi-foren
 Ofte i sike and wepe my fille. 28
 Ofte so haue I ben for-sworen
 Whon I haue don aȝeynes þi wille,
 Suffre neuere þat I beo loren,
 Lord, for myne dedes ille. 32
þE holygost, i preye to þe
 Niht and day in good entent,
 Of al my serwe cumforte me,
 þin holi grace þou me sent,¹ ^{1 P be to me sent} 36
 And schild me, ȝif þi wille be,
 ffrom dedly sunne, þat I ne beo schent,
 ffor Marie loue, þat Maiden fre,
 In whom þou lihtest, verreyment. 40
I preye þe, ladi Meoke and mylde,
 þat þou preye for my misdede,
 ffor [þe] loue of þi swete childe,
 As þou him sauh on Rode blede. 44
 Euerȝite haue I ben wylde,
 Mi sunfol soule is euere in drede :
 Merci ladi, þou me schilke,
 And helpe me euere at al myn nede. 48

Have merry
on my sin!

Father,
lead me in
the right
way!

Jesu, let me

not be lost!

Holy Ghost,

comfort me,

and shilde
me from sin:

Mary mild,

help me in
my need,

	M erci, Marie, Mayden clene ! þou let me neuere In sunne dwelle, Preye for me þat hit beo sene, And schild me from þe pyne of helle. ffor certes, ladi, riht wel i wene þat al my fomen maiȝt þou felle. ffor-þi my serwe to þe I mene, Wiȝ ferful mod my tale i telle.	52
protect me from the pain of Hell,	B i-þenk þe, ladi, euere and ay Of alle wimmen þou berest þe flour ; ffor sunfol mon, as I þe say, God haȝ don þe gret honour. Receyue my preyere niht and day, Whon I þe be-seche in eny a Our ; Help me, ladi, so wel þou may, Me bi-houeȝ þou beo my counseilour.	56
accept my prayers,	O ff counseil, ladi, i preye to þe Niht and day, in wele and wo ; Of al my serwe cumforte me, And beo my scheld aȝeynes my fo. ffor, certes, ȝif þi wille hit be, Al my fo-men maiȝt þou slo. Help me, ladi hende and fre, þou take þat þe is fallen fro.	60
comfort me,	A t myn endyng þou stonde bi me Whon I schal henne fonden and fare, Whon þat I quake and dredful be, And al my sunnus I rewe hem sare. As euere myn hope haȝ ben in þe, þenk' þeron, ladi, and help me þare, ffor [þe] loue of þat swete tre þat Ihesu spralde [on] his boli bare.	64
stand by me at my death !	I hesu, for þat ille ¹ stounde þat þou woldest on Rode blede, At myn endyng whon I schal founde þou haue merci of my misdelede, And hele me of my dedlich wounde, And help me in þat muchele nede ; Whon deȝ me takeȝ and bringeȝ me ¹ to grounde, þen schal i, lord, þi domes drede.	68
Jesu also,	¹ P ilke harde	72
help me when I die,	¹ om. me	76
		80
		84
		88

L Ord, for my sunnes to do penaunce,
 ffor my dedes¹ þou graunte hit me ^{1 P Be-fore my dede}
 A¹ space of verrey Repentaunce ^{1 P And} 92
 In serwe of herte, I preye to þe.
 In þi merci is myn affyaunce;
 Of my folye þou haue pite,
 þat þou of me ne take veniaunce,
 Lord, for þi beniguite. 96 <sup>take not
vengeance
on me,</sup>
L Ord, as þow art ful of miht
 And as þou alle þinges wost,
 My lyf amende, my dedes riht, ^{1 This verse added on the margin.}
¹ffor mari loue þat maiden chost,² ^{2 P chaste} 100
 And bringe me sone in to þat liht ^{bring me to}
 Wip-outen ende þer ioye is most,
 On þe to seo þat swete siht, <sup>sight of the
Trinity!</sup>
 ffadur and Sone and Holigost. AMEN. 104

IV. *A confessioun to Ihesu crist.*

Swete Ihesu crist, to þe
 A gulti wrecche Ich zelde me ^{I have sind}
 ffor sunnes þat ichaue ido
 In al my lyf hider-to. 4
 In Pruide, in Envy, In lecherye,
 In Sleuþe, In Wrappe, In Gloteny, <sup>in all the
Seven Sins,</sup>
 In al þis worldus Couetyse,
 Ichaue isunged In alle þyse. 8
I-broken Ichaue þi Comaundemens
 Aþeynes myn owne Conciens,
 And not iserned þe to queme :
 Lord Merci, ar þe dom is deme. 12
TO ofte ichaue in my lyue
 Isunged in my wittes fyue,
 Wip Eres I-herd, wip Eizen siht,
 Wip sunful speche day and niht, <sup>and with all
my Five
Wits.</sup> 16
 Wip Honden I-hondlet, wip feet I-go,
 Wip Neose i-smullet eft also,
 Wip herte sunfulliche i-þouht,
 Wip al my bodi vuel I-wrouht : 20

	And of alle my folye Merci, lord Ihesu, Ich crye.	
But I never forsook Thee, Lord.	A l-pauh ichaue i-sunged euere, Lord, i ne forsok þe neuere, Ne oþur god ne tok i none, ffadur of heuene, but þe one. And þerfore, lord, i þe biseche Wiþ rihtful hertliche speche, Ne ȝif þou me none mede Aftur my sunfule dede.	24
Jesu, send me sorrow of heart,	B ut aftur, lord, þi grete pite Ihesu lord, asoyle þou me, And send me ofte, ar I dye, Serwe in herte, and ter in eize, ffor sunnes þat ichaue i-do In al my lyf hider-to.	32
	A nd let me neuere eft biginne To do no more dedly synne, So þat I at myn endyng-day Clene of synne dye may, Wiþ Schrift and Hosul at myn ende ;	36
that my soul may go to bliss.	So þat my soule mowe wende In to þat blisful Empyre þer þat þou regnest lord and sire.	40
Mary, Mother of Mercy,	S wete ladi seinte Marie, fful of Alle Curtesie, Modur of Merci and of pite, Myn hope, myn help is al in þe. Wel ich wot, ibore þou were In help of al vs wrecches here ; And wel ich wot þat alle þing þi sone wol don at þi biddying.	44
beseech thy Son to have	Bi-sech þi sone lef and dere ffor me synful wrecche here ; Bi-seche him, for þe loue of þe þat he haue merci of me ;	48
merry on me,	And help me at myn ende-day ffrom þe foule fendes affray.	52
my friends,	B I-seche also þe flour of alle, þi sone, for my frendes alle,	56
		60

þat he hem kepe wiþ his grace ffrom alle perels in vche place, And ȝef hem god lyf and god ende, And Ioye whon þei schul heþene wende ; And also alle cristene men. God lord <i>Ihesus</i> , Amen AMEN.	64	
S eint Michel and seint Gabriel And alle þe Angeles ¹ also wel, Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	66	and all Christian men. Pray also for me ye, Michael, Gabriel, and all Angels,
H oli Patriarkes and prophetes, Alle i preye ow and bi-seches : Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	70	ye Patriarchs and Prophets,
P eter and Poul, þe Apostles alle, Alle i beo-seche ou ȝerne and calle : Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	74	ye Apostles,
S eint Steuene and seint Laurens And alle gode Martires þat þoleden twrments, Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue Merci.	78	ye Martyrs,
S eint Martin and seint Nicholas And alle gode confessours þat euer was, Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	82	ye Confessors,
S einte Katerine and seinte Mergrete And alle þe virgines gode and swete, Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	86	ye Virgins,
S einte Marie Maudeleyne, To þe I preȝe and eke pleyne : Preyþ ¹ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	90	Mary Magdalene,
A lle Halewen þat euere were, þat beoþ crist lef and dere, Preyþ for me to vre ladi, þat <i>Ihesus</i> of me haue merci.	94	and all Sainte ; pray for me to our Lady.
	98	

¹ MS. Angels¹ r. Prey

22 V. *Prayer to the Five Wounds.* VI. *Prayer to our Lady.*

V. *I preger to þe fne woundes.*

Jesu, let Thy	Ihesu crist, my lemmon swete, þat dizedest on þe Rode-tre, Wip al my miht i þe be-seche, ffor þi woundes two and þre,	4
love be fixt in my heart as	þat also faste mot þi loue In to myn herte ficched be As was þe spere in to þin herte Whon þou soffredest deþ for me.	8
fast as the spear was in Thine!	Ihesus þat dizedest on þe Rode ffor þe loue of me And boutest me wip þi blode, þou haue Merci of me :	12
Jesu, have mercy on me!	What me letteþ of eny þing ffor to loue þe, Beo hit me lef beo hit me loþ, þow do hit a-wey from me, AMEN.	16

VI. *I preiere to bre ladi.¹*

Mary, Mother,	Marie Modur and Mayden : Euere wel þe be ! Modur and Mayden mylde : Marie, þenk on me ! Modur boþe and Mayden : Was þer neuere non To-gedere, ladi Marie : But þi-self al-on.	4
keep me from sin,	¶ Marie Mylde, þat Modur art : And mayden hol and clene, To-day me schilde and euere : ffrom serwe and herte-tene; Marie, out of synne : Euere kep þou me, And from þe deueles cumbrement : And out of his pouste.	8
send me spiritual food.	¶ Marie ful of Merci : ffor þi Ioyes fyue Help me now and euere : To lyuen in clene lyue ; And for þe deo[1]ful¹ teres : þou lettest vndur þe Rode, Send me in my lyue : Grace of gostly fode, Wher-wip I may my soule : Vche day her feden ; And of bodily godus : Mi lyf also wip leden.	13

¹ A similar poem in short verse, from a MS. of the 15th cent., see in Wright, *Rel. Ant.* II. 212. In the MS. the poem is written in half-lines ; the colons (:) were added by me.

HElp me, swete ladi : And alle frendes myne,
And schild us here from alle vr fos : And from
helle-pyne ; 16

Swete ladi of heuene : Schild us from worldus Mary, shield
me and my
friends from
the Devil's
wiles,
schame,

And from þe deueles wyles : And from wikkede fame,
Nameliche from dedly sunne : And from vilenye,
And from alle-maner folk : Of wikked Cumpaignye. 20

Swete ladi Maiden : Godus Moder Milde,
Azeynes þe fendus turnes : þou vs euere schylde,
þat no wikkede þing : Neuere vs do dere ;
ffrom sunne, ladi, euere : þou saue vs and were. 24 and from sin.

¶ In alle tymes, ladi : Boþe day and niht ^{1 MS. my}

Help us, seinte Marie : Wiþ al þy¹ meyn and miht.

I preye þe for my frendes : And eke also for me,
þat we moten here : Amendet beo þorw þe ; 28

As mest vr soule is nedful : And also to vr lyue,

Marie, mak hit so : Wiþ us, for þi Ioyes fyue.

LAdi, for myn Enemys : I preye þe also, I pray thee
also for my
foes ; 32

þat heo in þis lyue : Moten her do so

þat heo neuer in synne : Ne in wrappe dye ;

Swete ladi Marie : Herteliche I þe preye.

And for alle þulke : þat ben in clene lyue for all of pure
life, 36

I preye þe, Marie : ffor þi serwes fyue ;

Euere whil heore lyf laste : þer-Inne þou hem holde,

Boþe whil þei ben ȝonge : And eke whil þei ben olde.

FOr alle þo, ladi, i preye þe : þat ben in dedly synne ; and all in
deadly sin. 40

Suffre hem neuere for no þing : þat þei dye þer-
Inne ;
Swete ladi Marie : Heom wisse euere and rede,
And do hem amenden, ar þei dyen : heere heore
misdede.

MArie, for þi Ioyes : þat blisful weren alle,
Let me neuere here : In dedly sunne falle ; 44

Preye þou þi deore sone : Ihesu heuene-kyng,

He graunte me soþfast schrifte : Hosel and god Pray thy dear
Son to grant
endying,

And for his precious blod : And his holy grace

In heuene-riche wiþ him-self : þat I mowe hauen a me a place in
Heaven,
place. 48

Marie, as my trust : Enterliche is in þe,
 ffor þi leoue sones loue : þeos preyers graunt
 þou me ; 50
 And beo myn help studefast : To gete me þat blisse
 þat euermore schal lasten : Wip-uten eny misse AMEN.

and ever-
 lasting bliss.

VII. *I preper at þe leuacioun.¹*

Welcome,
 Jesus, in form
 of bread!

Welcome, Lord, In fourme of Bred !
 In þe is boþe lyf and Ded,
 Ihesus is þi nome. 3

þou þat art In Trinite,
 Lord, þow haue Merci of me
 And schild þou me from schome. 6

Hail Thou
 Son of God,

Heil Ihesu, godus sone,
 Holigost from heuene i-come,
 Kyng þou art i-Coren ; 9

Heil mon of most miht,
 Godus sone þat art so briht,
 Of Marie þou were boren. 12

Heil god, best þe be,
 heil Blosme vpon tre,
 Heried beo þi sonde ! 15

Thou Saviour
 of the world,

Heil fruit, heil flour,
 Heil be þou Saueour
 Of watur and of londe. 18

Heil kyng, heil kniht,
 heil mon of most miht,
 Prince in þi Trone, 21

Heil Duyk, heil Emperour,
 Heil beo þou governour
 Of al þis worldus wone. 24

Thou flesh
 and blood,

Heil flesch, heil blod,
 heil mon of mylde mod,
 Heil beo þow kyng ; 27

Heil God ffeirest,
 Heil beo þou, bern best,
 þow madest alle þyng. 30

¹ Title in the Index : Sixe salutacions to þe trinite in tyme
 of þe eleuacioun of godis body.

H eil Rose vppon Rys, heil mon of most pris, ffor us þou were ded ;	33	
Heil God ful of miht, Godus sone þat art so briht, In fourme þou art of bred.	36	God's Son in form of bread.

VIII. *I preper at þe leuacionn.¹*

I þe honoure wiþ al my miht In fourme of Bred as i þe se, Lord, þat in þat ladi briht, In Marie Mon bi-come for me.	4	I honour Thee, Christ, in form of bread.
þ i flesch, þi blod is swete of siht, þi Sacrament honoured to be, Of Bred and Wyn wiþ word i-diht ; Almihti lord, I leue in þe.	8	
I Am sunful, as þou wel wost : Ihesu, þou haue merci of me ; Soffre þou neuere þat I be lost ffor whom þou dijedest vppon þe tre, Ac þorwh þat ladi of Merci most Mi soule þou bringe in blisse to þe ; Repentaunce to-fore mi deþ, Schrif[t] and Hosul þou graunte me, Wiþ fiadur and Sone and Holygost, þat Regneþ God In Trinite. Amen.	12 16 18	Have mercy on me, for whom Thou diedst!

IX. *þe fyue Joyes of vr ladi.*

H Aue Ioye, Marie, Modur and Maide, As þe Angel Gabriel Message to þe saide And brouhte þe tiping þat crist wolde in þe aliht. Help us, ladi, þorw þi miht To habben his blessing.	3 6	I. At Gabri- el's message to thee.
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¹ Title in the Index : An orysoun to godes body at þe leuacionn.

26 IX. *The Five Joys of Our Lady.* X. *A Prayer to God.*

II. At the Birth of Jesus.	H Aue Ioye, Marie, for þou were Glad of Ihesu þo þou him bere, And ¹ wiþ-uten pyning ; fful þou weore of Godus grace. Help me, Ladi, to seo þi face, ffeirest of alle þyng.	¹ r. al? 9 12
III. At His Resurrection.	H Aue Ioye, Marie, feole siþe, ffor Ihesus a-Ros from deþ to lyue In a morwenyng, þe þridde day þat he was ded. Ladi, schild us from þe qued And from his wikked tysyng.	15 18
IV. At His Ascension.	H Aue Ioye, Marie, for þou seȝe þat Ihesu crist to heuene steiȝe In to his woniȝing, And euere þou seȝe him at þi wille. Help us, ladi, þat we ne spille, þorwȝ þi beo-seching.	21 24
V. At Thy Coronation in Heaven.	H Aue Ioye, Marie, þow were vp fet And bi Ihesu crist I-set þer þat he is kyng ; Qween he made þe wiþ Croune. Help us, ladi, þorwh þi bone, And to blisse us bring. Amen. ¶ ffadur and sone and holiȝost, Al þat is and nis þow wost, And art wiþ-oute bigining :	27 30 33
Lord, grant us endless joy!	Lord, for þi Modur loue Graunt vs þe Ioye þat is aboue, þat neuer haþ endyng. Amen.	36

X. *An orisoun to god.*¹

Lord, let me will what Thou likest,	L Ord, my God al Merciable, I þe bi-seche wiþ herte stable þat I mouwe euere wilne þat þing þat most may beo to þy lykyng,	4
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¹ Title in the Index : An orysoun to god þe fadur.

And wysliche folewen enere þi wille, Sikerliche knowen and folfulle þe louereden of þi nome and blis, Mi stat ordeynen as þi wille is.	8	
Al þin askyng and þi wille Euere do me, lord, folfille ; As me may most in soule nede þi wissynge help to speda.	12	and fulfil Thy will.
Mi wei to þe beo siker and riht, And harde i-fastnet wiþ þi miht, þat I in weole þe þonke so And euere beo pacient in wo, þat I ne falle neuer mo	16	Make me patient in woe,
In nouþur of hem boþe two ; Ne þat I neuere glad ne be But in þing þat lykeþ þe, Ne serwe neuere bote for þing þat torne þe to mis-lykyng, Ne þat I neuere desire to plesen	20	
No mon falsliche ne displesen Bote þe, deore lord, al-one, ffor no drede of monnes mone. ¶ Al erþliche þing beo vyl to me, Lord, for þe loue of þe, And alle þinges þat þyne be Leof and deore mak hem me, And þou al-one, Almihti kyng, Out and ouer al oþur þyng Euer beo most in my lykyng, And wiþ me derworþest ouer alle þing.	24	and desirous to please Thee only.
¶ Alle Ioyes beo nuyous to me þat ben, lord, wiþ-uten þe. In alle trauayles þat ben for þe Euer-more al my lykyng be. Restes alle þat ne ben in þe, Anuy and trauayle beo þei to me. Euere myn herte to þe þou dresse, Mi sunne to clanse wiþ serefulnesse.	28	
Boxum me make wiþ-oute feyning, And glad wiþ-uten ryotyng,	32	
	36	Let my pleasure be in works for Thee.
	40	
	44	Make me obedient and

	Serwhful wiþ-uten þat luper last To maken of my-self out-cast, Meur wiþ-uten greuoushed, And Murie wiþ-uten wyldhed,	48
truthful,	Sop wiþ-uten falshed Or eny oþur doublehed Of fikel word wiþ double entente To bleenden þat þe sawe mente ;	52
trustful,	Dredful wiþ-uten wonhope, And trust wiþ-uten ouer-hope ; Min euencristne to vndurnyme so þat þer ne beo no feynyng to,	56
and an ex- ample to all.	And wiþ-uten eny pruyde Hem to edefyen in alle tyde, In word, ensauple, and in dede, To alle gode from alle quede ;	60
	Vmble wiþ-uten 3ein-siggyng, Suffraunt wiþ-uten grucchyng. Waker herte 3if þou me Euere, lord, a-bouten þe,	64
Give me a noble and	þat neuer non oþur curiousete Ne led my herte fromward þe. 3if me herte so noble and fre þat no fals loue hit drawe fro þe.	68
	3if me herte þat neuermore fayle, Ne bi ¹ conqueret in no trauayle. ¶ ffreo herte, lord, 3if me wiþ wynne, þat vuel delyt naue kalange Inne.	72
rightful heart,	¶ Rihtful herte 3if me also þat no wrong wit ne enclyne to. ¶ Lord, ffadur of alle Merci, I þe bi-seche hertely	76
skill to know Thee aright,	Cunnyng, þe to knowe ariht Wiþ bisi seching day and niht, Wiþ ¹ þat I kunne fynde,	80
	Mi þewes in þi lykyng bynde ; Perseueraunce þe to abyde, 3if me, lord, in vche a tyde, Wiþ hope trewe and studefast,	
hope to em- brace Thee fast,	þat þe, lord, ay bi-cluppe fast ; ¹	84

¹ r. wit?¹ some vv. wanting?

þorwh penaunce þat I mowe do	
þi pyneful [l]yf ¹ mowe lykne to ;	¹ MS. pynefulyf
¶ And whil me lasteþ lyues space,	
Gode werkes vsen þorwh þi grace,	88
þyne Ioyes vsen and wiþ þe wone	
In þi glorie, wiþ ffadur and sone. Amen.	90

and life with
Thee in glory.

XI. *An orison to our lord Ihesu.*¹

L Ord, Swete Ihesu crist : Haue Merci of me,	Jesu, have
þat out of heuene come : In to eorþe for me,	
And of þe Mayden Marie : Boren were for me,	
And on þe cros suffredest : Bitter deþ for me.	4
Of Merci I þe bi-seche : þat mest of mihtes may,	mercy on me!
Swete Ihesu my cumfort : Mi solas and my play ;	
Of alle vices me deliuere : And of pruide, I þe pray, 7	
þat I may þe louen as lord : And knowen for God verray.	
fful muchel ouhte i þe to louen : In stable trenþe	I ought to
and fay,	love Thee.
Whon þou were god and art : And schalt ben eucere	
and ay,	
Com in to eorþe for my loue : To take my kuynde of	For me Thou
clay,	tookest flesh,
In þe world to wynne ¹ vs wele : þou suffredest men	
worchen þe way.	¹ MS. wynnes 12
In þe world, as I seide er : In bodi, fflesch and Bon,	
Hunger and ffurst heddestou boþe : In hot and Cold to	suffredest
gon,	hungert, and
Blod and watur þou swattest boþe : And Teres Mony on,	
And seþþen for þe loue of vs : þi deþ þen hastou tan.	
fful hard and deolful was þi deþ : Hose hedde hit in	painful death,
þouht,	17
Whon þat þi blessede bodi : þat neuere no sunne	
wrouht,	
Among þis false Iewes : þi-seluen hast hit brouht,	
And seþþen wiþ þi blessed blod : ffrom bale þou hast us	
bouht.	20

¹ Title in the Index : An orysoun to god þe sone. In the MS. the poem is written in half-lines.

wast crown'd with thorns,	A Croune of þornes vppon þin hed : þei setten scharp and fresch,	
nail'd hand and foot,	Heo þe nayleden hondes and feet : Boþe þorwh bon and flesch ;	
spear-thrust.	A spere þorwh þi syde stong : þyn herte was ful nesch, Whon þe blod and watur sprong : þat vs of synne wesch.	24
Let me not be damnd.	þerfore, Ihesu, I preye þe : þat ful art of pite, ffor my sunnes þat ichaue don : Let me neuere dampned be ; But graunte me grace in to myn herte : Ihesu in Trinite, Of stable treuþe and rihtwys werkes : Loue and Charite. fful ofte ichaue þe wrapp'd : And broke þi Comaunde- ment,	29
I have broken Thy behests ;	Wip al my fyue wittes : In lyf þat þou me hast lent, Vnwisliche hem dispendet : And not in good entent, Boþe þorwh myn owne wille : And opure entisement.	32
but, Jesu, hear me,	Bote, swete Ihesu, woltou me here : wip schrift ichaue þe souht : In many werkes, as I seide ere : Vuele ichaue I- wrouht, Non of hem schal ben vnpunissched — : þeron is al my þouht ;	
forget me not,	I take me al to þi Merci : ffor loue for-ȝet me nouht.	36
bring me and my friends	Wip Mylde mod and sikyng sore : I be-seche þe ffor my ffrendes, Ihesu crist : As wel as for me. On domes-dai whon þou schalt demen : Scheuh us þi face freo,	
to bliss in Paradise.	And bring vs in to paradys : þer endeles blisse schal beo. Amen.	40

[XII. *An orison to vr lady.*¹]

Mary, let me	H Eil beo þou, Marie: Mylde qwen of heuene! ¹ r. neuene Blessed is þi Nome : And good hit is to nemene. ¹ To þe i Make my mone : I prey þe, here my steuene, And let me neuere dye : In non of þe sunnes seuene.	4
not die in sin!		

¹ So the title in the Index. In the MS. the poem is written in half-lines.

L Adi seinte Marie : Qween Corteis and hende !
ffor þe Ioye þat þou were Inne : Whon god his
Angel dude sende,

And seide þat þe holygost : Schulde in þi bodi lende,
þou bringe me to þat blisse : þat is wiþ-outen ende. 8

Ioyful was þin herte, ladi : — þerof haue I no drede—
Whon Ihesu crist was boren of þe : ffeirest of alle For Jesu's
love,
pede,

And þou were Maiden biforn : And aftur, as we rede.

Marie, for þe loue of him : Help us at al vr nede. 12 help us in our
need,

Swete ladi, þou rewe on me : And mak myn herte
clene,

Bring us out of sunne : þat doþ us traye and tene ; bring us out
of sin!

Wo hit vs byginneþ : In werkes as we han sene ;

Schild us from þe peynes : þer non may oþur mene. 16

L Adi ful of grace : Ioyful was þi chere
Whon Ihesu crist from deþ vp ros : þat was þe
lef and dere.

Marie, for þe loue of him : þat lay þyn herte so nere, Mary,
Bring us out of synne and serwe : While þat we aren
here. 20

L Adi ful of muche miht : þat mylde art of mod !
ffor his woundes fyue : þat Ronnen alle on blood,
ffor þe loue of swete Ihesu : þat dyede on þe Rol,
Get me heuene blisse : Ladi feir and god. 24 get me
heuen's
bliss ;

L Adi seinte Marie : Corteis, feir & swete !
ffor loue of þe teres : þat for þi sone þou lete
Whon þou seþe him hongen : Nayled honden and fete,
þou sende me grace in eorþe : Mi sunnes forte bete. 28

IN counseil art þou best : And trewest in euery nede,
To sunfol men ful prest : In saumple of good dede :
ffor loue of þi deore sone : þou seþe on Rode blede, 31
þou help us nou and euere : And schild us from mis-dede.

L Adi seinte Marie : So Rose in Erber rede,
To þe i crie and calle : To þe I make my beode : help us now
and ever!
þou help me at myn ende : Whon I drawe to þe dede,
And let me neuer falle : In bondes of þe quede. 36

L Adi, for þe ioye : þat þou þi-self were Inne Lady, who
art with
Christ,
Whon þou seþe Ihesu crist : ffleur of al mon-
kinne,

Steih in to his riche : þer Ioye schal neuer blynne, 39
Of Bale þou beo my bote : And bring me out of synne.

L Adi, for þat Ioye : þat þou to crist weore tan
In to þe blisse of heuene : Wiþ Aungeles moni an,
And set bi swete Ihesu crist : In ffele, in flesch and bon,
þou bringe me to þat blisse : þat neuer schal beo gon. 44

bring me to
that bliss,

L Adi ful of grace : þat heize sittest in trone,
Loue of alle blisse : Send þou me my bone :
Ihesus to louen and drede : My lyf to amenden sone,
And comen to him þat hende : þat weldeþ Sonne and
Mone. 48

that light,
where joy is
ever new.

FOr þi Ioyes fyue : Ladi feir and briht,
ffor þi clene Maidenhod : And for þi muchele miht,
þou ȝif me miht and grace : To come to þat liht,
þer Ioye is euere newe : And day wiþ-outen niht. 52

L Adi seinte Marie : ȝif þi wille ware,
As þou art ful of Ioye : And I am ful of care,
Schild me from synne and schome : þat I falle no mare,
And send me hosul and schrift : Ar I heþene fare. 56

A. M. E. N.

[XIII. *A confessionn of ȝyrschip in oryson.*¹]

God, all-
maker,

God þat al hast mad of nouht,
ffor loue of mon þat þou hast bouht ;
Wher in þe world so þat i be,
Wiþ al myn herte I þonke þe : 4

I thank Thee

¶ þat þou me madest on of þyne,
And bouhtest me wiþ bitter pyne.
I þonke þe, lord, wiþ good entent
Of wit and grace þou hast me sent. 8

for all Thy
goodness.

¶ Wiþ al myn herte and mylde woode
I þonke þe, lord, of alle gode.
I preye þe, lord, þou graunte me miht
Wiþ al myn herte to loue þe riht. 12

I pray Thee

¶ I preye þe, lord, out and Inne
þat þou me schilde from dedly synne ;
I preye þe, lord, þat þou me wisse
And bring me to þi muchele blisse. Amen. 16

bring me to
Thy bliss.

¹ So the title in the Index.

[XIV.]

[Another Prayer to the Virgin Mary.]

M arie Modur, Qwen of heuene,	Queen of Heaven,
þenk on me and here my steuene !	
Marie Meke and Mylde of mood,	
ffor loue of þat holy Rood, ¹ . . . ¹ r. blood? orig. 2 vv. om.? 4	
Marie, þat þou seze on Rode	
Whon þou bi þi sone stode,	
Marie, þat Ran out of his syde	
fforte falle þe fendes pryde,	8
Marie, zif me knowyng of my synne,	
And let me neuere die þer-Inne ;	let me not die in my sin.
Marie, schild me from vueles alle,	
And let me neuere in fondyng falle.	12
Marie, prei for me þi sone	
þat myn herte euere on him mone,	
Marie, to louen him ouer alle þyng	
Wip herte trewe to myn endyng.	16
Marie, i preye þe Meke and Mylde,	
ffor loue of þi swete childe,	
Marie, my scheld beo aȝeyn þe fende	Mary, pity
Whon I schal out of þis world wende.	20
Marie, of myn ende is al my drede,	
Of my sunnes and of my misdede :	
Marie, forþi þou rewe on me,	
þat I þorwh þe may I-saued be.	24 me that I may be saved,
Marie, Mi ffrendes, quike and dede,	
þou hem wisse and þou hem rede,	and my friends too.
Marie, In to þat holy blis	
þer Ihesu crist him-seluen is.	28
Marie, at my deþ whon I schal fare	
Out of þis world, droupe and dare,	
Marie, help me þenne as on of þyne,	Mary, bring
And bring me out of serwe and pyne,	32 me into bliss with thee!
Marie, in to blisse, wip þe to wone,	
ffor Ihesu loue, þi deore sone. AMEN.	

[XV. Prayer for the Seven Gifts of the
Holy Ghost.]

God, give me
the seven
Gifts of the
Holy Ghost;

	G Od þat art of mihtes most, þe seuen ȝiftus of þe holigoost	
	I preye þat þou ȝiue me,	3
	þat I may þorwh þe grace of hem	
	Wynne þi loue and of <i>alle men</i> , ¹ ¹ By another hand on erasure.	
	And euere to qweme þe.	6
1. Pity,	L Ord, for þe ȝifte of pite	
	ȝif me grace sunne to fle,	
	ȝif hit beo þi wille;	9
2. Dread,	And þorwh þe ȝifte of drede also	
	Euere godnesse forte do,	
	And neuere to don ille.	12
3. Wit,	I N wit, louerd, wys me make,	
	Worldus pruyde euere forsake,	
	ffor þi woundus fyue.	15
4. Strength,	ȝift of strengþe graunte þou me,	
	Out of sunne euer to be,	
	Whiles icham a-lyue.	18
5. Insight,	I N-sihte ȝif þou me also	
	þe to knowe, in weole and wo	
	Wheþer þat i beo Inne.	21
6. Counsel,	ȝift of counseil put in me	
	Euere for to serue þe	
	Clene wiþ-oute synne.	24
7. Wisdom.	S Ende me wisdom, forte se	
	Mi wrecchednesse and my frelete	
	Now and eueri day;	27
And at my end send me to Joy!	So þat at my lyues ende	
	To þat Ioye þow me sende	
	þat lasteþ now and ay. A m e n.	30

[XVI. A Confessioun for negligence of þe
dedes of mercy.]¹

I have not
fed the
hungry.

Lord, I ȝelde me gulti
þat I neuere fedde þe hungry,

¹ So the Title in Index.

XVI. *No Deeds of Mercy.* XVII. *Sins of the Five Wits.* 35

Lord, as þou bede me ;	3	
I ʒaf no drinke þe þhursti,		I have not
Wiþ wille ne wiþ bodi :		given drink
Merci, lord, I crie þe.	6	to the thirsty,
Þ E naked, lord, I ne haue not clad		clad the
To my pouwer, as þou bad,		naked,
Nouþur wiþ dede ne wille ;	9	
Ne sek folk ne cumforted I :		comforted the
þerfore, lord, mak me sori		sick,
þat I haue don so ille.	12	
D ede bodies haue I graue non,		buried the
But heold despyt of vchon		dead,
Wher þat I hem sawe.	15	
In myn herborwh herborwhed I non,		honored the
Pore Mon ne Pilgrym, of flesch and bon,		poor,
To folfulle þe lawe.	18	
P risones þat harde i-bounden lay,		visited those
I ne visitede hem Niht ne day :		in prison.
Lord, for-ʒiue hit me,	21	Forgive me,
And alle oþur wikkedhed,		Lord!
þat I may comen aftur my ded		
And wonen euere, lord, wiþ þe. Amen.	24	Let me dwell
		with Thee!

[XVII. *In orysoun for sauynge of þe
fyue wyttis.*]¹

L O[r]d, sunged haue I ofte		I have synd in
In my fyue wittes, wiþ wille and þouʒte :		
In Lecherouse sihtes,	3	1. sight,
Wiþ myn Eres herd wikkede sawes		2. hearing,
Of myn Euencristne a-ʒeyn þe lawes,		
Boþe day and nihtes.	6	
In tast haue I had gret lykyng		3. taste,
And passed mesure In Mete and drink :		
Lord, for-ʒiue hit me ;	9	
And þat ichaue sunged in smellyng,		4. smelling,
And also, lord, in synful felyng,		5. feeling.
ʒif þi wille be. A M E N.	12	

¹ So the Title in Index.

[XVIII. An orison for negligens of þe X
Comaundemens.]¹

	I Nwardliche, lord, bi-seche i þe, Al my trespas for-ȝiue þou me : þat I haue broken þi Comaundemens Aȝein þi wille and þi defens.	4
1. I have not loved God or my fellow- Christian.	I haue not loued þe ouer alle þyng And worschiped as my lord, my kyng ; Min Euencristen ne loued I nouht As my-self, in wil ne pouht.	8
2. I've taken Thy name in vain.	þi nome not nempned in worschupe, Bute ofte-sipes in Idelschupe.	
3. I've not kept Holy Days,	In holi-dayes haue I wrouht, To holychurche eode I nouht.	12
4. or honourd father and mother.	ffadur and Modur worschupet haue not I, But aȝeyn hem don vnboxumly.	
5. I've slain men in will, and back- bited them,	Men haue I slawen wiþ my wille, And Bakbited hem boþe loude and stille. Wiþ wrong ichaue had muche þing,	16
6. have stolen,	Boþe of ȝifte and of stelyng.	
7. born false witness,	Boren ichaue fals witnesse And seldene i-don Rihtwysnesse.	20
8. and in lechery, and	In lecherie haue I sunged ille Ofte-sipes aȝeynes skille.	
9. coveted my neighbours' goods	I-chaue coueyted more þen me hihte Mi neihȝebores god wiþ vnrihte,	24
10. and wife.	His wyf, his seruauant, his oþur þing. ffor-þi, Almihti heuene-kyng,	
Forgive me !	ffor-ȝif me now, and alle men þat haue broken þi comaundemens ten.	28

¹ So the Title in Index.

[XIX. *Patris Sapiencia*,¹ sive *Horae de Cruce.*] *Matins of the Passion.*

*P*atris sapiencia, veritas diuina
 deus homo factus est hora matutina,
 A notis discipulis cito derelictus,
 A Iudeis traditus, venditus, afflictus.

v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.

[Oremus] *D[omi]ne Ihesu criste, fili dei viui, qui pro nobis reis passionem in cruce ad mortem pie sustulisti, ob nostram vitam redimendam: In iudicio futuro animabus nostris & in hora mortis nostre succurrere digneris; prestando viuis misericordiam & gratiam, defunctis veniam & requiem, ecclesie pacem et concordiam, & peccatoribus vitam & gloriam sempiternam. Qui vivis & regnas deus per omnia secula seculorum. amen.*

Erliche in þe morwenyng : Ihesu þe Iewes gunne take,
 His frendes and his diciples : Hedden him sone
 forsake ;
 þei blyndfelden him and Boffeteden : And al niht heold
 him wake :
 And al soffrede swete Ihesu : ffor monkunne sake 4
 þat sorwe.
 How may I for-ȝete Ihesu : At Euen or at Mor[w]e ?
v[ers.] Crist, honoured mote þou be,
 þat bouhtest al þe world on tre ! 8
or[emus.] Lord Ihesu, godus sone : þat synful mon
 wolt not tyne,
Jesu^s, Son of God,

¹ So the title in Index. The Latin text is ed. in Daniel Thes. Hymnolog. I. p. 337. In the MS. the Engl. poem is written in half-lines. Another poem on the same subject, in MS. Miscell. Lit. 104, Bodl., fol. 50 (temp. Edw. III. or II.), has been edited by Morris, *Leg. of the Holy Rood*, p. 222. It is this, as given by Morris :

Hic incipiunt matutine de passione domini nostri ihesu cristi.

Antiphona : *Patris sapiencia ueritas diuina, &c.*

Vers. *Adoramus te criste &c.*

Or. *Domine ihesu criste fili dei uiui pone passionem crucem et mortem tuam &c. Amen.*

¹ Swete ihesu cryst, goddis sone of lyue,
 þin passion, þin croys, þin ded, þin wondes fife

¹ In the beginning a stanza must be wanting.

grant the
living,
mercy;
the dead,
pardon;
sinners,
repentance!

Bi-twenen vr soules and þi dom : Puttest þe in hard pyne:
þi Cros, þi Deþ now and euere : And at vre endyng-tyme
Graunte liuynde men : Grace and Merci þyne; 12

To dede, reste and pardoun;
To Churchē, pes, loue in londe; : To sunful, contricioun.
v[ers.] Cristes passion, heuene kyng,
Bring us to blisse þat is wiþ-uten endyng. 16

*H*ora prima ductus est Ihesus ad pilatum,
ffalsis testimoniis tradunt accusatum,
In Collo percutiunt manibus ligatum,
Vultum dei conspuunt, lumen deo gratum.

v. Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.

At Prime,
the Jews
accu-sed
Christ before
Pilate,

At prime crist þe Iewes : Bi-fore Pilat gunne drawe,
ffalslich þei him a-cuiseden : Wiþ mony a wikked
sawe; 18

and spat in
His face,

þei spitteden in his feire face : þe men wiþ-uten lawe,
Ne wolde þei neuere blinne : Til þei hedde him slawe. 20
Ihesu, my dere lemmon,

Blo for-bled was þi bodi : þi brihte Rode was al won.

v. Crist, honoured mote þou beo,
þat bouztest al þe world on treo. 24

Iesus, Son of
God,

or. Lord Ihesu, godes sone : þat sunful mon wolt
not tyne,

Bi-twenen vr soules and þi dom : Puttest þe in hard
pyne :

Beelde us (!) houre sinful soules in¹ þin iugement, ^{1 M. &}
Nou and in tyme of ded þat we ne be y-schent. 4

[D]eyne to ȝeue myt an grace to hem þat moten lyuen,
And to dede¹ reste, here sinnes þou for-yyue; ^{1 M. dare}

To holi chirche and kyndom loue and pes þou sende,
And to vs wreche sinful, lif wyt-uten ende; 8

þat leuest kyng god and man wyt-uten endingge,
ffader and sone and holy gost to þulke bl[i]se us bringge.

Ad primam horam.

*H*Ora prima dominum ducunt ad pilatum &c.

v. Adoramus te &c. or. Domine ihesu criste.

At prime ihesus was y-lad pilatus by-fore,
Many false witnesse on hym were i-bore, 12
Hiis schines were y-beten, hiis honden weren y-bonden,
Hiis face hy gonne on spete—lyt of heuene þey fonde.

- þi Cros, þi deþ nou and euere : And at vre endyng-tyme
 Graunte liuinde men : Grace and merci þyne ; 28 grant the living, grace ;
the dead,
rest ;
the Church,
peace.
- To dede, reste and pardoun ;
 To Church, pes, loue in londe : To sunful, contricioun.
 v. Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-uten endyng. 32
- “*Crucifige*” *clamitant hora terciarum ;*
Illus induitur veste purpurarum,
Caput eius pungitur corona spinarum,
Crucem portat humeris ad loca penarum.
- v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.
- At vndurne to do Ihesu on cros : loude gunne þei crie,
 And beoten him naked wiþ scourges : Whil þei 34 At Undern,
the Jews beat
Christ with
scourges,
 mihte drie,
 And crowned him wiþ þornes : þe blod ron in to his eize ;
 And siþen maden him bere þe cros : To þe Mount of
 Caluarie 36 crownd Him
with thorns,
and made
Him bear
His cros to
Calvary.
- On his bac for-beta.
 ffor drede of deþ men mihte seo : þe blod þat he gon
 swete.
- v. Crist, honoured mote þou be,
 þat bouztest al þe world on tre. 40
 or. Lord Ihesu, godus sone : þat sunful mon wolt Jesū, Son of
God,
 not tyne,
 Bitwenen vre soules and þy dom : Puttest þe in hard
 pyne :
- þi Cros, þi deþ now and euere : And at vre endyng-tyme
 Graunte lyuinde men : Grace and Merci þyne, 44 grant the
living, mercy ;
the dead,
pardon ;
sinners,
repentance !
- To þe dede, reste and pardoun ;
 To church, pes, loue in londe : To sunful, contricioun.
 v. Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-uten endyng. 48

Ad terciam horam, amen [leaf wanting]

Crucifige clamitant hora terciarum

v. *Adoramus.* or. *Domine ihesu criste.* ^{1 M. day on wile}
 At hondren “do ihesu on rode¹” þe giwes gonne grede,
 In schorn he was i-wonden in purpil-palle wede. 16

On his schulder he bar þe crois to þe piningge.

H*Ora sexta cristus est cruci conclauiatus
Et est cum latronibus pendens deputatus,
Pre tormentis siciens felle saturatus ;
Agnus crimen diluit sic deificatus.*

v. *Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.*

At Mid-day
(the 6th
hour). He
was nailed on
the Cross.

Mary and
John stood
by Him.

At Midday Ihesu hondes : þei nayleden to þe Rode,
Bi-twene twey þeues : þei him hengen as wode ;
þei zeuen him galle and Eysel : Ihesu þat blisful fode.
Serewful were boþe Marie an Ion : þer þei bi him stode,
As folk þat were mad. 53

Whose þenkeþ on Marie serwe : May he neuere be glad.

v. Crist, honoured mote þou beo,
þat bouhtest al þe world on treo. 56

Jesu, Son of
God,

or. Lord Ihesu, godes sone : þat sunful mon wolt
not tyne,

Bi-twenen vr soules and þi dom : Puttest þe in hard
pyne ;

þi cros, þi deþ nou and euere : And at vr endyng-tyme
Graunte liuinde men : Grace and Merci pyne, 60

grant the
living, grace ;
the dead,
rest ; the
Church,
peace ; sin-
ners, repent-
ance !

To þe dede, reste and pardoun ;
To churche, pes, loue in londe : To sunful, contricioun.

v. Cristes passion, heuene kyng,
Bring us to blisse þat is wiþ-ouen endyng. 64

H*Ora Nona dominus cristus expirauit,
" Heli " clamans spiritum patri comendauit,
Latus eius lancea myles perforauit.
Terra tunc contremuit, & sol obscurauit.*

v. *Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.*

Sicut oculi ancille in manibus domine sue [&c.]

Hora sexta ihesus est cruce conclauiatus

v. *Adoramus te. or. Domine ihesu criste filij.*

At midday was ihesus crist y-nailed to þe rode
Bi-twixe twey þeues he hongid for houre gode. 20
ffor þurst of stronge pine y-fuld he was wy[t] galle.
þe holi lomb¹ so god y-wrout þer buigt houre sinnes alle.

Deus in adiutorium.

¹ M. Ve holi louird

Hora nona dominus ihesus expirauit.

v. *Adoramus. or. Domine ihesu criste filij.*

At Non þer þurlede Ihesus herte : Longius, a Blynd
 kniht; 65
 He wupte his Eizen wiþ his blod : þorwh þat he hedde
 his siht.

At Noon,
 Longius
 pierst Jesus'
 heart.

þe eorþe quok, þe stones clouen : þe sonne les his liht,
 þe dede a-risen of heore graues : In tokene of godus
 miht 68

The Earth
 quaked, the
 Sun darkt,
 the Dead
 arose.

þat us on Rode bouhte.

þe soules þat weren in helle : Ihesus sone out brouhte.
 v. Crist, honoured mote þou be, 72

Christ freed
 the souls in
 Hell.

þat bouztest al þe world on tre.

or. Lord Ihesu, godus sone : þat sunful mon wolt
 not tyne, 80

Jesu, Son of
 God,

Bi-twene vr soules and þy dom : Puttest þe in hard pyne :

þi cros, þi deþ nou and euere : And at vr endyng-tyne

Graunte liuynde men : Grace and Merci þyne ; 76

grant the
 living,
 mercy ;
 the dead,
 pardon ;
 sinners, re-
 pentance !

To þe dede, reste and pardoun ;

To church, pes, loue in londe : To¹ sunful, contricioun.

v. Cristes passion, heuene kyng, 1 MS. wiþ

Bring us to blisse þat is wiþ-outen endyng. 80

DE Cruce deponitur hora vespertina,
 ffortitudo latuit in¹ mente diuina. 1 MS. &

Talem mortem subiit vite Medicina !

Heu, Corona glorie iacuit sub spyna.

v. *Adoramus te, criste, & benedicimus tibi,*

Quia per crucem tuam redemisti mundum.

At Euensong Ihesus was taken : Doun of Rode-treo.
 Marie bi-heold hire deore sone : ffor wepyng miht
 heo not seo ; 82

At Evensong
 Jesus was
 taken from
 the Cross.

At none houre louerd crist of pysse lif he wende, 23

He gradde "hely," þe holi gost to his fader he sende.

A knyht wit a kene spere þerlede his syde.

þe herþe quakede, þe sonne bi-com swart, þat erer schon
 wel wide.

Deus in adiutorium.

De cruce deponitur hora vespertina

v. *Adoramus. or. Domine ihesu criste filij.*

At euensong he was i-nome a-doun þat dere us hadde
 ibouzt, 1 MS. hys his

His mytte, his¹ stro[n]gþe lotede in heiþe holi þout. 28

"A, sone," heo seide, "wiþ þe fader : of heuene is þi
 pouste,
 But þou schalt rise from deþ to lyue : As þou er seidest
 me, 84
 Boþe God and Mon ;
 þorwh¹ þat deþ is blisse ibougt : þat loren was þorwh
 Sathan." ¹ MS. Wher þorwh
 v. Crist, honoured mote þou beo,
 þat bouhtest al þe world on treo. 88
 or. Lord Ihesu, godus sone : þat sunful mon wolt
 not tyne,
 Bi-twene vr soules and þi dom : Puttest þe in hard pyne :
 þi Cros, þi deþ now and euere : And at vre endyng-tyme
 Graunte liuinde men : Grace and Merci pyne, 92
 To dede, reste and pardoun ;
 To churche, pes, loue in londe : To sunful, Contrissioun.
 v. Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-uten endyng. 96
*H*ora completorij datur sepulture
Corpus cristi nobile, spes vite future ;
Conditur Aromate—complentur scripture.
Iugis sit memoria mortis sue iure.
 v. *Adoramus te, criste, et benedicimus tibi,*
Quia per crucem tuam redemisti mundum.
 At Compline, Christ was anointed and buried.
 A t Complin Crist was enoynt : And buried in a ston.
 Pilat bad his frendes : þer scholde leue non ; 98
 He sette knihtes him to kepen : þat he a-wey nere don :
 And ȝut he ros to lyue : ffor hem euerichon 100
 Of þo,
 He rose to life,
 and appeard to many.
 And schewede him to þe¹ Maudeleyn : To peter and
 mony mo. ¹ overlined.

Swech deþ he under-feng, hele of alle wo.
 Alas þe croune of worschepe to lowe hy leide þo.
Conuerte nos deus salutaris noster.

Hora completorii datur sepulture
 v. *Adoramus.* or. *Domine ihesu criste.*

He was y-ȝeue to beryyng ate laste tyde,
 Cristes body noble, hope of liue to byde, 32
 In-oynt he was wyt aromat, holi writ to fulle.
 ȝoruful meynde of his deþ bee in myne wille. Amen.

XIX. *Cross.* XX. *Praise and Prayer to the Holy Ghost.* 43

v. Crist, honoured mote þou beo,
 þat bouhtest al þe world on treo. 104
 Lord Ihesu, Godus sone : þat synful mon wolt not Jesu, Son of
 tyne, God,
 Bi-twenen vr soules and þy dom : Puttest þe in hard
 pyne :
 þi Cros, þi deþ nou and euere : And at vr endyng-
 tyme
 Graunte liuinde men : Grace and Merci þyne, 108 grant the
 To dede, reste and pardoun ; living,
 To Church, pes, loue in londe : To synful, Con- mercy ;
 tricioun. pardon ;
 v. Cristes passion, heuene kyng, 111 the Church,
 Bring us to blisse þat is wiþ-outen endyng. Amen.— peace ;
 þE Pope Ion haþ graunted : A ful feir pardoun sinner, Con-
 To alle þat siggen þis Matyns : Wiþ good deu- trition !
 cioun : Pope John
 A 3er in purgatorie : Of Remissioun,
 So þat heo ben clene i-schriuen : Wiþ verrey Con- has remitted
 tricioun, 116 a year's Pur-
 þorwh Grace. gatory to all
 God sende us lyues fode : And in heuene a place. who say this
 AMEN. Mattins.

[XX. *Veni Creator Spiritus*,¹ englisht.]

*V*eni, creator spiritus,
 mentes tuorum visita,
 imple superna gracia
 que tu creasti pectora.
 Cum, lord vr makere, Holigost,
 þe þouhtes of þyne forte sene ; Holy Ghost
 þe hertes þat þou þi schaftus wost, our Maker,
 fful hem of þi grace by-dene. 4
*Q*ui paracletus diceris,
 donum dei Altissimi,
 fons viuus, ignis, caritas,
 et spiritalis vnccio.

¹ So the Title in Index.

our Comfort, Clept art þou cumfort, and euer schalt be,¹
 And ȝift of god þat al good sent,
 Quik welle, ffuir, and Charite,
 And also gostly Oynement. 8

¹ This v. in MS. written
 in half lines.

T*v septiformis munere,
 dextre dei tu digitus ;
 Tu rite promissum patris,
 Sermon: ditans guttura.*

þou art in ȝifte seuenfold,
 Godus riht hond ffinger art þou ;
 As us bi-het ffader al-wold,
 Richesse of word¹ þou ȝiuest inouh. 12

¹ MS. world

A*ccende lumen sensibus,
 Infunde amorem cordibus,
 infirma nostri corporis
 uirtute firmans perpeti.*

ȝight thy
 light in our
 wits,

Lord, in vr¹ wittes tend þi liht,
 And in vr hertes þi loue sende ;
 Vr bodi feblennesse þorwh þi miht
 Strengþe hit euere wiþ-outen ende. 16

¹ MS. þi

H*ostem repellas longius,
 pacemque dones protinus ;
 ductore sic te preuio
 uitemus omne noxium.*

and keep the
 Deuill from
 us !

Put fer from us þe fend, ur fo,
 And send us soþfast pees anon,
 þat we þorwh þe þat laft (!) us so
 Blenchen sunnes euerichon. 20

P*er te sciamus, da, patrem,
 noscamus atque filium,
 te utriusque spiritum
 credamus omni tempore.*

Make us
 know the
 Fathier and
 the Son,

Of þe ffadur ȝif us witing,
 And of þe Sone knowyng also,
 Siker be-leeue and riht tokenyng
 þat þou art god of boþe two. 24

D*vdum sacrata pectora
 tua replesti gracia :
 dimitte nunc peccamina
 et da quieta tempora.*

Holi hertes sum-tyme was
þou fuldest, lord, þorw grace þyne :
ffor-ʒif now gultus and trespas,
And ʒif us reste in alle tyme.

28 and forgive
us our sins!

*Sit laus patri cum filio,
Sauncto simul paraclito,
nobisque mittat filius
carisma sauncti spiritus. Amen.*

ffader and Sone and Holigost be
Worschipe¹ as þei mowe beo most,
And send us schrift for his pite,
þe ʒiftus of þe holygost. Amen.

Trinity, send
¹ MS. Worschipest
32 us the gifts of
the Holy
Ghost!

[XXI. *The Sweetness of Jesus.*]

¹ **I**hesu, þi swetnesse whose miht hit se
And þer-of haue a clene¹ knowyng,

¹ *et. clere*

To Jesus'
sweetness,

Al eorþly loue bitter schulde be
But þin al-one, wiþ-outen lesyng.

4 all earthly
love is bitter.

I preye þe, lord, þat lore lere me :
Aftur þi loue to haue longyng,
And sadly set myn herte on þe,
In þi loue to haue most lykyng.

8

SO lykyng loue In eorþe non is,
In soule whos couþe him soply se ;

Him to loue were muche blis,
ffor kyng of loue called is he.

12 He is King of
Love.

Wip trewe loue I wolde i-wis
So faste to him bounden be,
þat myn herte weore holly his,
þat no þing lykede me but he.

16

ʒIf I for kyndenes schulde loue mi kinne,
ʒ þenne me þinkeþ in my þouht

I ought to
love Him,
because He
cares for me
as a father.

Bi kuynde skil I schulde bi-ginne
At him þat hap me maad of nouht :

20

¹ Same poem in MS. Lamb. 853, ed. by Furnivall, *Hymns to the Virgin and Christ*, p. 8, E. E. T. S. 1867 ; in MS. Thornton (best MS.), ed. by Perry, *Rel. Pieces*, 1867, N. 8 ; and in MS. Rawl., A. 389, 104. The poem was originally composed in the North.

His semblaunt he sette my soule wiþ-Inne,
 And al þis world for me he wrouht;
 As ffader he fondeþ¹ my loue to winne, ^{1 r. fonded}
 ffor to heuene he haþ me bouht. 24

He cares for
 me as a
 mother.

AS Modur of him I make mynde,
 þat bi-foren my burþe to me tok hede,
 And siþen wiþ Baptym wesche þat kynde¹ ^{1 P. strynde}
 þat suyled was þorwh Adam dede; 28
 Wiþ noble mete he norsched my kynde,
 ffor wiþ his flesh he dude me fede—
 So good a foode may no mon fynde,
 To lastyng lyf he¹ wol us lede. ^{1 al. it} 32

He is Brother
 and Sister to
 me.

MI Broþur and Suster he is wiþ skyl,¹ ^{1 This v. written in half lines.}
 ffor he seide and letet þat lore:

Hose wrouhte his fadur wil
 Broþur and Suster to him þei wore; 36
 Mi kuynde he tok also þer-til.

fful trewely trust I him þefore.
 He¹ þat wol neuere lete me spil, ^{1 al. þat he}
 Wiþ¹ his Merci salue my sore. ^{1 al. But wiþ} 40

¹ **Þ**E loue of him passeþ, i-wis, ^{1 This stanza om. in P.}
 Al eorþly loue þat may beo here:

My love is
 God and
 Man.

God and Mon, my spouse he is—
 Wel ouhte I wrecche to loue him dere! 44
 Boþe heuene and eorþe holliche is his,

He is a lord of gret powere,
 And called he is þe kyng of blis—
 His loue me longeþ for to lere. 48

He has
 bought my
 love full dear.

Afftur his loue bi-houeþ¹ me longe, ^{1 P. me burde}
 ffor he haþ myn ful dere abouht:
 Whon I was went from him wiþ wronge,
 ffrom heuene to eorþe he me souht, 52

Mi wrecched kuynde for me he fonge
 And his nobley sette at nouht,
 Peynes he soffrede and pouert stronge,
 Aþeyn to blisse or he me brouht. 56

To make me
 free,

Whon I was þral, to make me fre
 Mi loue from heuene to erþe him ledde;
 Mi loue al-one haue wolde he,
 þefore he leyde his lyf in wedde. 60

- Wip my fo he fauht for me,
 Woundet he was and bitterly bledde,
 His precious blod ful gret plente
 fful piteuously for me was schedde. 64 Jesus shed
His blood.
- H**Is sydes blo and blodi were,
 þat sum-tyme were ful briht of ble;
 His herte was perced wip a spere;
 His wyde woundes were reupe to se. 68
- Mi Raunsoun, I-wis, he payed þere
 And ȝaf his lyf for gult of me.
 His deþ most beo to me ful dere¹ For my sin
He gave His
life.
 And perce myn herte for pure pite. 72 ¹ P. His dulefull deþe
burde do me dere
- F**Or pite myn herte most breke a-two,
 To his kyndenesse ȝif I tok hede:
 Enchesun I was of al his wo,
 He suffrede ful harde for my misdede; 76
 To lastinde lyf þat I schulde go,
 He suffrede deþ in his Monhede.
 Whon his wille was to lyue also,
 He ros a-ȝeyn þorwh his godhede. 80 Then He rose
and went up
to Heaven.
- T**NO heuene he wente wip mucche blis,
 Whon he [had] vencust his batayle.
 His baner ful brode displayed is,
 Whon so my fo wol me assayle. 84
 Wel ouhte myn herte [þen] to ben his,
 ffor he is þat frend þat neuer wol fayle;
 No þing wol he haue, i-wis,
 But trewe loue for his trauayle. 88 He is a friend
who never
fails.
- Þ**us wolde he¹ for me fiht, ¹ *al.* my spouse
 And for me was he woundet sore;
 ffor my loue his deþ was diht—
 What kyndenesses miht he do more? 92
- To ȝelden his loue haue I no miht,
 But loue him trewely I schulde þerfore,
 And worche wel¹ wip werkes riht ¹ P. his will
 þat he hap lered wip louely lore. 96
- H**Is louely lore wip werk¹ folfille ¹ *al.* werkes
 Wel ouht I, wrecche, ȝif I were kynde,
 Niht and day to worche his wille,
 And euermore haue þat lord in mynde. 100 I ought to do
His will;

48 XXI. *The Sweetness of Jesus.* XXII. *A Prayer to Jesus.*

but ghostly foes torment me.	Bote gostly fos greuen me ille, And my frelete[s] ¹ maken me blynde : ¹ <i>cf. frele flesch</i> þefore his merci I take me tille, ffor beter bote con I non fynde.	104
I betake me to His mercy.	B eter bote nis non to me þen to his merci trewely me take, þat wiþ his flesch haþ mað me fre And me wrecche his child wolde make.	108
	I preye þat lord for his pite, þat he for sunne neuer me forsake, But 3if me grace from synne to fle, And him to loue let me neuer slake.	112
Jesu, for Thy sweetness,	I hesu, for þe swetnesse þat is in þis, Haue Mynde of me whon I henne wende ; Wip studefast troupe my wittes wis, And, lord, þou schilde me from þe fende ;	116
lead me into Thy bliss !	ffor þi Merci for3if me mi mis, þat wikkede werk my soule ne schende ; And led me, lord, in to þi blis, Wip þe to wone wiþ-outen ende. Amen.	120

[XXII. *A Prayer to Jesus.*]

Jesu, God and man,	I Esu, þat art heuene kyng, Sothfast God and mon also, 3if me grace of good endyng, And hem þat I am holden to.	4
who hast bought me with Thy blood,	Ihesu lord, þat madest me, And wiþ þi blisful blod hast bouht, ffor-3if þat I haue greued þe Wip word and wille and wiþ pouht.	8
draw my heart from fleschly lust.	Ihesu, in whom is al mi trust, þat di3edest on þe Rode-tre, Wip-drauh myn herte from flesches lust And from worldly vanite.	12
Jesu, Father Almighty,	Ihesu crist, to þe i calle þat art ffadur ful of miht, Kep me clene, þat I ne falle In fleschly sunne as I haue hiht.	16

Ihesu, for þi blisful blod Bring þe soules in to blis ffor ¹ whom I haue had eny god, ffor-ziue hem þat þei han don amis.	¹ r. ffo	20	save all my well-doers,
Ihesu, for þat worþi wounde þat wente to þin herte-Rote, ffor ¹ sunne þat haþ my soule bounde þi blisful blod mot beo my bote.	¹ r. ffo	24	
Ihesu, for þi woundes smerte Of feet and of þin hondes two, Mak me Meke and louh of herte, And þe to loue as I scholde do.		28	make me love Thee as I should;
Ihesu, for þe deolful teres þat þou weptust for my gilt, Heere and spede my pore preyeres, And saue me þat I ne beo spilt!		32	hear my prayers!

[XXIII. *Psalterium b. Marine.*¹

By ALBERTUS MAGNUS.]

(With the first Verse of every Psalm and Canticle.)

Beatus vir qui non abiit in co[n]silio impiorum et
in uia peccatorum non stetit et in cathedra
pestilencie non sedit.

Beginning of
Ps. 1.

AVe uirgo uirginum, parens absque pari,
Sine viri semine digna fecundari:
ffuc nos legem domini crebro meditari¹

*Et in regni gloria beatificari.*¹ refers to Ps. 1, v. 2.

Heyl Mayden ouer Maydenes vchon,

1 Hail, Maiden-
mother!

Modur wiþ-uten pere,

Wiþ-uten knowyng of Mon

A worþi chyld þow beere:

4

Mak vs vr lordus lawes kepe

And ofte to haue in mende,

¹ Title in Index: Of euery psalme of þe sauter þe furste vers. The Latin Quatrains, however, frequently refer to other verses of the psalm, or to other parts of the Bible quoted by the commentators as illustrative of the psalm. The Latin poem is mentioned in Mone, *Latin. Hymnen des Mittelalters*, 1854, II. p. 252, but still unprinted; other MSS. are at Darmstadt (No. 2242) and Munich (Tegernsee 2005).

- In to kyngdom of Ioye to lepe,
Beo blessed wiþ-uten ende. 8
- Ps. 2. **Q**uare fremuerunt gentes, et populi meditati sunt inania?
Aue, cuius viscera natum ediderunt
Cuius ad interitum gentes fremuerunt:
Audi uoces supplicum qui te pie querunt,
Mali causas remouens que nos inuenerunt.
- Hail, thy wombi! Heil þe entrayles o whom 9
Brouhten forþ a sone
At whos deþ hoþe alle and som
folk grucche bi-gone: 12
Heore¹ deuoute voices al-way ^{1 r. here}
þat sechen þe here in grounde;
Euel causes remoue a-way
þat vs here han I-founde. 16
- Ps. 2. **D**omine, quid multiplicati sunt qui tribulant me?
multi insurgunt aduersum me.
Aue virgo, speculum sauncti celibatus,
Cuius est ex utero puer nobis natus
*Qui compassus mortuo, morte soporatus*¹ ^{1 refers to Ps. 2, v. 5.}
Morte mortem terminat, expiat reatus.
- Hail, Mirror of heavenly life! Heil, Mayden and Mirour 17
Of holy heuenly lyuyng,
Of whos wombe wiþ honour
Is boren a child, vr kyng, 20
þat hedde compassion of þe ded,
Wiþ his dedliche slepyng
Wiþ deþ [deþ]¹ he termyned, ^{1 om.}
Vr gult away wassching. 24
- Ps. 4. **C**um inuocarem exaudiuit me deus iusticie mee, in tribulacione dilatasti michi.
Aue nati filia, parens genitoris,
*Preter modum*¹ *generans consueti moris:* ^{1 MS. mortem}
Nos ad statum reuoca vite melioris,
*Quos tam diu tenuit vanitas erroris.*¹ ^{1 refers to Ps. 4, v. 2.}
- Hail, Daughter of thy Son! Heil donhtur of þe sone, 25
Modur of þe getere,
Hauyng child aþeynes old wone
Opur elles comuyn manere: 28

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 5—7.*) 51

Calle us aȝeyn in to þat staat
 þat is of better lyuyng,
 ffor us haþ holden longe al maat
 Vanyte of erryng. 32

Verba mea auribus percipe, domine; intellige clamorem meum. Pa. 5.

Aue que¹ nos redimens ab Egipti luto ¹ MS. qui
Subvenire¹ satagis vicijs imbuto: ¹ MS. subvenite
Tu nos bene¹ protegens voluntatis scuto² ¹ r. bone
Coronatos gloria colloces in tuto. ² refers to Pa. 5, v. 11.

Heil þou, buggyng us aȝeyn 33 Hail, Mary,
 Out of Egiptes cley, our Redeemer!

In vices wounden to helpe, certeyn, 36

þou art redi al-wey :

þou defendyng us wel riht

Wiþ þe scheld of wil,

Vs Corouned in blisse briht

Set sikerly wiþ skil. 40

Domine, ne in furore tuo arguas me, neque in ira tua corripias me. Pa. 6.

*Aue vite ianua, salus penitentis,
 Respice miseriam anime languentis;
 Ne in ira senciam uocem arguentis,
 Me peccatis exime simul et tormentis.*

Heil, louelich ȝate of lyf, 41 Hail, lovely
 Hele of þe forþinkyng : Gate of Life!

Bi-hold þe wrecchednesse so rif

Of soule þat is serwyng; 44

þat in wrappe I ne feel

þe vois of repreyuing,¹ ¹ MS. repreyning

Clanse me from sunnes eueridel

And eke from tormentyng. 48

Domine deus meus, in te speravi; saluum me fac Pa. 7.

ex omnibus persequentibus me, & libera me.

Aue mater vnica, cura nostre spei,

Tuis queso meritis sis miserta mei,

Vt ab enigmatibus huius speciei

Plena plene perfruuar¹ visione dei. ¹ MS. perfrust

Heil Modur, þou onliche 49 Hail, Head of
 Hed art of vr hope : our Hope!

52 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 8—10.*)

- þorw þi merites specialiche
 Hauē merci on me mope, 52
 þat from alle þe liknesse
 Of þis lyuyng heer
 I may haue wiþ fulnesse
 þe siht of god so cler. 56
- Give me the
 sight of God
 with Thee!
 Pa. 8. **D**omine deus¹ noster, *quam admirabile est nomen*
tuum in vniuersa terra! ^{1 MS. dominus}
Aue virgo regia, summa gaudiorum,
Per quam rex mirabilis, dominus cun[c]torum,
Reuocat inmeritos in spem filiorum,
Quos proscribit multiplex causa uiciorum.
- Hail, royal
 Maiden!
 Pa. 9. Heil kynges Mayden, swete þing, 57
 Somme of ioyes I calle,
 Bi whom þe wondrous kyng,
 Lord þat is ouer alle, 60
 Calleþ us a-ʒeyn wiþ-oute deseruyng
 In to his sones hope,
 þat aren ofte put in to flemyng,
 In vices whon we ben crope. 64
- C**onfitebor tibi, domine, *in toto corde meo, nurrabo*
omnia mirabilia tua.
Aue thronus gracie, Mater Ihesu cristi,
Que sola concipere virgo meruisti:
Confitebor domino quem sic genuisti,
Quod nec nomen virginis mater amisisti.
- Hail, Throne
 of Grace!
 Heil feir trone of grace, 65
 Modur of Ihesu crist,
 þat to conceyue in þi space
 Onliche Mayden deseruedist: 68
 I schal knowleche to þat lord
 þat þou so dust¹ bi-gete, ^{1 = dust}
 þat þou þe name in dede ne word
 Of Mayden and Moder ne lete. 72
- Pa. 10 V (11). **I**N domino confido; *quomodo dicitis anime mee,*
transmigra in montem sicut passer?
Aue virgo virginum, per quam transmigratur
Super unum moncium in quo victimatur
Vepre tentus aries,¹ vnde redimatur ^{1 cf. Gen. 22, v. 13.}
Prodigus qui rediens veniam precatur.

XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 11—13.) 53

- Heil Mayden ouer oþur met, 73 Hall, Maiden
Beo whom is mad passyng above all
Vppon on of hulles gret others!
In which is don offring, 76
þe weþer holden wiþ a Brer,
Whuche was a-ȝeyn biggyng
Of þe wastour þat was in wer,
fforȝiuenes þat com askyng. 80
- S**aluum me fac domine, quoniam defecit sanctus, Ps. 11 (12).
quoniam diminute sunt veritates a filiis hominum.
Aue mater domini, mater inquam aue,
ffac ut cristi baiulem iugum presuauē,
Quo beatitudinis particeps octauē¹ ¹ refers to the title of the psalm.
Liberari merear prime matris aue.
- Heil Modur of vr lord, 81 Hall, Mother
ȝit I sey Modur heil! of our Lord!
Cristes ȝok in dede and word
To bere mak me not fayl; 84
þat I of þe eiȝteþe blisse
Beo parciner me borwe,
To beo diliuered and euer misse
Vr furste modur sorwe. 88
- V**squequo, domine, obliuisceris me in finem? vsquequo Ps. 12 (12).
auertis faciem tuam a me?
Aue uirgo nomine matris insignita,
Graciarum fertili dote¹ premunita: ¹ MS. does
Purga mentis aciem, quo sit expedita,
Ne vnquam obdormiat in morte sopitu.¹ ¹ refers to Ps. 12, v. 4.
- Heil Mayden feir of face, 89 Hall, Maiden
Worschiped wiþ nome of Moder; fair, and
So plentiuous I-douwed wiþ grace Mother!
Was þer neuer non oþer: 92
Purge þe scharpnesse of vr pouht,
So þat hit beo sped,
And þat hit to longe ne slepe nouht
In slep of sunful ded. 96
- D**ixit insipiens in corde suo: non est deus. Ps. 13 (14).
Aue templum gracie, templum sanctitatis,
Templum sancti spiritus, tronus maiestatis:

54 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 14—15.*)

*Salua me, per gratiam salua queso gratis,
Vt sortiri ualeam regnum cum beatis.*

Hail, Temple of the Holy Ghost!	Heil temple of grace most,	97
	Temple of Sauntite,	
	Temple of þe holygost,	
	Trone of þe Maieste :	100
Mary, save me!	Saue me, be grace me saue,	
	I preye þe nou, freliche,	
	þat I mowe þe kyngdom haue	
	Wiþ seintes þat ben godliche.	104
Ps. 14 (15).	<i>Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo? Aue tabernaculum regis manu fortis, Per quam cristus particeps factus nostre sortis, fructis seris,¹ uectibus & inferni portis ¹ r. eris v. Nos a morte reuocat, triumphator mortis.</i>	
Hail, Taber- nacle of the strong King!	Heil tabernacle Cleer	105
	Of kyng strong in honde,	
	Beo whom crist is maad parciuer	
	Of vre lot her in londe,	108
	þat brak þe bondes and þe loko	
	Of helle foule zates,	
	Called us fro deþ þer we weore stoke,	
	Victor of deþ algates.	112
Ps. 15 (16).	<i>Conserua me domine, quoniam speraui in te. d[ixi] domino: deus meus es tu, quoniam h[onorum] meorum non eges. Aue tronus gracie Regi preparatus, Ec qua nobis prodiit felix aduocatus: Nostra sit hereditas cristus ex te natus¹ ¹ cf. Ps. 15, v. 5. Conseruetque seruulos, conlonans reatus.</i>	
Hail, Throne of Grace!	Heil, of grace þou art trone	113
	Arayed for a kyng,	
	Of whom sprong forþ for us vchone	
	An Auoket lyking :	116
	Crist nou beo vr heritage,	
	þat of þe is boren,	
	And kepe his seruauns in alle age,	
	þat þei beo not for-loren.	120

XXIII. *Hail, Mary!* (Verse 1 of Psalms 16—18.) 55

Exaudi, domine, iusticiam meam, intende deprecationem meam. Ps. 16 (17).

Aue solis ciuitas, in quam introiuit Hail, City of the Sun!

Rex regum et dominus, qui te concupiuat :

Per te nos exaudiat sibi quos uiuit,

*Suo vultu sacians quibus esuriuit.*¹ ¹ cf. Ps. 16, v. 15.

Heil of Sonne þe Cite, 121 Hail Mary, City of the Sun!

In to whuche he¹ entrid ¹ MS. þou

Kyng of kynges, lord of pite, þe whuche þe coueyted. 124

Beo þe now he us here, þulke þat he hæþ oned ;

And þat he fulle hem wiþ his chere þat he þrustyng be-mened. 128

Diligam te, domine fortitudo mea : dominus firmamentum meum & refugium meum & liberator meus. Ps. 17 (18).

Aue virgo virginum, de qua mediator

Ad nos venit, hostium vetus triumphator :

Hostes nostros conterat fortis expugnator

Et fiat per gratiam glorie collator.

Heil of Maydenes Mayden clene, 129 Hail, Maiden of maidens!

Of whom a Mene of diuis¹ ¹ = device

Com to vs wiþ-uten wene, Victor of olde Enemys : 132

Vr Enemys he al to-tere, ffightere þat is so strong,

And beo grace beo he ȝiuere Of Ioye þat lasteþ long. 136

Celi enarrant gloriam dei, et opera manuum eius annunciat firmamentum. Ps. 18 (19).

Aue solis regia, de qua verus exit

Veri solis radius, fraudes qui detexit

Hostis & versucias quibus nos illexit ;

Quem querens perditam, gregi quam reuexit.

Heil kynges sone (!) briht, 137 Hail, Sun of the King!

Of whom goþ forþ vche while

þe verrey sonnes bem liht, þat huydeþ al þe gyle 140

56 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 19—21.*)

- Of vr fon, and queyntises most,
 þat drawn vs in to veyn;
 Seching þe scheep þat was lost
 To bringe to folde a-ȝeyn. 144
- Ps. 19 (20). *E*xaudiat te dominus in die tribulacionis, protegat
 te nomen dei Iacob.
Aue plena gracie, speciosa tota,
Virgo prudens, humilis, sine sordis nota:
*Nostrum sacrificium suscipe deuota,*¹ ¹ cf. Ps. 19, v. 2.
Mores nostros ordinans, affectus & uota.
- Hail Mary,
 full of grace! Heil ful of grace, eke 145
 Speciousse at al,
 Mayden wys and þerto Meke,
 Wip-uten fulþe gret or smal: 148
 In alle maner vr¹ sacrifice ¹ MS. of vr
 Deuouteliche take þou now,
 Ordeyne vr Maners on þi wyse,
 Desires and eke a-vow. 152
- Ps. 20 (21). *D*omine, in uirtute tua letabitur rex, & super salutare
 tuum exultabit uehementer.
Aue salus hominum, digna salutari,
Salutare pariens, sola carens pari:
*Nostra spes & gloria sit in salutari,*¹ ¹ cf. Ps. 20, v. 5.
[u]ius participio credimus beari.
- Hail, Healing
 of Mankind! Heil hele of monkynde, 153
 Worpiful to beo gret,
 þou bar hele vs alle helynde,
 Sauncȝ pere þou art set. 156
 Al vr hope and eke vr blis
 In hele beo vs be-tid;
 þerof to haue part wip-uten mis
 We leeue to beo blessed. 160
- Ps. 21 (22). *D*eus deus meus, respice me: quare me dereliquisti?
longe a salute mea verba delictorum meorum.
Aue cuius uterus vermem procreauit
*Qui sub-mordens hederam Ione desiccauit;*¹ ¹ cf. Ps. 21, v. 6,
 and Jon. 4, 6-7.
Dum quod legis littera clausum conseruauit,
In apertum proferens nobis propalauit.
- Hail thou,
 whose Son Heil whos wombe sikerly 161
 Brouht forþ a worm þat dred,¹ ¹ r. died?

XXIII. *Hail, Mary!* (Verse 1 of *Psaums* 22—24.) 57

þat vnder-bityng priuely
 þe Iuy of Ione dried ; 164
 Whon þe lettre of þe laus
 þat al þing in clos kepēd,
 Aperteliche wiþ open sawe
 To vs forsoþe he schewed. 168

freed us from
 the Law !

Dominus regit me & nichil michi deerit : in loco Pa. 22 (23).
 pascuis ibi me collocavit.

Aue Iesse virgula graciārum donis

Habundanter predita : tu correccionis

*Virga sis, & baculus consolacionis,*¹ ¹ cf. Ps. 22, v. 4.

Quo nos criste pascuis collocet in bonis.

Heil þou ȝerde of Iesse, 169
 Wiþ giftus of grace
 Maad riche wiþ plente ;

Hail, thou
 Rod of Jesse !

Of correccioun in vche place 172
 þou art staf, and eke ȝerde
 Of consolacioun,

þorwh whuche crist, þat is nouȝt ferde,
 Vs sette in pasture boun. 176

Domini est terra & plenitudo eius, orbis terrarum & Pa. 23 (24).
 vniuersi qui habitant in eo.

Aue terra glorie, terra non arrata,

Rore tamen gracie plene fecundata,

ffructum ferens cuius est gustu recreata

Proles Ade veteris, diu captiuata.

Heil lond of blis, 177
 Eorþe nouht hered,
 Wiþ þe deuh of grace i-wis

Hail, thou
 Land of
 Bliss !

ffulliche for euer wered, 180

Beryng fruit of whos sauour

Reformed was verreyliche

Olde Adames sone, þe furste synnour,
 þat holden was wrecchedliche. 184

Ad te, domine, leuavi animam meam ; deus meus, Pa. 24 (25).
 in te confido, non erubescam.

Aue cuius gloriam boant vniuersi,

*Per quam sursum redeunt in profundum mersi :*¹

Per te fiat, domina, ne semel conuersi ¹ MS. meret

Releant ad uomitum sibi met aduersi.

58 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 25—27.*)

- Hail thou,
whose blisse
all folk pro-
claim!
- Heil on whos blisse certeyn 185
Alle crien and ben not feynt,
Be whuche gon vp a-zeyn
In depnesse þat weoren dreynt: 188
þorwh þe, ladi of delyt,
Heo þat ben conuerted ones
Torn þenne a-zein not to vomyt,
As hound þat hap eten bonea. 192
- Pa. 25 (26). *I*udica me domine, quoniam ego in innocencia mea ingressus sum: & in domino sperans non infirmabor.
Aue Mater, populi prospice defectum,
Et maternum filijs exhibens affectum
Mores nostros ordina, tollens imperfectum,
*Vi pes noster tendere qeat in directum.*¹ ¹ cf. Pa. 25, v. 12.
- Hail thou
Mother!
- Heil Modur, bi-hold þou 193
Defautes of þe peple,
Modres affeccion schewh þou now
þi sones þat ben feble; 196
Ordeyn þou vr maners so,
Weyuyng inparfyt þing,
þat vr fot mowe þen go
Streiht forþ wiþ-outen lettyng. 200
- Pa. 26 (27). *D*ominus illuminacio mea & salus mea: quem timebo?
Aue mater domini suos protegentis,
*Qui cateruas hominum fregit in trecentis:*¹
Queso nos respicias oculis attentis,
Procul pellens tenebras erumpnose mentis.
- Hail, Mother
of our Pro-
tector,
Christ!
- Heil modur of þat lord al on
þat his men doþ defende,
þat wiþ þre hundred ouercom
Gret compaignies and schende: 204
I preye þe, ladi, vs bi-holde
Wiþ þyn eȝen clere,
Derknesses fer fro us folde
And kepe vr þouhtes here. 208
- Pa. 27 (28). *A*d te domine clamabo, deus meus ne sileas a me:
*ne quando taceas a me & as[similabor] d[escen]-
dentibus] in lacum.*
Aue virgo domini mater illibuta,
Cuius est ex utero caro deolata,

¹ MS. *increcentis*.
cf. Pa. 26, v. 2,
et Jud. 7, 6-16
(application made
to Gideon).

XXIII. *Hail, Mary!* (Verse 1 of Psalms 28—30.) 59

Caro carnem liberans, caro mori nata,

*Caro que reflorescit morte triumphata.*¹ ¹ cf. Ps. 27, v. 7.

Heil Mayden of a lord, 209 Hail, Maiden
Modur saunȝ tæcche I-priue, and Mother
spotless!

Of whos wombe þorwȝ Godus word 212
flesch to god was ȝiue;

þat flesch dilyuered flessche, 216
þat flesch boren was to dye,

þat flesch reflored þat was nessche, 216
Of deþ þat hedde Maystrie.

Afferte domino filij dei, Afferte domino filios Pa. 28 (29).
arietum.

Aue per quam filius fratres adoptauit,

Quos & dei filios recte nominauit.

Eant ergo filij quos ad se vocauit,

Agnos Innocencie ferant quos manauit.

Heil be whom godus sone, i-wis, 217 Hail, thou by
Breþeren him wolde purchase, whom Christ
adopted us!

To beo clept godus sones of blis 220
Be rihte In vche place.

Goþ nou sones deuoutelye 224
þat he haþ called him to,

Offreþ þe lombes of Innocensye, 224
ffor he comaundet so.

Exultabo te domine, quoniam suscepisti me, nec de- Ps. 29 (30).
lectasti¹ inimicos meos super me. ¹ MS. dilatasti

Aue tabernaculum cristo dedicatum,

Supra Matres optinens sola principatum,

*Nostri aptans usibus saccum veteratum*¹ ¹ cf. Ps. 29, v. 12,
Gen. 37, 31.

Propter nostra vulnera gratis vulneratum.

Heil tabernacle of crist 225 Hail,
Halewed worþily, Tabernacle
of Christ!

Of alle Modrus i-wist 228
To haue þe pris only :

Mak us redi¹ to vr vs ¹ MS. "redi, r. greiþe?

þe olde sacke verreyly 232
þat for ur woundes as refus

Was wounded wilfully.

IN te domine speraui, non confundar in eternum : Pa. 30 (31).
in iusticia tua libera me.

60 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 31—32.*)

*Aue nostrum gaudium, nostra fortitudo,
Cuius est dulcedinis magna multitudo :
In te nostra sit sita spei certitudo,
Cuius piis laudibus libere desudo.*

Hail, our Joy and Strength!	Heil vr Ioye of worþinesse, And vr strengþe þerto, Whos noble swetnesse Is muchel and gret also :	233 236
In thee, Mary, is my hope.	In þe beo myn hope i-set Sadly, in certeyn, ffor in þin heriing nou I swet ffreoliche and nouȝt in veyn.	 240

Ps. 31 (32). *Beati quorum remisse sunt iniquitates, et quorum tecta sunt peccata.
Aue cuius utero deus est deorum
ffactus homo, tollere spinas delictorum.
O beatus uterus, & beati quorum
ffecit se participem factor seculorum !*

Hail thou, in whom God was made man !	Heil of whos wombe verrey God is of goddus alle I-maad mon, to don a-wey þe þornes of synne and falle. A, blessed is þat wombe so sad ! And þei ben blessed also þat god hap partyng-felawes maad, To dwelle wiþ him euer-mo !	241 244 248
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Ps. 32 (33). *Exultate iusti in domino : rectos decet laudacio.
Aue per quam reuocat dominus eiectum, ¹ Ms. Qne,
Que[m]¹ a solo patrio peregre profectum ² r. qui ?
Medicus dum reperit vicijs infectum, ³ Ms. pro grege perfectum
Morbi causas abstulit simul & effectum.*

Hail thou, by whom God reculd us out- casts !	Hoil bi whom God called a-ȝeyn Hem þat weoren out cast, þat from his ffadur seete certeyn Went forþ in gret hast, Leche, þat monkynde þat was mad Parfyt, he fonde infecte, Causes of sikenes þen he forbad And eke þerof þe efecte.	249 252 256
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Benedicam dominum in omni tempore : semper laus eius in ore meo. Ps. 33 (34).

*Aue mater pariens fructum benedictum,
Tactu cuius soluitur Eue maledictum,
Que transgressa temere tangens interdictum
Transtulit in posteros ulcionis ictum.*

Heil Modur bringinge forþ 257 Hail, Mother
þe feireste fruit i-founde, of the fairest
Fruit!

þe touche of whuche was so muche worþ 260
þat Eues curs was vnbounde,

þe whuche trespaced folilyche, 260
þat was forboden touchyng,

þe strok of veniaunce sikerliche 264
Laft to hem þat were comyng.

Iudica domine nocentes me, expugna inpugnantes me. Ps. 34 (35).

Aue per quam dominus apprehendens scutum¹

In extento brachio propulit astutum ; ¹ cf. Ps. 34, v. 2.

Qui de scuto¹ proprio comiscendo lutum ¹ r. sputo

Ceco lumen homini reddidit acutum.

Heil beo [whom] þe lord of liht 265 Hail thou, by
A scheld tok prinely, whom Christ
defied his foe!

And in his hond I-streyht ariht 268
Put of his enemy ;

þat of his owne propre cheld (!), 268
Mengyng þerwiþ cley,

As moni men þo bi-heold, 272
Maad a blynt mon se¹ al-wey. ¹ MS. so

Dixit iniustus ut delinquat in semet ipso ; non est timor dei ante oculos eius. Ps. 35 (36).

Aue templum gracie, tronus deitatis,

Torrents affluentie, domus vbertatis : ¹ cf. Ps. 35, v. 9.

Per te solam reddita spes est desperatis :

fluctuantis Anchoram rege nostre ratis.

Heil temple of grace, 273 Hail, Throne
Trone of þe godhed, of the God-
head!

Plenteuous ryuer in vche place, 276
And eke hous of freohed :

Beo þe, hope is 3olde a3eyn
To hem þat hedde dispeir :

- Gouerne þe Anker in certeyn
 Of vr floteryng schip in Eir! 280
- Pa. 36 (37). **N***Oli emulari in malignantibus, neque zelaueris
 facientes iniquitatem.* ^{1 cf. Ps. 36, v. 9.}
Aue carens simili, nusquam malignata,¹
Dignitatis titulo triplicis¹ ornata: ^{1 r. duplicis}
Virgo muter diceris; iungis¹ separata, ^{1 MS. lunge}
Es vtrumque, docet hec fides oculata.
- Hail, peerless
 and sinless
 One! Heil þat hast non lyk to þe, 281
 Wiþ vuel neuer ouer-come,
 Of þreo maner of dignite
 Wiþ title maad feir and nome: 284
 Maiden and Modur þou art told,
 Disseuered ioy[n]e[st]¹ þou goodlye; ^{1 MS. loye}
 þou art boþe two, as we be-hold—
 Vs techen vr feiþ at ege. 288
- Pa. 37 (38). **D***omine, ne in furore tuo arguas me, neque in ira
 tua corripas me.*
Aue sancti spiritus fecundata rore,
Conseruato pariens castitatis flore:
Queso fuc ne arguat iudex in furore
Quos a morte proprio redemit cruore.
- Hail thou,
 faird with
 dew of the
 Holy Ghost! Heil wiþ deuh I-mad feir 289
 Of þe holigost, parde,
 þou beryng child wiþ-uten leir
 Kepst flour of chastite: 292
 Mak þou þat he us not missey,
 þe Iuge, in no woodnesse,
 þat he bouht wiþ his blood verrey
 ffrom deþ, boþe More and lesse. 296
- Pa. 38 (39). **D***ixi: custodiam vias meas, vt non delinquam in
 lingua mea.*
Aue cuius filio psalmus decantatur,
Et eiusdem habitus in quo figuratur
Qui terrena transiens¹ in hoc delectatur ^{1 cf. Ps. 38, v. 7.}
Si uel mentis gressibus capud consequatur.
- Hail thou
 whose Son is
 praised! Heil of whos sone deuoutely 297
 A psalm is songe wiþ cure,
 And of his habit ful sotily
 In whuche is suche figure 300

XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 39—41.) 63

Whos, laft þis world outerly,
 Dilyteþ him to take heed
 Wiþ steppes of good þouht holy
 To suwen crist, vr hed. 304

Expectans expectavi dominum, et intendit michi. Pa. 39 (40).
 Ave tabernaculum regis inpollutum,
 Per quam soluit dominus ope destitutum :

Tuis iuua meritis sponte prouolutum

*In lacum miserie & in fecis lutum.*¹ ¹ cf. Pa. 39, v. 2.

Heil tabernacle of kyng 305 Hail, Taber-
 In-pollute, wondur clen ; nacle of the
 þorwh þe þe lord of alle þing spotless
 þat hedden non help leosed men : King !

Help þorwh þi worþinesse 308

Him þat is woundun al-vey

In þe lake of wrecchednesse

And in þe fulpe of cley. 312

Beatus qui intelligit super egenum & pauperem :¹ Pa. 40 (41).
in die mala liberabit² eum dominus. ¹ MS. pauperum
Aue solis³ ciuitas quam dauid erexit, ² MS. liberauit
³ MS. solus

De qua sol iusticie nube tectus exit,

Qui de summis pauperum causas intellexit

Et egroto similis egros non desepxit.

Heil of Sonne þe cite 313 Hail, City of
 þat dauid reised on ende, David's sun !

Of whom þe sonne of riht, wuste

Wiþ cloude, hit gan forþ wende ; 316

To þe causes of pore and meke

ffrom heuene heede he tok

And made him lyk to þe seke

And sek folk nouht forsok. 320

Quemadmodum desiderat ceruus ad fontes aquarum, Pa. 41 (42).
ita desiderat anima mea ad te, deus.

Aue de qua prodeunt obertatis riui,

De qua in-undans profluit aqua fontis uiui :

Peto, mater, ueniam, qui per sordes¹ iui ; ¹ MS. sordis

fac ut fontem siciam magis quam sitiui.

Heil from whom¹ gon ay forþ ¹ MS. whon 321 Hail thou
 Riueers of plente rif, Source of the

64 XXIII. *Hail, Mary!* (*Vcrse 1 of Psalms 42—44*).

Of whom floweþ of gret worþ
 þe watres of welle of lyf. 324

waters of
 Life!

Modur, ich aske nou þi merci :

Bi fulþes haue I gon ;

Aftur þat welle mak me þursti

Oftur þen I haue don. 328

Pa. 43 (43).

*I*udica me, deus, & discerne causam meam de gente
 non sancta, ab homine iniquo & doloso erue me.

Aue cuius thalamo iudex est egressus

Causas qui determinat, uindicat ex[c]essus ;

Per quem mentis oculus tenebris oppressus

Discat ut in lumine ponat suos gressus.

Hail, thou
 Mother of
 our Judge!

Heil from whos chaumbre her 329

A Iuge is forþ passet

þat determineþ vr causes cler

And punisscheþ hem þat trespasseþ ; 332

Beo whom of vr þouht þe ege,

Wiþ derknes þat is ouer-fet,

Mow lerne þenne wiþ liht in hyze

His steppes forte set. 336

Pa. 43 (44).

*D*eus auribus nostris audiuiimus, patres nostri an-
 nunciauuerunt nobis.

Aue cuius filius prouehit egentes

Et affligit¹ improbos in nos insurgentes :² ¹ MS. affligit

Pie queso dirigat nostras in se mentes, ² cf. Pa. 43, v. 8.

Reprimendo turbinum motus iminentes.

Hail, thou
 Mother of our
 Recouer!

Heil whos worþi sone 337

Bringeþ forþ neodful, certeyn,

And proude puiteþ in tribulacione

þat risen vs azeyn. 340

þat al vr þouhtes in to him

He dresse, I þe preye,

And refreyn of tempest grim

þe sturinges in þis weye. 344

Pa. 44 (45).

*E*ructauit cor meum verbum bonum ; dico ego opera
 meu regi.

Aue per quam genitor verbum eructauit,

Verbum quod hominibus se contemptrauit,

Qui¹ dei & hominum federa dictauit

¹ r. Quod

Et pro nobis moriens mortem relegauit.

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 45—47.*) 65

Heil be whom biȝetere 345 Hail, thou
A word sum tyme forþ sende, Mother of
Word þat to men here our Teacher!

Him-self tempred and bende; 348

þe whuche of god and of man
Endited feire þe bonde,

And for us alle diede þan
And deþ put out of londe. 352

Deus noster refugium & uirtus, adiutor in tribulaci- Pa. 45 (46).
onibus que inuenerunt nos nimis.

Aue tabernaculum domini virtutum,

In quo sumens dominus nostre carnis lutum,

Vt captiuum redimat ope destitutum,

*Arcum fortis conterit & comburit scutum.*¹ 1 Ps. 45, v. 9.

Heil of þat lord þe tabernacle 353 Hail, Taber-
þat is of vertue al-way, nacle of the
In whom he tok wiþ-oute obstacle Lord of
Of vr flesch þe Clay, 356 Virtue!

To Bugge aȝein þe wrecched wiht
þat non hope felede;

Of þe strong he brak in fiht
þe bouwe and eke þe schelde. 360

Omnes gentes plaudite manibus, iubilare deo in uoce Pa. 46 (47).
exultacionis.

Aue cuius filius regnat super gentes,

Cuius psallunt nomini manibus plaudentes.

Iubilemus igitur attollendo mentes,

Indefesso capiti cristo adherentes.

Heil whos sone so gent 361 Hail, Mother
Ouer folk regneþ, parfey; of the King
To whos name men verrey[me]nt of Folk!

Syngyng wiþ hondes pley. 364

Make we nou Ioye wiþ al vr list,
Vr þouhtes an heiȝ resyng

To vr noble hed crist,
To him euer cleuyng. 368

Magnus dominus & laudabilis nimis, in ciuitate Pa. 47 (48).
dei nostri, in monte sancto tuo.¹ 1 r. eius

Aue virgo generans regem sempiternum

Quique noster deus est, deus in eternum,

VERNON MS.

F

66 XXIII. *Hail, Mary!* (*Versc 1 of Psalms 48—50.*)

*Qui pro nobis moriens spoliat auernum,
Solum nos faciens scandere supernum.*

Hail, Mother
of the Ever-
lasting King!

Heil Maiden bringinge forþ wiþ mood 369

þe euerlastinge kyng,

þe whuche is vre god so good,
God wiþ-outen endyng; 372

þat for us whon he dude dye,

Al to-spoyled helle,

To his ffadur trone on hiȝe

To make us stye to dwelle. 376

Ps. 48 (49).

Audite hec omnes gentes, auribus percipite omnes qui
habitationis terram.

Aue nostrum gaudium, nostre spes salutis,

Per quam cecis redditur lux, & sermo mutis:

Nobis innocencie uestibus exutis

Redde queso gratiam statumque salutis.

Hail, our Joy,
and Hope of
Salvation!

Heil vr Ioye þat art certeyn, 377

And eke hope of ur hele,

Bi whom to blynde is ȝolde aȝeyn

Silt, and word to dounbe at mele: 380

To us naked in þis place

Of cloþes of innocencie,

We preye þe gete us nou grace

And staat of vertues hyȝe. 384

Ps. 49 (50).

Deus deorum dominus locutus est, et uocauit terram.
Aue salutarium summa gaudiorum,

Saluatorem generans & deum deorum,

Qui misertus miseris & consors eorum

Culpas lauans pertulit penas peccatorum.

Hail, Sum of
Honour!

Heil summe of honour, 385

Of heleful ioyses i calle,

þou brouhtust forþ vr saueour,

God of goddus alle, 388

þat on wrecches hedde Merci

And wox heore felawe anon,

Wasschyng heore gultus witerli

And tok vr peynes him on. 392

Ps. 50 (51).

Miserere mei deus, secundum magnam misericor-
diam tuam.

XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 51, 52.) 67

*Aue uirgo generans, nostri miserere,
Languiscentis animi morbos intueri;
Tu miserta miseris et compassa vere,
Morbi causas auferens mentibus medere.*

Heil Maiden Mylde and meke,	393	Hail, Maiden mild!
On Monkuynde haue Merci,		
Eueles of soules þat beo seke		
Bi-hold þou witerly;	396	
Of wrecches haue Merci verrey		Have mercy on wretches
And eke Compassioun,		
Causes of vuelaes doynge a-wey		
To hele þouhtes beo boun.	400	

*Q*uid gloriaris in malicia, qui potens es in iniquitate? Ps. 51 (52).

*Aue uas mundicie continens unguentum,
Veteris malicie comprimens fermentum:
Cordis nostri comprime motum turbulentum,
Tue nobis gracie conferens augmentum.*

Heil vessel of Clannesse	401	Hail, Vessel of Purity!
Holdyng Oygnement I-nouh,		
Of þe olde wrecchednesse		
Holdyng doun sourdoun,	404	
þe mouinges þat ben troublus		
Of vr herte refreinyng,		
þiuinge ¹ of þi grace to vs		¹ r. ȝine?
Euer-more echynge.	408	

*D*ixit insipiens in corde suo: non est deus. Ps. 52 (53).

*Aue nostri generis presens ad tutelam:
Audi quam effundimus gemitus loquelam:*

Tu corrupti¹ nescia tolle cor[r]uptelam ¹ MS. corrumpere
Et morbosus mentibus adhibe medelam.

Heil þat euer art present	409	Hail, ever- present Defender!
Vr kuynde forte defende:		
Here ur speche wiþ good entent		
þat we forþ to þe sende:	412	
þou þat wost no corrupcioun,		
ffrom us do hit a-wey,		
To seke þouhtus loke þou beo boun		
Medicyn to do verrey.	416	

68 XXIII. *Hail, Mary!* (*Versc 1 of Psalms 53—55.*)

Ps. 53 (54).

Deus, in nomine tuo saluum me fac, & in uirtute
tua iudica me.

Aue cuius filius patri coequalis

Nobis se contemperans factus est mortalis.

Nos experientia doceat realis

Quod in eius nomine saluemur a malis.

Hail, Mother
of the Son
equal to His
Father!

Heil whos sone glorious, 417

To his ffadur eueue,

Hap¹ comformed² him to us ¹ MS. þat ² MS. conformed

I-maad of dedly steuene : 420

Nou beo we tauht spiritually

Beo experience¹ Real, ¹ MS. experimence

þat in his nome ful sikerly

Saued we ben from eueles alle. 424

Ps. 54 (55).

Exaudi, deus, oracionem meam, et ne despereris de-
precaconem meam ; intende michi et exaudi me.

Aue secretarium exaudicionis,

Nostre verba suscipe deprecacionis

Nosque tue gracie predotatos donis

Ad diuine transferas pacem visionis.

Hail, Hearer
of our
Prayers!

Heil þou holy sacrarie, 425

Vr askynges euer heryng,

Vr¹ wordus þou take deuoutly ¹ r. þe

Al-wei of vre preying ; 428

Vs also þat of þi grace

Wip 3iftus maade riche ariht,

Of pees translate to þe place

Of heueneliche siht. 432

Ps. 55 (56).

Miserere mei deus, quoniam conculcavit me homo :
tota die inpugnans tribulauit me.

Aue Mater venie, potens misereri :

In tuorum numero fac nos recenceri,

Et cum ventilacio¹ ceperit haberi, ¹ MS. ventulacio

Iram nobis tempera iudicis seueri.

Hail, Mother
of Forgive-
ness!

Heil Modur of for3ifnesse, 433

Mihti to haue merci :

Make us be founde þorwh þi godnesse

Among þi seruauens herti ; 436

And whon þe wynewyng schal be-ginne

To parte euel from good,

XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 56—58.) 69

Tempre þou þen to us wiþ þi ginne
Of wrapþe þe Iewes¹ mod. ¹ = Juge's 440

M*iserere mei deus, miserere mei, quoniam in te* Ps. 56 (57).
confidit anima mea.

Aue nostri generis potens aduocata :

Miserere miseris, misereri nata ;

*Nos qui per te canimus solui iudicata,*¹ ¹ MS. medicata

Per te solui petimus : solue postulata.

Heil, for þou art of monkynde 441 Hall, Advo-
An Aduoket mihti : cate of Man-
klud!

Haue merci, and haue in mynde
Of wrecches þou haue merci ; 444

We þat syngen þat bi þe
þat iuged is to paye,
We asken alle vnbounde to be,
To¹ pay þat asked is ayze. ¹ r. þou 448

S*i uere utique iusticiam loquimini, recte¹ iudicate* Ps. 57 (58).
filiij hominum. ¹ r. recta

Aue que iusticiam semper es locuta,

Cuius ope demonum fraus est imminuta :

Senciat & sapiat per te plebs adiuta

Libertati pristinae quo[d]a¹ sit restituta. ¹ MS. quo

Heil þou þat rihtwynesse 449 Hall, Speaker
Hast i-sproken al-way, of Righteous-
ness!

þorwh whos help þe queyntnesse
Of þe fend is lutled ay ; 452

þat þe peple holpen beo bi þe,
fleele þei hit in certeyn,
þat to þe furste liberte
þei beo restored a-þeyn. 456

E*ripe me de inimicis meis, deus meus, et ab insur-* Ps. 58 (59).
gentibus in me libera me.

Aue mater nesciens in delicto thorum,

Ad quam clamat iugite[r] turba filiorum :

Nos a malis eripe, quos a uiu morum

Detorquere satagit tractus viciorum.

Heil modur þat nost sikerliche 457 Hall, sinless
Trespas don abedde, Mother!

To whom þe peple bisiliche
Crieþ and longe haþ gredde : 460

70 XXIII. *Hail, Mary! (Verse 1 of Psalms 59—61.)*

- Lyuere vs from eueles euerichon,
 Whuche from good maner
 Vs to wiþ-drawe is bisy mon
 þe drauht of vices her. 464
- Pa. 59 (60). **D**eus, repulisti nos & dest[r]uxisti nos, iratus es et
 misertus es nobis.
Aue per quam deitas carne palliata
Idumeam¹ visitat corrigens errata : ¹ cf. Pa. 59, v. 9.
Tibi, mater, iugiter psallat plebs renata,
Dei participio per te sociata.
- Hail, Incar-
 natress of
 God! Heil beo whom þe godhed 465
 In vr flesh was laced,
 So Idumeam he visyted
 To mende þat hedde trespaced : 468
 To þe, Modur of worschipe,
 Syngeþ peple þat cristen is,
 þat to Godus felaschipe
 þey mowe beo ioyned in blis. 472
- Pa. 60 (61). **E**xaudi, deus, deprecacionem meam, intende ora-
 cioni mee.
Aue lux exposita loco preminente,
Lux illustrans omnia radio patenti :
Nos a malis omnibus serues in presenti,
Lumen verum conferens nubilose menti.
- Hail, far-
 shining
 Light! Heil, þou hast sent forþ liht 473
 In place most principal,
 Liht euer schynyng briht
 Wiþ open bem ouer-al : 476
 Kep us from vuel þat us haþ souht,
 Whil þat we dwellen here,
 3iuyng to vre derke pouht
 Verrey liht and clere. 480
- Pa. 61 (62). **N**onne deo subiecta erit anima mea ? ab ipso enim
 salutare meum.
Aue per quam deitas peregre profecta
Visitauit exules, nube carnis tecta :
Nostra per te deo sit anima subiecta,
Ad soluendas domino grates circumspecta.
- Hail, Mother
 of the God
 with us! Heil beo whom þe godhed 481
 Went forþ a-pilgrimage

XXIII. *Hail, Mary!* (*Versc 1 of Psalms 62—64.*) 71

And þe flemed visyted,
 Huled wip flesch of age : 484
 þorwh þe vr soules to God, ladi,
 Sogot beo þei and meke,
 To þonke vr lord ful hertily
 Ay to¹ beo bisy eke. ¹ r. þei ? 488

Deus deus meus, ad te de luce vigilo. Pa. 62 (63).
 Ave vite pabulum, virginum lucerna,
 Quam plus ditut ceteris gracia superna :
 Pietate filijs subueni materna,
 Sanctitatis adipe sacians interna.

Heil, þou art code of lyf, 489 Hail, thou
 And Maydens oke lanterne ; Food of Life!
 Whom bi-foren oþur riche and rif
 Haþ maad þe grace of heuene : 492
 Help þi sones of þi godnesse
 As Modur of pite,
 ffullyng hem of þi fatnesse
 Of inward saunctite. 496

Exaudi, deus, oracionem meam cum deprecor : a Pa. 63 (64).
 timore inimici eripe animam meam. ¹ MS. quam
 Ave virgo generans per quem¹ defecerunt
 Hij qui velud gladium² linguas acuerunt³ ; ² MS. gladij
 Qui tendentes laqueos, in quos inciderunt, ³ cf. Pa. 63, v. 3.
 Ez defectu proprio nobis p[r]ofuerunt.¹ ¹ MS. posuerunt

Heil Mayden, him forþ bringynge 497 Hail, Maiden
 Be whom al þei dude fayle Mother of
 þat hedden tonges of scharpynge
 As¹ swerd þat kerueþ Mayle ; ¹ MS. And 500
 þei maden panter for oþur men
 And fullen in to þe same ;
 Of heor oune defaute þen
 To vs þe profyt came. 504

TE decet ymnus, deus, in syon, et tibi reddetur Pa. 64 (65).
 uotum in Ierusalem.
 Ave per quam deitas, carnis indumento
 Tecta, curat morbidum gracia fomento :
 Queso fac ut centupli gaudens incremento ¹ MS. valli non
 Habundare valeam vallium¹ frumento.² ² cf. Ps. 64, v. 13.

72 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 65—67.*)

- Hail, thou in
whom God
took flesh!
- Heil þorwh whom godhed i-wis 505
Of vre flesch tok cloþinge,
fforte helen us of seknis
þorwh his grace helpyngē. 508
þat i mou, Ioyngē, prei i þe,
An hundredfold of encrece and hete,
Haue plentiuouse charite
Of þe valeye of wheta. 512
- Ps. 65 (66). *I* *V*ilate deo omnis terra, psalmum dicite nomini eius,
date gloriam laudi eius.
Aue virgo generans plebis salutare,
Cuius laudes resonent celum, terra, mare,
Qui naturam hominis uolens exaltare
Moriendo voluit mortem terminare.
- Hail, Mother
of our
Saviour!
- Heil Mayden, bringyng forþ 513
Of folk þe helpe, parde,
Of whos heryng sounen in worþ
Heuene, Erþe and Sée, 516
Him þat al monkynde
Wolde en-haunce wel hiȝe,
And so for us eke dyinge
Put out deþes eize. 520
- Ps. 66 (67). *D*eus misereatur nostri & benedicat nobis : illuminet
vultum suum super nos & misereatur nostri.
Aue per quam miseris deus miseretur,
Per quam¹ nostri generis scelus aboletur : ^{1 r. quem?}
Per te sic miseria nostra releuetur
Vt in finem gaudio uero permutetur.
- Hail, Channel
of Mercy!
- Heil þorwh whom God haþ muynde 521
On wrecches and haþ merci,
þorwh whom al Monkynde
Clansed is þat was gulti : 524
Beo þe al vr wrecchednis
So beo releued a-wey
þat in to þe ende of¹ ioye and blis ^{1 r. wiþ?}
hit beo chaunged verrey. 528
- Ps. 67 (68). *E*xurgat deus & dissipentur inimici eius, & fugiant
qui oderunt eum a facie eius.
Aue de qua natus est triumphator mortis,
Deus ex te particeps factus nostre sortis,

XXIII. *Hail, Mary!* (Verse 1 of Psalms 68—70.) 73

*Qui captiuos eruens ab inferni portis
Reddat nos consorcio celice cohortis.*

Heil of whom boren was her 529 Hail, Mother
He þat deþ ouercom, of Death's
God of þe vr parciner Conqueror!

Was maad and vre lot nom. 532

He þat wrecches wiþ worschip
Lyuered fro ȝates of helle,
Restore vs to þe felaschip 536
Wiþ heuenlich folk to dwelle.

S*Aluum me fac deus, quoniam intrauerunt aque Ps. 68 (69).
usque ad animam meam.*

Aue stella fulgida, stella salutaris,

Stella de qua prodijt radius solaris :

Mentis pelle tenebras, nec nos paciariis

*Absorberi fluctibus procelloſi maris.*¹ ¹ cf. Ps. 68, v. 16.

Heil þou sterre schynnyng briht, 537 Hail, Star of
Of vr hele þou art sterre ; the sea!

Sterre from whom went forþ riht
þe Sonne-Beem, our herre : 540

þe derknesses of vr þouht
Make þou a-way to fle ;
þat we be swolewed, suffre þou nouht,
Wiþ tempestes of þe séé. 544

D*eus in adiutorium meum intende, domine ad adiu- Ps. 68 (70).
uandum me festina.*

Aue vallis humilis, in quam cum descendit

Deus verus, Abrahe semen apprehendit,

Et sic adiutorium miseris inpendit

Conterendo laqueos hostis quos tetendit.

Heil valeye of humilite, 545 Hail, Valley
In whom whon þer down cam of Humility!

Verrey God þat tok of þe
þe seed of Abraham, 548

On such maner he ȝaf helpyn[g]
To wrecches þat weoren in wer,
þe panter al to-brekyng
þat vre Enemy made heer. 552

I*n te domine speravi, non confundar in eternum ; in Ps. 70 (71).
iusticia tua libera me & eripe me.*

74 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 71, 72.*)

	<i>Aue vite ianua, speciem¹ virtutis,</i>	¹ r. species?
	<i>Protectorem generans ope destitutis:</i>	
	<i>Nostrum sis refugium, nostre spes salutis,¹</i>	¹ cf. Ps. 70, v. 3 ff.
	<i>Per quam dure soluitur iugum seruitutis.</i>	
Hail, Gate of Life!	Heil ȝate of lyf wiþ honour,	553
	Of vertues þou art spice,	
	Bringyng forþ þe protectour	
	To helpes þorw vice;	556
Thou art our Refuge.	þou art refuyt to eueri age,	
	Hope of hele i-founde,	
	þorwh whom now of bondage	
	þe harde ȝok is vnbounde.	560
Ps. 71 (72).	D eus, iudicium tuum regi da, et iusticiam tuam filio regis.	
	<i>Aue celi pluuiæ vellus iroratum,¹</i>	¹ cf. Ps. 71, v. 6;
	<i>Indumentum preparans regi purpuratum,</i>	
	<i>Qui se nostri generis gerens aduocatum</i>	
	<i>fecit¹ finem litibus, finem perbeatum.</i>	¹ MS. florit
Hail, thou Rain of Heaven!	Heil, of heuene þou art reyn,	561
	And fleos wiþ dewh i-wet,	
	Cloping of purple þou art, certeyn,	
	To þat kyng arayed and met,	564
	þat him-self to vr kuynde	
	Schewed him so Aduoket,	
	Of alle stryues made an ende,	
	In blisse vs forte set.	568
Ps. 71, 9 ff.	¹ <i>Aue cuius filio gens ab Oriente</i>	
	<i>Trina trino detulit, stella precedente;</i>	
	<i>Sic iunctura fidei duos u[n]iente,</i>	
	<i>Liberavit pauperem deus a potente.¹</i>	
Hail, thou to whome Sou the 3 Kings gave gifts!	Heil [to] whos sone gent	569
	þreo kynges fro þe Est	
	Comen feire wiþ heore present,	
	A sterre hem ladde best;	572
	So þe ioynture of þe fey	
	Twizen þen onynges,	
	God þe pore lyuered away	
	ffrom þe milhti nuwynges. ¹	¹ = ags. niowunga anew 576
Ps. 72 (73).	Q uam bonus, israel, deus hijs qui recto sunt corde!	
	<i>Aue virgo generans orbis architectum,</i>	

¹ This stanza refers to Ps. 71, v. 9—12, but is headed in the MS. by Ps. 72 (Quam bonus), and so the next Quatrains till Ps. 78 have the wrong heading.
¹ cf. Ps. 71, v. 12.

XXIII. *Hail, Mary!* (*Versc 1 of Psalms 73, 74.*) 75

*Qui dum mortis moriens terminat effectum,
Mentis nostre gressibus iter parat rectum,* ¹ cf. Ps. 73, v. 7.
*Vt nequaquam transeant cordis in affectum.*¹

Heil Mayden, for þou him beer	577	Hail, Mother of the Crea- tor!
þat al þe world doþ keuere ;		
þat for vs alle dyzinge heer		
deþ destroyed for euere ;	580	
þe rihte wey a-rayed so		
to steppus of vr þouhte,		
f̃or we schulde on nowyse go		
As men þat no-þing rouhte.	584	

Vt quid, deus, repulisti in finem ? iratus est furor Ps. 73 (74).
tuus super oues pascue tue ?
Aue cuius filius operans salutem

*In terrarum medio,*¹ *mouet ad uirtutem.* ¹ cf. Ps. 73, v. 12.
Erumpnosam remoue, mater, seruitutem,
Presens ut exilium gaudio permutem.

Heil whos sone has wrouht	585	Hail, Mother of our Purifier!
Al vr hele sponnewe,		
þat in þe myddes of eorþe vs souht		
To meoue us to vertue.	588	
Remuwe þou, Modur gentil,		
Bondage from vr graunge,		
þat we mowen vre exil		
Wiþ Ioye of heuene chaunge.	592	

Confitebimur tibi, deus, confitebimur, et inuocabimus Ps. 74 . 75.
nomen tuum.

Aue cuius gracia ueniam meretur
fidem qui catholicam pie confitetur :
Tuis, virgo, meritis precibusque detur
Vt quod Eva perdidit per te reformetur.

Heil þorwh whos grace may haue	593	Hail, Channel of Forgive- ness!
f̃forziuenes verreyliche		
He þat þe holy feiþ wol saue		
And knowleche hit mekeliche :	596	
þorwh þi merit, mayden dere,		
To vs beo hit iziue		
þat hit beo refoormed here		
þat lost was þorwh Euc.	600	

76 XXIII. *Hail, Mary! (Verse 1 of Psalms 75—77.)*

Ps. 75 (76). *Notus in Iudea deus, in israel magnum nomen eius.*

*Aue per quam dominus pietate motus
Humilis apparuit in iudea notus :
ffortem redde spiritum, frangens carnis motus,
Vt deuote seruiat tibi toti totus.*

Hail, Channel of Pity: Heil þorwh whom þe lord of miht 601

Was stured wiþ pite,
And schewed him meke to monnes siht
And knowen was in Iudee : 604

Mak þou vs of spirit strong,
Sturynges of flesche brekyng,
þat we ben alle wiþ herte and tong
Deuout to þe seru yng. 608

Ps. 76 (77). *Voce mea ad dominum clamaui; uoce mea ad deum, & intendit michi.*

*Aue mater gracie, geminis redimita,
Mater per quam pauperum uox est exaudita :
Tuus nobis filius in presenti uita
Via sit & veritas in futuro sita.*

Hail, Mother of Grace! Heil modur of grace i calle þe þen, 609

Schinyng as precious stones,
Modur þorwh whom of þe pore men
þe vois is herd at ones : 612

To vs þi sone of worþinesse
In þis lyf hol and some
Beo he boþe wey and soþfastnesse
ffor lyf þat is to come. 616

Ps. 77 (78). *Attendite popule meus legem meam, inclinate aurem uestram in uerba oris mei.* ¹ cf. Ps. 77, v. 24 ff.

*Aue terra glorie germinans frumentum,¹
Animabus conferens uite nutrimentum,² ² cf. Ps. 77, v. 25.
Quod in crucis cornibus a iudeis tentum
Moriendo centupli tulit incrementum.*

Hail, Thou Land of Bliss! Heil, þou noble lond of blis 617

Whete wel feir borionyng,
To mennes soules þou ȝiuest i-wis
Of lyf þe norisschyng, 620

þat on þe hornes of þe Croys
Iewes helden wiþ-outen les ;

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 78—80.*) 77

- Dyȝinge he ȝaf wiȝ-outen noys¹ ^{1 MS. uoys}
 An hundred-fold encrees. 624
- D**eus, uenerunt gentes in hereditatem tuam, pollue- ^{Ps. 78 (79).}
 runt templum sanctum tuum, posuerunt ierusalem
 in p[omorum] c[ustodiam].
- ¹ Heil from whom went forþ þo ^{1 Latin Quatrain to Ps. 78} ^{Hail, Mother}
 þe fadur of fadurles, ^{wanting.} ^{of the Father}
 Whos temple defouled also ^{Hail, Mother}
 þe peple of corsudnes : 628 ^{of the}
 Ioyne þi seruauus euerichon ^{Fatherless!}
 To holi cumpaygnye ;
 þi sones take in possession
 þat peyned ben heer to dye.¹ ^{1 cf. Ps. 78, v. 11.} 632
- Q**ui regis israel, intende ; qui deducis uelud ouem ^{Ps. 79 (80).}
 Ioseph.
Aue lumen fidei, summa spei certe,
Caritatis vinculum ; veritatis per te
*Via nobis paruit : queso nos conuerte,*¹ ^{1 cf. Ps. 79, v. 4.}
Et ne mala videant, oculos¹ auerte. ^{1 MS. oculos}
- Heil, þou art þe liht of feiþ, 633 ^{Hail, thou}
 And vr heȝe hope, parde, ^{Light of}
 And eke of Charite, men seiþ, ^{Faith!}
 þe bond. þerfore þorwh þe 636
 Of soþnesse to us þe weye
 Was schewed. we preye þe now,
 Conuerte us, þat wiȝ vr eiȝe
 Seo vueles we ne mow. 640
- E**xultate deo adiutori nostro, iubilate deo iacob. ^{Ps. 80 (81).}
Aue cuius filius dextera potenti
Ab egipti cophino¹ suos in presenti ^{1 cf. Ps. 80, v. 7.}
Liberando reficit adipe frumenti,
Et de petra saciat melle profluenti.¹ ^{1 cf. Ps. 80, v. 17.}
- Heil whos sone fyn 641 ^{Hail, Mother}
 Wiȝ his mihti honde ^{of our}
 ffrom Egiptus cofyn ^{Deliverer!}
 Diliuered us her in londe, 644
 After þat vs refetyng
 Wiȝ þe ter¹ of whete, ^{1 'teer of flowre, amolum,' Pr. Pure.}
 And of þe ston hony flowyng
 ffulled vs at mete. 648

78 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 81—83.*)

Ps. 81 (83).

Deus stetit in synagoga deorum, in medio autem
deos diiudicat.

Aue cuius filius stetit in deorum

Synagoga, iudicans principes eorum;

Qui pupillos refouens spes est egenorum,¹ ¹ cf. Ps. 81, v. 3.

Nos adoptans erigit in spem filiorum.

Hail, Mother
of the Judge
of Princes!

Heil, whos deore sone stod 649

In þe Synagoge of goddes

And iuged þer wiþ stille mood

Princis lyuynge as dogges; 652

And foode ȝaf to þe faderles,

And hope eke to neodi;

Vs to his sones he dude purches

In to hope on hyȝ. 656

Ps. 82 (83).

Deus, quis similis erit tibi? ne taceas neque com-
pescaris, deus.

Aue per quam nobis est similis effectus

Deus, iudex hominum paciens & rectus:

Purga conciencias, ordinans affectus,

Vt non nobis noceat noster imperfectus.

Hail, thou
Maker of God
like Man!

Heil þorwh whom, as we haue mynde, 657

To us is maad nou lyke

God, þat iuge is of monkynde,

Suffring and rihtful eke: 660

Purge þou vr concience,

And ordeyne vre delyt,

þat us greue nouȝt vre offence

Of wrecches in-parfyt. 664

Ps. 83 (84).

Quam dilecta tabernacula tua, domine virtutum:
concupiscit & deficit anima mea in atria domini.

Aue tabernaculum facta deitatis,

In quo saluat seculum cristus a peccatis:

Solue queso vinculum nostre prauitatis,

Prestans habitaculum noue claritatis.

Hail, Taber-
nacle of God!

Heil tabernacle cler 665

Maade of þe godhed,

In whom crist saued þe world her

ffrom synne and wrecchedhed: 668

þe bond, we preye þe, vnbynde

Of vre schrewednesse,

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 84—86.*) 79

And gif us place to vre dwellynge :
 þat is of newe clernesse. 672

B*enedixisti domine terram tuam, auertisti captiuitatem iacob.* Ps. 84 (86).

*Aue terra gracie fecundata donis,
 Noue fructum proferens benedictionis :
 Nostrum desiderium facies in bonis,
 Nos a malis eximens praeue nacionis.*

Heil noble eorþe of grace 673 *Hail, Land full of bliss!*

þorwh giftus wel arrayed,
 To bringe forþ fruyt in luytel space
 Of newe blessyng assayed : 676

þou schalt make al vre desyr
 In godnesse to be stede ;
 Of al vuel quenche þou þe fyr
 And eke of wikkedhede. 680

I*nclina domine aurem tuam & exaudi me, quoniam inops & pauper sum ego.* Ps. 85 (86).

*Aue uite speculum, uirginum regina,
 Quam lustrauit vniuersae gratia diuina :
 Aurem tuam pauperum precibus inclina,
 Quos inuoluit misere sordium sentina.*

Heil þou cler myrour of lyf, 681 *Hail, Mirror of Life!*

Of Maydens þou art queene,
 Whom grace of heuene ouer-al ful ryf
 Schynyng schewed schene : 684

Beende þyn eres bisyliche
 To pore mennes preyere,
 þe whuche ben wrapped wrecchedliche
 In fulpe and serwe in-feere. 688

F*undamenta eius in montibus sanctis: diligit dominus portas syon super omnia tabernacula iacob.* Ps. 86 (87).

*Aue dei ciuitas, cuius fundamentum
 Samarites construit, qui nos in iumentum
 Seminiuos [subleuans] plagis dat vnguentum,
 Viuo¹ legis adhibens gracie fomentum.*

Heil cite of god and man, ¹ r. vino: cf. Luc. 10, 34. 689 *Hail, City of God and Man!*

Of whuche þe foundement

80 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 87—89.*)

Buylded þe Samaritan,
 þat us vppon his iument 692
 Sette þat br[o]uȝt was¹ neih [of]² dawc,
 And ȝaf us vnement, ¹ r. war ² MS. to
 Eching to hem þat lyuen beo lawe,
 Of grace help verrement. 696

Ps. 87 (88). *Domine deus salutis mee, in die clamavi et nocte coram te.*

Aue mater domini qui spes est¹ salutis, ¹ MS. &
Qui contriuit moriens iugum seruitutis:
Iuua nos in tempore nostre senectutis,
Nos in celum subleuans gradibus virtutis.

Hail, Mother
 of our Lord! Heil Modur of [þe] lord and kyng, 697
 þat hope art of vr hele,
 þe whuche brac in his dyȝing
 Of bondage ȝokkes fele: 700
 Help us nou wiþ þi preying—
 We ben in ful gret age;
 In to heuene vs up lifyng
 þorwh vertus, stage vp stage. 704

Ps. 88 (89). *Misericordias domini in eternum cantabo.*

Aue nostri generis terminans lamentum,
Per quam rex disposuit uite testamentum:¹

Gregem tuis laudibus iugiter intentum ¹ cf. Ps. 88, v. 20.
Non pauere facias iudicis aduentum.

Hail, Ender
 of Sorrow! Heil of Monkynde ende makyng 705
 Of alle serwe and stryf,
 þorwh whom disposet haþ vr kyng
 þe Testament of lyf: 708
 þis folk þat in þyn heryng
 Heer trauayleþ day bi day,
 Mak þat þei haue no dredyng
 Whon Iuge schal come verray. 712

Ps. 89 (90). *Domine, refugium factus es nobis, a generatione in generacionem.*

Aue que refugium facta desperatis

Procellose comprimis motus tempestatis:

Paca nos & applica portubus optatis,

Vultui¹ nos offerens summe trinitatis.

¹ MS. Vultu

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 90—92.*) 81

- Heil, for þou art help ful good 713 Hail, Help of
To hem þat han non hope ; the Despair-
þou a-batest þe grete flood, ing!
In tempest whon we ben lope : 716
To þat hauene þou vs brynge
þat ay desyre schulde we,
In to þe siht vs offringe
Of þe heize Trinite. 720
- Q**ui habitat in adiutorio altissimi, in protectione Ps. 90 (91).
dei celi commorabitur.
Aue quam inhabitat verbum caro factum,
Qui collapsos uetiti ligni per contactum
Nos fecisse condolens cum inferno pactum,
Ligno vite reparat figuli uas fractum.¹ ¹ cf. Ps. 2, v. 9.
- Heil in whom word made flesch 721 Hail, Dwell-
Dwelleþ, þat haþ mournyng ing of Christ!
Of fallyng of Monkynde so nesch,
fforboten a treo touchyng ; 724
þat bouhte mon fro pyne of hel,
þat per schulde haue bi stoke ;
Wiþ þe treo of lyf he heled wel
þe vessel þat was broke. 728
- B**onum est confiteri domino, et psallere nomini tuo, Ps. 91 (92).
altissime.
Aue per quam domino pie confitemur,
Cuius pie veniam consequi meremur :
Tuis sanctis precibus, mater, adiuuemur,
Vt cum cristo iugiter tecum gloriemur.
- Heil þorwh whom to god mekeliche 729 Hail, Way of
Men make confession, Confession!
And aftur þat mercifuliche
Graunteþ us remission : 732
Modur, þorwh þi preyere
Beo we so holpen a-way,¹ ¹ r. al-way?
þat wiþ crist and þe i-fere
Ioye we mowe haue ay. 736
- D**ominus regnauit, decorem indutus est ; indutus est Ps. 92 (93).
dominus fortitudinem & precinxit se.
Aue per quam dominus induens decorem,
Matris Eue moriens terminat merorem,

82 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 93—95.*)

*Prime nos originis uocans ad honorem,
Immo statum reuocans multo meliorem.*

Hail, fair
Garment of
God!

Heil þorwh whom God cloþing 737

Of feirnesse tok at morwe,
Of Eue, vr modur, for us dying 740

He endet al þe sorwe,
Callynge aȝein vs to honour
Of vr furst springyng forþ,
And us sette, soffring hard schour,
In staat muche more worþ. 744

Ps. 93 (94).

Deus ulcionum dominus; deus ulcionum libere egit.
Aue mater domini miseracionum,
Mea delens crimina spiritum da bonum,
Vt astare valeam gaudens ante tronum,
Cum in finem venerit deus ulcionum.

Hail, Mother
of the Lord
of Mercy!

Heil modur of þe lord 745

Of Merci þat is parfyt:
Do wey my synnes of dedes¹ and word, ¹ r. dede
And ȝif me good spirit, 748

þat I may stonde wiþ cher gladying
To-fore þe trone of blis,
Whon god schal come at þe endyng
To venge dedes mis. 752

Ps. 94 (95).

Venite, exultemus domino, iubilemus deo salutari
nostro.

Aue mater inclita,¹ mater inquam dei, ¹ MS. inclita;
Per quem datur Sabbatum uere requiei; the translator
read modica.

Hic est qui nos liberat anno iubilei¹: ¹ cf. Ps. 94, v. 10, 11.
Vnde nec in merito iubilamus ei.

Hail, meek
Mother of
Christ!

Heil modur meke wiþ-oute debat, 753

Heil modur¹ of Ihesu crist, ¹ MS. modur of modur of
þorwh whom to us þe Sabat

Is ȝiuē of verrey rist¹; ¹ MS. rist 756

He hit is þat lyuereþ vs
In þe ȝeer of Iubilec:
þefore vchon as men ioyus
To him nou synge we. 760

Ps. 95 (96).

Cantate domino canticum nouum, cantate domino
omnis terra.

XXIII. *Hail, Mary!* (Verse 1 of Psalms 96, 97.) 83

*Aue per quam domino nouit decantare
Nouum terra canticum laudans salutare ;
Qui nos, cum redierit orbem salutare,¹
Summi patris ouibus velit agregare.*

¹ r. iudicare ;
cf. Ps. 95, v. 13.

Heil þorwh whom to vr lord	761	Hail, Causee of our new Song!
Men han lernd to synge		
A newe song wiþ vois and word		
Of heleþe himf hery[i]nge,	764	
þat he ¹ wole, whon he comeþ aþeyn	¹ om. he?	
þe world forte grete,		
His ffadres schep þen in certeyn		
To-gedere he wol gete.	768	

Dominus regnauit : exultet terra, letentur insule Ps. 96 (97).
multe.

*Aue cuius filius regnans sine fyne
Egrotanti factus est auctor medicine,
Qui naturam hominis vniens diuine
ffit per mortis terminum terminus¹ ruine.*

¹ MS. terminis

Heil whos sone in pouste	769	Hail, Mother of the Ever- lasting King!
Regneþ wiþ-uten ende,		
To syke men mad is he		
Medicyn, hem to mende ;	772	
þe whuche of monkynde and diuyn		
Maade an onyng,		
And in his dzyngge dude termyn		
þe terme of vre fallynge.	776	

Cantate domino canticum nouum, quia mirabilia Ps. 97 (98).
fecit.

*Aue que libidinis non sensisti motum,
Per quam fecit dominus salutare notum,¹
Qui, quod erat hominis, assumendo totum
Ergo se contemperat, sanet ut egrotum.*

¹ cf. Ps. 97, v. 2.

Heil þou þat of lecherie	777	Hail, pure Virgin!
ffeledest neuer no sturyng ;		
þorwh þe þe lord of glorie		
Maade hele to vr knowyng :	780	
He tok al þing him vpon		
þat was of Monkuynde eke,		
fforte helen hem euerichon		
þat in soule weren seke.	784	

84 XXIII. *Hail, Mary!* (Verse 1 of Psalms 98—100.)

Ps. 98 (99).

Dominus regnauit: irascantur populi; qui sedet¹
super cherubin, moueatur terra. ¹ MS. sedes

Aue que iusticie solem nube¹ tegis, ¹ Ps. 98, v. 7.

Tronus facta gracia, tronus summi regis:

Nostri queso uigiles ad tutelam gregis,

Vt in nobis uigeat plenitudo legis.

Hail, Sun of
Righteous-
ness!

Heil þou þe sonne of rihtwysnes 785

Wip clene cloude huledest,

Made trone of grace and goodnes,

Trone of kyng hizist: 788

Vr flok forte defende

We prey þe wake and dawe,

þat we mowe þriue and us amende

Wip ffulnesse of þe lawe. 792

Ps. 99 (100).

Iubilate deo omnis terra, seruite domino in leticiu.

Aue mater, cuius est pietas in-mensa,

Cuius ope languidis salus est inpensa:

Mentis uota suscipe iubilumque pensa,

Et perhenne gaudium nobis recompensa.

Hail, Mother
of infinite
Pity!

Heil Modur swete, whos pite 793

May no mon þenke ne telle;

To seke men is ȝiue þorwþ þe

An hele, soþ as gospelle: 796

Tac þou deuociouns of vr pouht,

And of gladnesse tak hede;

þe ioye euerlastyng forȝete þou nouht

To gete us to vr mede. 800

Ps. 100 (101).

Misericordiam & iudicium cantabo tibi, domine.

Aue Mater solitum gignens preter morem,

*Que gignendo retines virginis pudorem:*¹

Iuris & iudicij feruidum rigorem

¹ cf. Ps. 100, v. 2.

per misericordie tempera¹ dulcorem.

¹ MS. tempora

Hail, Maiden
Mother!

Hei[!] Modur child forþ bringyng 801

Aȝeynes comuyn custome,

Of Maydenhod ȝit stille holdyng

Clannesse wip-oute schome: 804

Of lawe and of þe Iuggement

þat ilke brennyng hardnesse

Tempre þou wip good entent

Of Merci wip swetnesse. 808

XXIII. *Hail, Mary!* (Verse 1 of Psalms 101—103.) 85

D*omine, exaudi oracionem meam, et clamor meus ad te veniat.* Ps. 101 (102).

Aue per quam pauperum uoces exaudiuit

*Passer solitarius*¹ *qui post mortem uiuit;* ¹ cf. Ps. 101, v. 8.

Qui per penas diluens culpam quam nesciuit,

Iugum mortis moriens opido contriuit.

Heil þorwh whom of pore men

809 Hail, Helper
of the Poor!

Voyces heereþ of breþ

þe sparwe in þe euene soleyne

812

þat lyueþ aftur his deþ;

þat wiþ peynes harde wassching

þe gultus þat he nouht kneuh,

þe 3ok of deþ for us dying

816

He al to-brac and dreuh.

B*enedic anima mea domino, & omnia que intra me sunt nomini sancto eius.* Ps. 102 (103).

Aue Mater titulo benediccionis

*Illustrata celitus graciaque*¹ *donis:* ¹ MS. graciaque

Nos illustra cumulo miseracionis,

Statum mutans misere conuersacionis.

Heil Modur þat aboute by-gon

817 Hail, Blessed
of our King!

Wiþ tyle of good blessyng,

Wiþ grace and vertues mony on,

þorwh 3iftus of vr kyng:

820

Resseyue þou vs þorwh þi goodnes

Wiþ plenteuous merci,

Chaungyng ur stat of wrecchednes

824

In to lyuyng holy.

B*enedic anima mea domino: domine deus meus, magnificatus es uehementer.* Ps. 103 (104).

Aue Mater gracia, Mater Benedicta,

Malediccionibus Eue non astricta:

Moles queso criminum aufer & delicta,

Vt seueri iudicis temperes edicta.

Heil þou modur of grace,

825 Hail, Mother
of Grace!

Modur al-wey blessid . . .¹: ¹ 2 vv. wanting.

þe Moles of vr crym, we prey,

Do wey, and vre trespas,

828

þe Iuges harde biddynges verrey

Tempre þou in luytel spas.

830

86 XXIII. *Hail, Mary!* (Verse 1 of Psalms 104—106.)

Ps. 104 (106). *C*onfitemini domino & inuocate nomen eius; Annunciate inter gentes opera eius.

Aue Mater filij, per quam¹ liberantur ^{1 r. quem?}

Qui sub mole criminum¹ pressi condemnantur:

Ipsi, per quem federa gracie ditantur, ^{1 MS. crimini}

Pie nos confedera cum hijs qui saluantur.

Hail, Mother
of thy
blessed Son!

Heil Modur of Sone i-blest, 831

þorwh whom dyliuered beone

þei þat wiþ crymes ben opprest,

And dampned wiþ-uten wene. 834

To him, þorwh hom¹ euer-mo

^{1 MS. him}

Bondes of grace ben maade,

Meke¹ him þou bynde us to,

^{1 MS. Make}

Wiþ hem þat ben saue and glade. 838

Ps. 106 (106).

*C*onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.

Aue cuius filio pie confitemur,

Quod Egypti tenebris¹ per hunc amouemur²; ^{1 MS. tenebras}

Qui pro nobis gladium ponit super femur;³ ^{2 MS. admoenemur}

Quo accinctus dimicet, ne nos expugnemur. ^{3 cf. Ps. 44, v. 4.}

Hail, Mother
of our
Deliverer!

Heil to whos sone in soþnes 839

We knowleche wiþ good fey,

þat of Egyptus derknes

þorwh him we ben [don] a-wey; 842

þe whuche for vs hæþ put a swerd

Vppon his syde ful riht,

And so igurt nis nouȝt a-ferd,

fior vs redi to filit. 846

Ps. 106 (107).

*C*onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.

Aue Mater domini qui te preelegit,

Qui cateruas hostium¹ moriens confregit² ^{1 MS. hominum}

Et inferna uisitans, predo quos abegit ^{2 cf. Ps. 106, v. 16.}

A predonis faucibus preda factus egit.

Hail, Mother
of the Lord
of all!

Heil Modur of þe lord of al 847

þat þe to-fore oþur hæþ chosun;

þat cumpaygnyes grete and smal

[Of] þe fendes dyzinge hæþ brokun, 850

And astur þat helle visityng,

þe¹ rauynour drof a-way, ^{1 r. þat þe?}

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 107—109.*) 87

And¹ fro þe chekes of þe Rauynning ^{1 om. And?}
Dyliuered us, whon he was pray. 854

P*aratum cor meum deus, paratum cor meum: can-* Pa. 107 (106).
tabo & psallam in gloria mea.

Aue nostrum gaudium, nostra spes & vita,

Cuius ope salus est egris inperita:

Generalem generis sortem non oblita,

Ad eterne pabulum uite nos inuita.

Heil vr ioye and al vr blis, 855 *Hail, our
Joy and
Bliss!*

Vr hope and eke vr lyf;

þorwh whom to seke men heer is

Hele giuen ful rif: 858

þe comuyn lot nou of monkynde

Loke þat þou nouȝt forȝete,

And of þe lyf euer-lastinde

þou bidde us to þe meta. 862

D*eus, laudem meam ne tacueris, quia os peccatoris* Pa. 108 (109).
& os dolosi super me apertum est.

Aue per quam dominus nostri miseretur,

Cuius laus in filio digne recensetur;

Qui dum pacis osculum fecte non veretur,

Sibi laudem, gloriam nobis promeretur.

Heil þorwh whom þe lord of miht 863 *Hail, Channel
of Mercy!*

On vs euere haþ merci,

Whos heryng in Sone is riht

Reherced eft worpily; 866

þe whuche whon he dredde no-þing

Iudas feyned cos,

To him-self he won heriing,

And ioye and blisse to vs. 870

D*ixit dominus domino meo: sede a dextris meis.* Pa. 109 (110).
Aue cuius uterus factus est castellum

Quod intrauit dominus properans ad bellum,

Qui sibi de restibus faciens flagellum

*Inimicos posuit pedum sub scabellum.*¹ ^{1 cf. Ps. 109, v. 1.}

Heil whos wombe was mad wip riht 871 *Hail, Castle
of our Lord!*

Castel of feir dwellyng,

In whuche entred þe lord of miht

Toward batayle goyng; 874

88 XXIII. *Hail, Mary! (Verse 1 of Psalms 110—112.*

þat to him-self of wipþes gret
Smart scourge made and hot
And his enemys so set
Vndur þe stol of his fot. 878

Ps. 110 (111).

Confitebor tibi domine in toto corde meo, in consilio
iustorum & congregacione.
Aue per quam genitor filium premisit,
Redimendi populi cui curam commisit; ¹ ¹ cf. Ps. 110, v. 2.
In quem cum diabolus manum suam misit,
Quos ad mortem traxerat nescius amisit.

Hail, Mother
of God's fore-
sent Son!

Heil þorwh whom þe getere 879
His sone sende bi-fore,
To whom he ʒaf þen powere
Aʒeyn-bugge þulke þat weren lore; 882
On whom whon þe fend ful fawe
His hond hedde set wiþ bost,
þulke þat to deþ he hedde i-drawe
Vn-wityngliche he lost. 886

Ps. 111 (112).

Beatus vir qui timet dominum, in mandatis eius
volet nimis.
Aue stella nuncians veri solis ortum,
De qua verum tenebris lumen est exortum ¹; ¹ cf. Ps. 111, v. 4.
Quod in nostris mentibus reperis distortum,
Tue participio lucis sit absortum.

Hail, Star of
Annuncia-
tion!

Heil sterre to vs schewyng 887
Springyng of verrey Sonne,
Of whom verrey lihtyng
To derknesse is bygunne. 890
Wheþer hit beo croked oþur vnriht
þat þou fyndest in vr þouht,
Wiþ sum partye of þi lyht
Mak hit out beo brouht. 894

Ps. 112 (113).

Laudate pueri dominum, laudate nomen domini.
Aue mater pueri per quem vita datur,
Cuius laus a pueris digne predicatur:
Per te nobis puritas uite conferatur,
Que ¹ *in puericie nomine signatur.* ¹ MS. Quo

Hail, Mother
of the Life-
giver!

Heil Modur of þat childe 895
þorwh whom is ʒiuen lyf;

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 113—115.*) 89

Whos heryinge of children mylde
 Preched is wel ryf : 898
 Clannes of lyf wip-uten blame
 To us be ȝiuen þorwh þe,
 þat of childhode in þe name
 Beo-tokned is, parde. 902

Make us
 pure!

I*N exitu israel de egypto, domus iacob de populo* Ps. 113 (114).
barbaro

Aue cuius filius sudans in agone
Mare nobis consecrat merso pharaone ;
Qui fit preda faciens predam de predone,
Sicque predo uictus est vetus a tyrone.

Heil whos sone, whon he sweted 903
 In his gret Agonye,
 þe sée to vs he halewed,
 Pharao dreynt is at eize ; 906
 He þat was maad preye, haþ preyed
 Mihtiliche his preyour,
 And so þe olde preyour is venquised
 Of a Champioun of honour. 910

Hail, Hal-
 lower of the
 Sea to us!

D*ilexi, quoniam exaudiet dominus uocem oracionis* Ps. 114 (116).
mee.

Aue norma fidei, pacis disciplina,
Apis mella faciens, uitis fundens uina :
Vini meri calicem filiis propina,
Et de valle tristium transfer ad diuina.

Heil, þou art rule of feiþ, parde, 911
 And of þe pees disciplyn,
 Makying hony þou art þe Beo,
 A Vyne eke heldyng out wyn : 914
 þe chalys of þe wyn so clere
 ffulle to þi sones euene ;
 Out of þis valeye of serwes here
 Translate us in to heuene. 918

Hail, thou
 Rule of
 Faith!

C*reduli propter quod locutus sum, ego autem humili-* Ps. 115.
atus sum nimis. (116, v. 10).

Aue uitis fertilis docta propinare
Vinum quod inebriat, uinum salutare,¹ ¹ cf. Ps. v. 13.
Vinum de quo dominus risum fecit Sare
Dum promisit Abrahe semen ampliare.

90 XXIII. *Hail, Mary! (Verse 1 of Psalms 116—118.)*

- Hail, thou
Plenteous
Vine!
- Heil þou plentiuos vyn, 919
Tauht to forþfulle and dele
Wyn þat moystep men wyþ-in,
þat wyn is al vr hele; 922
Wyn of whuche vr lord made game
And lauh tre eke to Saare,
Whon he bi-hiht to Habrahame
His seed schulde encrece mare. 926
- Ps. 116 (117). **L** *Audate dominum omnes gentes, laudate eum omnes
populi.*
Aue per quam factus est homo rex celorum,
Cuius passim resonat laudes uox celorum:
Te laudare iugiter summa sit uotorum,
Donec nos suscipiat chorus angelorum.
- Hail, Maker
of a Man
King of
Heaven!
- Heil þorwh whom a Mon is maad 927
Kyng of heuene, and calle,
On whos heriinge crie ful sad
Of heuene þe vois alle: 930
þe to herie bisi men hem make
Wiþ herte deuoutelye,
Til þat out of þis world us take
Aungeles Cumpaygnye. 934
- Ps. 117 (118). **C** *onfitemini domino, quoniam bonus, quoniam in
seculum misericordia eius.*
Aue uitis gracie, uitis salutaris,
*Quam vallauit undique lapis angularis*¹: ¹ cf. Ps. 117, v. 22.
Nostrum sepi uineam uallo quo vallaris,
Ne nos ledat rabies feri singularis.
- Hail, thou
Vine of
Grace!
- Heil, þou art vyn of grace, 935
And vyne of hele al-one;
þe whuche enuyround in al spaco
He þat is kernere¹-stone: ¹ r. corner 938
Hegge þou a-boute vr vyn-þard
Now in þis valey here,
þat woodnes us hurte ne make aferd
Of þe wylde best singulere. 942
- Ps. 118 (119). **B** *Eati in-maculati in via, qui ambulant in lege
domini.*
Aue pia genitrix in-maculorum, ¹ cf. Ps. 118, v. 4.
*Quorum lex est currere viam mandatorum;*¹

XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 119—121.) 91

*Ne a via deuiant pedes uiatorum,
Quod nos grauat amoue, pondus peccatorum.*

Heil þou bringere forþ so gent	943	Hail, Mother of the Sin- ners!
Of men þat haue no synne,		
In ¹ þe [wey] of good comaundement	¹ MS. In to	
Whos law es ¹ for to rinne.	¹ MS. lawes	946
Out of riht wey þat þei ne go		
þe ¹ feet of weyferynde,	¹ MS. Ne	
þat vs sore greueþ remoue also,		
þo burþun of hem þat synde.	950	

Ad dominum cum tribularer clamaui: et exaudiuit me. Ps. 119 (120).

*Aue de qua prodiit potens aduocatus,
Culpe qui determinat veteres reatus;
Cuius patrocinio noster incolatus¹* ¹ cf. Ps. 119, v. 5.
Transeat in gloriam melioris status.

Heil fro whom passed forþ ful fre	951	Hail, Mother of our Advocate!
An ¹ aduoket mihti,	¹ MS. And	
þat determyned wiþ humilite		
Vr olde dedes gulti;	954	
þorwh his help wiþ-uten mis		
We þat dwellen heer al maate,		
Beo we translated in to blis		
Of wel better state.	958	

LEuauit oculos meos in montes, unde ueniet auxilium michi. Ps. 120 (121).

*Aue virgo regia, mundi luminare,
Ecce mentis tenebras potens propulsare:
Nos in montem doceas oculos leuare
Quo con[s]cendit Abraham, iussus immolare.*

Heil þou kynges Mayden wrouht,	959	Hail, Kingly Virgin!
Of þis world þou art liht:		
þe derknes of vr blynde þouht		
Put þou a-wey wiþ miht;	962	
Tech us in to þat hul wiþ game		
Vr eȝen lufte on alle wyse,		
In to whuche steih Abrahame		
I-beden do sacrifice.	966	

LEtatus sum in hijs que dicta sunt michi: in domum domini ibimus. Ps. 121 (122).

XXIII. *Hail, Mary!* (Verse 1 of Psalms 124—126.) 93

Qui confidunt in domino, sicut mons syon; non commouebitur in eternum qui habitat in ierusalem. Ps. 124 (125).

Aue mons sanctissime speculacionis,

In quo nostra sita est spes ascencionis:

A carnalis strepitu nos commocionis

Liberando, filios fac adopcionis.

Heil hul ful heih of met 991 *Hail, most holy Hill!*

Of holiust beo-holdyng,

In whom vr hope is hollich set

Of vre vp-steihjing: 994

ffrom al flescliche lykyng

And eke commocion

Diliuere us, þi sonas makynge

So of adopcion. 998

IN conuertendo dominus captiuitatem syon, facti sumus sicut consolati. Ps. 125 (126).

Aue Mater affluens pacis vbertate,

ffucta consolacio plebis captiuatate:

Nos ad portum applicans pacis preoptate,

Plena plene perfrui presta libertate.

Heil Modur euer flowyng 999 *Hail, Fount of Peace!*

Wip ful plente of pes;

þou art maad al counseylyng (!)

Of wrecches wip-outen lees: 1002

Bring us to þat hauene hom

Of pees þat we desyre,

And giue us alle ful fredom—

ffor þat is vre best hyre. 1006

Nisi dominus edificauerit domum, in vanum laborauerunt qui edificant eam. Ps. 126 (127).

Aue domus regia, quam edificauit

Rex qui pacis gaudia mundo nunciauit;

Qui dum fortis atria forcior intrauit,

ffortem ligans spolia fortis asportauit.

Heil kynges hous ful gay, 1007 *Hail, House of the King!*

þe whuche a kyng hap buylded

þat prince is of pees al-way

And ioye to world hap schewed; 1010

þe whuche strengore in to þe halle

Entred of þe stronge,

94 XXIII. *Hail, Mary!* (Verse 1 of *Psalms* 127—129.)

- þe stronge byndyng he tok preies alle
þat he hedde holden longe. 1014
- Ps. 127 (128). **B***Eati omnes qui timent dominum, qui ambulant in viis eius.*
Aue Mater domini, genitrix beata,
*ffiliorum filijs plene uenustota*¹: ¹ cf. Ps. 127, v. 6.
Da timere dominum mente tranquillata,
Vias nostras dirigens eius ad mandata.
- Hail, Mother
of our Lord! Heil Modur of þe lord so gent, 1015
Of sones bringere forþ,
Wiþ sones mad feir verrement
þou art fulliche, and worþ: 1018
Graunt us alle vr lord to drede
Wiþ poult peisiblement;
Vr weys loke þei ben dressede
To kepe his maundement. 1022
- Ps. 128 (129). **S***epe expugnauerunt me a iuuentute mea, dicat nunc israel.*
Aue per quam uiribus hostes destituti
Inbecilles facti sunt, debiles & muti:
Nostre, uirgo, quesumus prospice saluti,
Vt flamus iugiter te tuente tuti.
- Hail, Sub-
duer of our
Foes! Heil þorwh whom heore strengþes alle 1023
Vr enemys han lost,
Vn-welde aren made and doun ek falle,
ffeble and doumbe of bost: 1026
We preye þe, Mayden, swetliche,
To vr hele tak hede;
Mak vs siker verreyliche
Of þi defence at nede. 1030
- Ps. 129 (130). **D***E profundis clamaui ad te domine; domine exaudi uocem meam.*
Aue floris baiula, cuius ad odorem
Reuiuiscunt mortui: suscipe clamorem
Ad te supplicantium, nosque per hunc florem
Non pauere facias mortis ad honorem (!).
- Hail, Life-
giver to the
Dead! Heil þou berere of þe flour, 1031
Of hos swete sauerynge
Tornen to lyf in an hour
þe dede: take þe criinge 1034

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 130—132.*) 95

Of pulke þat preyen her to þe,
 And make vs bi þat flour
 Nouȝt to drede, but glad to bee¹ 1 or. beo
 Of deþ wiþ good honour. 1038

Domine, non est exaltatum cor meum, neque elati
 sunt oculi mei. Ps. 130 (131).

Aue cuius detulit rex humilitati
Cum te verbi thalamum fecit incarnati;
Qui pro nobis offerens se captiuitati
Captiuatos reddidit prime libertati.

Heil to whos humilite 1039 Hail, Incarnator of God!

þe kyng so wolde obesch
 þat þe chaumbre he made þe
 Of word þat is mad flesch; 1042

þat him-self offred for vs
 And tok vr caytyf dom,
 Whon he ȝaf vs ful glorios
 Aȝeyn to furste fredom. 1046

Memento domine dauid, & omnis mansuetudinis
 eius. Ps. 131 (132).

Aue iesse uirgula, per quam exhibetur
Quod de dauid semine pater pollicetur:
Per te quidem gracie tempus adimpletur,
Quia per te filijs pater miseretur.

Heil ȝerde of Iesse good of pith, 1047 Hail, Rod of David!

þorwh whom is be-tyd
 þat to þe seed of Dauid
 Sum-tyme þe fader heted: 1050

þorwh þe þefore þe tyme of grace
 ffolfulled is, serteynly,
 ffor þorwh þe in vche place
 ffadur of sones hath merci. 1054

Ecce quam bonum & quam iocundum habitare fra-
 tres in vnum. Ps. 133 (133).

*Aue stella gracie stillans vnccionem*¹ ¹ cf. Ps. 132, v. 2.
Que nostrarum mencium firmat vnionem:
Nos vnitos mutuam per dilexionem
Vite presta consequi benediccionem.

Heil, of grace pou art sterre 1055 Hail, Star of Grace!
 An¹ oynement droppynge, 1 MS. And

Make us fear-
 less of Death!

96 XXIII. *Hail, Mary!* (*Verse 1 of Psalms 133—135.*)

	pat, for vr þouhtes schulde not erre, Makest ¹ studefast onyngre : ¹ r. makeþ	1058
Make us all of one will!	Vs alle on and of on wille To-gedere wel liuyngre, Mak vs, ladi, come þe tille And of lyf haue blessyngre.	1062
Ps. 133 (134).	E cce nunc benedicite dominum, omnes serui domini. Aue nostrum gaudium, nostre spes salutis, Celi scandens solium gradibus virtutis ¹ : <i>Queso fer presidium noxia secutis,</i> ¹ refers to the title (Canticum graduum). <i>Et a nobis excute iugum seruitutis.</i>	
Hail, our Joy!	Heil ioye of vs euerichon, Hope of old hele and newe, Steyng vp to heuene-tron Be de-grees of vertue :	1063 1066
	Euere vs to helpe þou beo aboute, ffor we han ben outrage ; And eke from vs loke þou schake oute þe harde ȝok of bondage.	1070
Ps. 134 (135).	L audate nomen domini, laudate serui domini. Aue cuius filius gracie preconem Nondum natus docuit exultacionem : <i>Doce nos per uicij supplantacionem</i> <i>Ad beatam tendere cristi visionem.</i>	
Hail, Mother of Christ!	Heil whos sone, ar he weore bore, To make ioye him tauhte pat schulde prechyngre go him beo-fore, In wombe whon modur him auhte.	1071 1074
	Teche vs vices to don a-way And eke al vuel list, pat we atteyne euere and ay To þe blessed siht of crist.	1078
Ps. 135 (136).	C onfitemini domino, quoniam bonus, quoniam in eternum misericordia eius. Aue virgo generans per quem liberatur Israel, & pharao persequens necatur. ¹ ¹ cf. Ps. 135, v. 15. <i>Soluat quisque gracias & confiteatur</i> <i>Quod hic mirabilia solus operatur.</i>	
Hail, Mother of Israel's Deliverer!	Heil Mayden, þou bar pat seynt pat dilyuered Israel,	1079

And Pharao, suwyng hem, dreynt,
And his peple eueridel. 1082

Worschiþeþ God now euerichon,
And knowhlecheþ hertely
þat he con worche wondres al-on,
ffor he is Almihti. 1086

*Super flumina babilonis, illic sedimus et fleuimus, Ps. 136 (137).
dum recordaremur syon.*

*Aue per quam principe uicto Babilonis
Cantica resumimus iubilationis :*

Per materne gratiam miseracionis

Reduc nos in patriam repromissionis.

Heil þorwh whom þe Prince so strong 1087 Hail, Source
Ouercom his¹ of Babilon, ^{1 = is} of our Song
And we han taken vp þe song
Of Iubilacion : 1090

þorwh grace of þe Merci fre
Of þy Moodurhede so swete

Lede vs azeyn to þe cuntre
þat vs alle is by-hete. 1094

*Confitebor tibi domine in toto corde meo, quoniam Ps. 137 (138).
audisti verba oris mei.*

*Aue Mater inclita, que sine pudoris
Tactu nostri mater es facta saluatoris :*

Te laudantes muniat intus atque foris,

Per te qui remedium nostri fit doloris.

Heil Modur deore wiþ honour, 1095 Hail, Spotless
þat wiþ-uten schame Mother!

Maad Modur art of vr saueour,
And þat is þi riht name. 1098

Keep he wel hem þat þe don herye,
Wiþ-inne and eke wiþ-oute,

þorwh þe þat is remedie
Of vr serwes al-about. 1102

*Domine, probasti me & cognouisti me ; tu cognouisti Ps. 138 (139).
sessionem¹ meam & resurrectionem m[eam.]*

*Aue cuius filius habitu mendici ^{1 MS. sessionem}
Carnem gerens similem carni peccatrici*

Quasi dolo repulit dolos inimici,

Cum se mortis legibus passus est addici.

98 XXIII. *Hail, Mary! (Verse 1 of Psalms 139—141.)*

Hail, Mother
of our Re-
deemer!¹ Heil whos sone so deore 1103
In pore monnes cloþing,
Beryng flesch among us here
Lyk to vr flesch takyng,¹ ¹ r. synnyng? 1106
And so queyntelich a-wey put he
Vr Enemyes tricherye,
Whon he him-self soffred to be
Tugged þen forte dye. 1110

Ps. 139 (140).

E*ripe me domine ab homine malo; A uiro iniquo
eripe me.*

Aue Mater filij cuius ad congressum

*Mors eructa penitus abijt in secessum.*¹ ¹ MS. cecessum

Nos a malis eripe, nostre mentis gressum

Ad paterne dirigens dextere consessum.

Hail, Mother
of Death's
Conqueror!

Heil Modur of þe Sone, 1111

At whos hard batayle

Deth outurliche was ouercome

And put a-louh saunȝ fayle: 1114

Liure us from vueles heer in londe,

And þe steppes of vr þyn[kyn]g¹ ¹ MS. þyng

Dresse þou, on þe ffadres riht honde

And make þer vre sittyng. 1118

Ps. 140 (141).

D*omine, clamaui ad te, exaudi me; intende uoci
mee dum clamaui ad te.*

Aue per quam deitas carne palliatur,

Vt ad vite semitas exul reducatur:

Nostra sic¹ oracio per te dirigatur, ¹ MS. sit

Vt succedens accio uitam consequatur.

Hail, Mother
of our Re-
deemer!

Heil þorwh whom þe godhed is 1119

Clad in flesch of Monkynde,

To bringe aȝeyn to lyf, i-wis,

þe flemed and put be-hynde: 1122

Vr Orison nou euer-mo

So drossed beo þorw þe,

þat vr dedes suwyng also

Gete vs lyf of Charite. 1126

Ps. 141 (142).

U*oce mea ad dominum clamaui; uoce mea ad
dominum deprecatus sum.*

Aue de qua prodiens gigas manu fortis

Dormientes excitat a sopore mortis:

*Redde nos consorcio celice cohortis,
Vt sit cum uiuentibus locus nostre sortis.*

Heil from whom forþ goynge 1127 Hail, Mother
þe geaunt of hond so strong, of the Raiser
of the Dead!

þat¹ wel a-wakeþ þe slepyng 1 om. þat 1130
Of sleep of deþ so long :

Bryng us a-ȝeyn to cumpaygnye
Of felawschipe of heuene,
þat wiþ hem þat lyuen murie
Vr place beo maad ful euene. 1134

Domine, exaudi oracionem meam, auribus percipe Ps. 142 (143).
obsecracionem meam, in veritate tua exaudi m[e].

*Aue Mater, suscipe preces quas effundo
Grauis, sterquiliniȝ mersus in profundo ;
Munda cordis thalamum, hauriens a fundo
Sordes quibus ceteris amplius habundo.*

Heil Modur, tak wiþ mekenes 1135 Hail! Receive
Preyerer þat i out helde, a Sinner's
Prayers!

þat dreynt am in depnes
Of dunghul, and am vnwelde ; 1138

Clanse þe chaunbre of myn herte,
Drawyng from þe grounde
ffulþus þe whuche make me smerte,
Of whuche I ful abounde. 1142

Benedictus dominus deus meus, qui docet¹ manus Ps. 143 (144).
meas ad prelium, & digitos meos ad bellum.

Aue de qua nascitur puer Nazareus, ¹ MS. doceȝ
Per quem dum in prelio ruit philisteus, ² Goliath
*Vite spem concipiens gaudet homo reus,
Voce clamans : " libera benedictus deus."*

Heil, for þe child of Nazareþ 1143 Hail, Mother
Boren was feir of þe, of the Naza-
rene!

þorwh whom, as þe bok seiþ,
Slayen was þe philistéé ; 1146

Hope of lyf þer-of takyng
Gulti mon wiþ glad mood,
"Dilyuere me," wiþ voys criȝying,
"I-blessed beo, vr god." 1150

Exaltabo te, deus meus rex, & benedicam nomini Ps. 144 (145).
tuo in seculum & in seculum seculi.

*Aue de qua prodijt rex vniuersorum,
Regnum cuius omnium regnum seculorum :
Rege nos & applica cetibus eorum
Quorum summa gloria laus est eternorum.*

Hail, Mother
of the King
of all!

Heil þou from whom riht forþ went 1151

Kyng of gret and smalle,
Whos kyngdom is verreyment
Kyngdom of worldus alle : 1154

Guide us to
the Company
of Angels!

Gouerne and applye aftur þis
Vs to heore cumpaygnye
Of whuche þe heizeste ioye is
Euer-lastyng þyng to herye. 1158

Ps. 145 (146).

Lauda anima mea dominum : laudabo dominum
in uita mea, psallam deo meo quamdiu fuero.

*Aue per quam populi factus est adiutor
Rex qui dicit "ego sum deus, & non mutor" ;
Qui per mortis semitas mortis persecutor
fit collator glorie, libertatis tutor.*

Hail, Maker
of the un-
changing
King!

Heil, þorwh þe an¹ helper good ^{1 MS. and} 1159

Nou to þe peple is maad,
þe kyng þat seiþ "I am god,
Nouȝt chaungynge, but al sad" ; 1162

þat beo þe steppes of deþ is
Of¹ deþes pursuwere ^{1 om. Of}

I-maad þe ȝiuere of blis,
Of freodam defendere. 1166

Ps. 146 (147).

Laudate dominum quoniam bonus est psalmus ; deo
nostro sit iocunda decoraque laudacio.

*Aue cuius laudibus laus est delectari,
Cuius nos confidimus partu salutari
Post¹ hanc vitam glorie palma coronari, ^{1 MS. Per}
Si velimus domino pie conformari.*

Hail, Thou
whom men
delight to
bless!

Heil in whos heryinge 1167

Gret dilyt men haue ;
þorwh hos heleful childyng
We bi-leenen to beo saue 1170

And [after] þis lyf corouned to be
Wiþ þe palm of blis,
ȝif to þe lord of al pite
We us conforme as his. 1174

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 147, 148.*) 101

Lauda Ierusalem dominum, lauda deum tuum Ps. 147
(147, 12).
syon.

*Aue mater gracie, iugi laude digna,
Per quam uictis hostibus ruit ars maligna :
Captiuatis exibe pietatis signa,
Nosque post exilium patrie resigna.*

Heil Moder wiþ grace Inome, 1175 Hail, Mother
full of Grace!

Worþi worschipped to be,

þorwh whom enemys ben ouercome

And craft of malyngnite : 1178

To caytiues heer now wiþ good wil

Of Pitée scheuh þow þe signe,

And vs þen aftur þis exil

To good cuntre resynge. 1182

Laudate dominum de celis, Laudate eum in ex- Ps. 148.
celsis.

*Aue per quam tollitur hominum pressura,
Cuius laudes reboat omnis creatura :*

Laudes quas offerimus¹ acceptare cura, ¹ MS. offerimus

Nos beatitudine ditans permansura.

Heil þorwh whom a-wey is don 1183 Hail, Source
of our Free-
dom!

Of monkynde oppressure ;

Whos heryinges alouwed don sum (!)

Al-Maner creature : 1186

þe heryinges þat we offren to þe,

Tac good heede hem to take ;

In blessedhed þat euer schal be

Riche men to dwelle vs make. 1190

Confitebor tibi, domine, quoniam iratus es michi, Canticles;
Confitebor
Isai. 12.
conuersus est furor tuus & consolatus es me.

Aue fons clemencie venieque uena,

Per quam nobis redditur uite cantulena :

A peccati[s] solue nos & peccati pena,

Et beatitudinis perduc ad amena.

Heil welle of mekenes, certeyn, 1191 Hail, Well of
Meekness!

Veyne of forþiuyng,

þorwh whom to us is giuen aþeyn

þe song of lyf to synge : 1194

Of sunnes vnbynd us euerichone,

And of peyne of synne,

And to þat place þou lede us sone
þer Ioye and blisse is Inne.

1198

Isai. 38, 10
(Song of Eze-
chias).

E*go dixi: in dimidio dierum meorum vadam ad
portas inferi.*

Aue laus fidelium, iubar sanctitatis,

Domini triclinium, tronus maiestatis:

Placa nobis filium precibus beatis,

Seruos tuos munerans dono libertatis.

Hail, Dart of
Holiness!

Heil heringe of trewe men,

1199

Of holynesse þe clarte;

Vr lordes chaumbre men þe callen,

Trone of þe Maieste:

1202

Pese þou to us þi sone so dere

Wiþ preyeris of pite,

Rewardynge þi seruauns here

Wiþ ȝiftis of liberte.

1206

1 Regum 2
(Song of
Anna).

E*xultauit cor meum in domino & exultatum est
cornu meum in deo meo.*

Aue celi gloria, terre fundamentum,

Cuius fit in utero continens contentum:

Tue nobis gracie prestat incrementum

Quod ad tue scribimus laudis monumentum.

Hail, Bliss of
Heaven!

Heil, þou art þe blisse of heuene,

1207

Of eorþe þe foundement;

Whos wombe is maad wiþ mylde steuene

Conteynyng þat is content.

1210

Of þi grace graunte nou eneresynge

To vs euerichon

þat writen to þi worschipynge

Wiþ god deuocion.

1214

Exod. 15
(Song of
Moses).

¹**C***[a]ntemus domino: gloriose enim honorificatus est,
equum & ascensorem deiecit in mare.*

Aue virgo generans moris fracto iure,

De qua gigas prodiit gemine nature:

Iu miserta miseris subueni pressure,

Nos in lucem transferens glorie uenture.

Hail, Bearer
of God-Man!

Heil Mayden child beryng gent—

1215

Comuyn maner þer was be-hynde;

¹ The following part has a separate Title in the Index:
Cantemus domino gloriose.

XXIII. *Hail, Mary!* (*Versc 1 of Canticles.*) 103

- ffor a Geaunt from þe forþ went
 þat is of double kynde : 1218
- On wrecches haue merci wiþ miht,
 Help hem from oppressyng,
 And translate us in to þe liht
 Of blisse þat is comyng. 1222
- D**omine, *audiui audicionem tuam et timui.*
Aue virgo supplices potens exaudire :
Que sunt deo placita fac nos tecum scire,
Et cum iudex uenerit atque dies ire,
Iudicis ad dexteram iube nos uenire.
- Heil Mayden, mihti of mood 1223
 Meoke mennes preyerer to here :
 þinges þat ben lykyng to god
 Wiþ þe knowe we in-feere. 1226
- Whon þe Iuge schal come ful grim,
 And day of wrappe and doom,
 On þe Iuges riht hond to hym
 Comaunde us þenne to cum. 1230
- A**ulite celi que loquor, *audiat terra verba oris mei.* Deuter. 32
Aue nostri generis parens & patrona, (Song of
Supra cunctas possidens graciaram dona : Moses).
Tuis sanctis precibus meritisque dona
Ne mens nostra solitum sit in malum prona.
- Heil kynnes-wommon of vr kynde, 1231
 Vr patrun in vche place,
 Of alle wymmen þou art hauynde
 3iftus alle of grace : 1234
 Wiþ [þi] holy preyer [&] deseruyng
 Gete us nou witerly
 þat vr þouht beo not to vuel doying,
 As hit is wont, to redi. 1238
- T**E deum laudamus, *TE dominum confitemur.* Te Deum.
Aue cuius filio cetus angelorum
"Sanctus" clamant iugiter : nos a uiciorum
Labe munda ; perfrui in regno celorum
fac nos cum feli[c]ibus premijs iustorum.
- Heil to whos sone so dere 1239
 Angeles Cumpaygnye

Have mercy
 on the
 wretched!

Song of
 Habac. 3.

Hail, Heaven
 of men's
 Prayers!

Deuter. 32
 (Song of
 Moses).

Hail, Patron
 of our kin!

Te Deum.

Hail, Mother
 of Him whom

Angels
praise!

"Sanctus" crien wiþ vois ful clere,
 Bisiliche and heihe. 1242
 ffrom vices clans vs eueridel;
 þe kyndom eke of heuene
 Mak us haue, wiþ seintes to dwel—
 Gete us þat wiþ Mylde steuene. 1246

Benedicite
(in the Ser-
vice of Morn-
ing Prayer).

B*enedicite omnia opera domini domino, laudate &*
superezzaltate eum in secula.
Aue dei genitrix! laudes acceptare
Cura quas offerimus, nosque presentare
Per has deo satagas, ut cum iudicare
Venerit, nos ouibus uelit aggregare.

Hail, Mother
of God!

Heil godus Modur! nou at þe last 1247
 Tac þou vre heryinge
 þat we offren to þe so fast;
 To God vs presentyng 1250
 þorwh þi pitée, beo þou bysi,
 Whon he schal come to dome,
 þat he us gedere for his merci
 Wiþ his schep to beo nome. 1254

Benedictus
(Song of
Zacharias).
Luc. 1, 68.

B*enedictus dominus deus israel, quia usitauit &*
fecit redemptionem plebi sue.
Aue deum pariens, quem pater preconis
Benedicens predicat resurrectionis
Cornu quod promiserat erecturum bonis; ¹ ¹ Luc. 1, 69.
Ad quod nostros dirigat pedes rationis.

Hail, Maiden
pure!

Heil Mayden clene, God beryng, 1255
 Whom ʒakarie to-foren
 Preched, him fulli blessing,
 Of vp-risung beo horn, 1258
 To goode men þat beo-het
 To a-rise bope more and lesse.
 þat he of resun vre feet
 þerto, þow preye, he dresse. 1262

Magnificat.
Luc. 1, 46.

M*agnificat anima mea dominum.*
Aue cuius anima mutuo letata
Dominum Magnificat, plus humiliata
Quo fit¹ maior generans deum; hinc beata ¹ r. fts
Dicitur¹ a seculis, felix ad hoc nata. ¹ r. diceris

XXIII. *Hail, Mary! (Verse 1 of Canticles.)* 105

Heil whos soule wip a word	1263	Hail, Thou who sang praise to our Lord!
Wel gladed of Message,		
Magnificþ vr aller lord,		
þefore meked in 3ong age.	1266	
þorwh þat mekenes þou were mad gret,		
God þou beere þefore ;		
Of þe world þou art seid and met		
Blessed and sely bore.	1270	
N unc dimittis seruum tuum, domine, secundum verbum tuum in pace.		<i>Nunc Dimittis</i> (Song of Simeon). Luc. 2, 29.
Aue cuius filius templo presentatur,		
<i>Salutare gencium seni reuelatur,</i>		
<i>Sicque petit postmodum paci dimittatur—</i>		
<i>Que nostris laboribus tandem conferatur.</i>		
Heil, to þe temple whos sone is	1271	Hail, Mother of thy Son!
Presented feir and bolde,		
Helpe of folk schewed was i-wis		
To Simeon þe Olde ;	1274	
To pees him lasse he þouhte saunzfayl,		
Wheþer he schulde dye or liue.		
To us þat pees aftur vre trauayl		
ffor euere beo hit I-ziue.	1278	
Q uicumque vult saluus esse, ante omnia opus est ut teneat catholicam fidem.		<i>Quicumque vult</i> (Athenasian Creed).
Virgo sancta, suscipe mentis in conclauis		
Verba quibus tociens veniam rogaui,		
Et audito sepius aue tam suauis		
ffac me queso liberum prorsus a ue graui.		
Holy Mayden, tak þou goodly	1279	Holy Virgin,
Of þouht in priuete		
þe wordes þorwh whuche so bisyli		
fforþifnes i aske of þe,	1280	
And heer þe word þat i ofte sey,		hear me,
þat is þe swete Aue ;		
Mak me freo, nou I þe prey,		and free me from sorrow!
ffrom heui serwe to be. A M E N.	1286	

[XXIV. Psalterium b. Mariæ,¹

ascribed to Thomas Aquinas, comprising the 50 first psalms.]

Ps. 1.

A *Ve uirgo uirginum, per quam uir beatus*¹
Visitauit miseros, nobis ex te natus : ¹ *Beatus uir is the*
Tu[is], Mater, meritis nostras miseratus
Releuet miserias, delect reatus.

Hail, chief of
all Maidens!

Heil Mayde cheef of alle, 1
 þorw whom þe blessed Mon
 Of þe born was In a stalle,
 Vs wrecches so visyte con : 4
 Modur, þorw þi worþinesse
 He mote vs so releue,
 þat of vre gret wrecchednesse
 þe gult no more vs greue. 8

Ps. 2.

A *ve cristi domini mater illibata,* ¹ *cf. Ps. 2, v. 8.*
Cuius est hereditas in gen[te]s translata :¹
Ne nos ab hac dirimant consocios peccata,
Cum furor exarserit,¹ subueni beata. ¹ *cf. Ps. 2, v. 12.*

Hail, Mother
of Christ!

Heil Modur In Mariage 9
 Of crist vr lord Ihesu,
 Of whom is flit þe heritage
 Til vs of gret vertu : 12
 þat us from hit not twinne
 Vre synnes þat we knowe,
 Help, ladi wiþ wyne,
 Whon wrappe schal brenne and lowe. 16

Ps. 3.

A *Ve cuius filius mortis per soporem* ¹ *cf. Ps. 3, v. 5.*
Resurgentis meruit corporis honorem ;¹
Quem per mortem colimus mortis destructorem,
Colamus post funera uite collutorem.

Hail, Mother
of Him who
rose from
Death!

Heil of whom þe sone so dere 17
 ffrom slep of deþes stour
 In bodi and soule boþe ifere
 He ros wiþ gret honour. 20

¹ Title in the Index : ffyfty salutaciouns to vre lady by þis word : Aue, Heyl be þou, &c. The Latin poem is mentioned by Mone, l. c. II, p. 257 ; another MS. is MS. Reichen. 36. In the MS. the poem follows No. XXVIII, but I place it here, because of its affinity to the preceding poem.

- His dep̃ we worschipe nou i-wis,
 Vre dep̃ for hit con struye;
 Such lyf he graunte vs
 þat dep̃ no more vs nuyze. 24
- A** *Ve verbi thalamus, de quo cum exiuit,*
Voces inuocantium cristus exaudiuit:
Consignet et muniat, sibi quos vniuit,
*Qui nos sui lumine vultus insigniuit.*¹ ¹ cf. Ps. 4, v. 7. Ps. 4.
- Heil of Crist þe chaumber derne, 25 Hail, hidden
 Wher-of whon he out ede, Chamber of
 þe vois of hem þat called 3erne Christ!
 He herde wiþ ful gret spode: 28
 Til him-self he so vs Merke,
 And schilde vs also,
 þat þorw his lyht from þe derke
 To-gedere mote we go. 32
- A** *Ve templum fidei, domus sanctitatis,*¹ ¹ cf. Ps. 5, v. 8. Ps. 5.
Summe tabernaculum facta maiestatis:
*Scuto nos premuniens bone voluntatis*¹ ¹ cf. Ps. 5, v. 13.
*Coronet in patria cristus cum beatis.*¹ ¹ MS. beatus
- Heil þe temple of vre feiþ, 33 Hail, Temple
 Hous of holynesse, of our Faith!
 And þe logge, as dauid seiþ,
 I-mad of gret hilnesse: 36
 Wiþ his scheld vs schilde mote he
 Of his owne good wille,
 Wiþ hem vs coroune in his cuntre
 þat blesset ben, from ille. 40
- A** *Ve mater gracie, graciurum plena,* Ps. 6.
Tu spes penitencie, venieque vena:
A culparum nexibus soluens & a pena
Ail celestis patrie transfer nos amena.
- Heil Modur ful of grace, 41 Hail, Mother
 þi grace may I not leyne; full of Grace!
 To repentaunt þou getest space,
 Of Merci þou art þe veyne: 44
 Of alle þe bondes of vre synne
 Vn-bynd vs, from vr peyne,
 To þe blisse þat þou art Inne
 So mote we atteyne. 48

Ps. 7.

A *Ve per quam particeps nostre fa. tus¹ sortis*
Deus iudex iustus est, pociens & fortis :² ¹ MS. factis
Nos auertens reuocet a gehenne portis,³ ² cf. Ps. 7, v. 12.
Euasuros gladium, arcum, uasa mortis.⁴ ³ MS. mortis

Hail, Maker
of God part
with us!Heil þow whom partiner ⁴ cf. Ps. 7, v. 13, 14. 49

God is of vre chaunce,

þat Iuge is rihtwys fer and¹ ner ¹ MS. ferand

And vs may wel a-vaunce : 52

He mote vs torne and calle a-ȝeyn

ffrom þe ȝate of helle,

ffrom Bouwe and swerd, þat, as men seyn,

Of dep̄ ben deop vesselle. 56

Ps. 8.

A *Ve per quam angelis se minorem fecit¹* ¹ cf. Ps. 8, v. 6.
Cum se dei filius nostris interiecit,
Cuius pater pedibus omnia subiecit,¹ ¹ cf. Ps. 8, v. 8.
Ex ore lactencium laudem cum perfecit.¹ ¹ cf. Ps. 8, v. 3.

Hail, Maker
of Chri-t less
than Angels!

Heil bi whom, to þe ffader euene, 57

Crist hym-self maad^e lesse

þen þe Angeles þat ben in heuene,

Til vs hym-self con dresse ; 60

And ȝit þe fader put alle þinge

In his sones pouweere,

Whon he schewed his heryinge

Bi hem þat soukyng were. 64

Ps. 9.

A *Ve Syon filia, de qua legislator¹* ¹ cf. Ps. 9, v. 21.
Nobis constitutus est, saun[c]tus & saluator :
Inimicum conterat fortis expugnator,
Dei iam & hominum factus mediator.

Hail,
Daughter of
Sion!

Heil of syon douhter briht, 65

Of whom wiþ gret honour

þe lawe-ȝiuere til vs was diht,

þe holy sauour : 68.

Vre enemy mot he al to-drawe,

þat stronge werreour,

Of God and Mon þat is bi lawe

A skilful Mediatour. 72

Ps. 10.

A *Ve mons iusticie in quem transmigratur,*
Vt in cristi nomine tota spes ponatur ;
A quo cuius uterus dum inhabitatur, ¹ MS. vacatur
Templum sanctum domini celumque vocatur.¹ ¹ cf. Ps. 10, v. 5.

XXIV. Another 'Hail, Mary!' (Ps. 11—13.) 109

Heil þou hul of Rihtwysnesse,	73	Hail, Hill of Righteousness
To whom þe wey is caste,		
Vre hope in ¹ cristes holynesse	¹ MS. and	
Stabliche to faste ;	76	
In þi wombe whon he wolde dwelle,		Thy womb is calld the Heaven of God.
He schewede ful gret loue ;		
þe holy temple men miht hit telle		
And heuene of God a-boue.	80	
A <i>Ve uiri nescia virgo singularis,</i>		Ps. 11.
<i>Que salutem angelo salutante paris :</i>		
<i>Opem fer, presidij stella salutaris,</i>		
<i>Ne sanctus deficiat¹ inter fluctus maria.</i>	¹ cf. Ps. 11, v. 1.	
Heil vnknownen to Monnes moon,	81	Hail, Maiden spotless !
Mayden wiþ-outen make ;		
Whon þe Angel þe grete con,		
Vre hele bi-gon to wake :	84	
þin help and þi swete socour,		
þat we han ofte bi-souht,		
þou graunte, þat in þe sees stour		
þe holy ne fayle nouht.	88	
A <i>Ve per quam dominus nostri non oblitus</i>		Ps. 12.
<i>Ne[c] auertens faciem, nobis est vnitus :</i>		
<i>Purus mentis oculus sit & expeditus,</i>		
<i>Ne vnquam obdormiat in morte sopitus.</i>	¹ cf. Ps. 12, v. 4.	
Heil bi whom þe lord of grace	89	Hail, Reminder of our Lord of us !
Vs haþ not for-ȝeten		
Ne tornd a-wey his feire face		
ffrom vs, neor not forleten :	92	
Myn Ege beo cler, þat lit not wepe,		
Of my soule so briht,		
And neuer-more mote hit slepe		
To dep forte be diht.	96	
A <i>Ve quam magnifice laulant vniuersa,</i>		Ps. 12.
<i>Vero sapientie lumine respersa :</i>		
<i>Senciat & sapiat mens ad te conuersa</i>		
<i>Quod per te captiuitas gentis est auersa.</i>	¹ cf. Ps. 12, v. 7.	
Heil whom þei preisen hollich	97	Hail, Thou praised of all !
Alle þat I con nemene,		
ffor þou art douwet richelich		
Wiþ þe liht of heuene :	100	

Vre þouht to þe beo torned so
 þat hit may fele and saye
 þat wrecchednesse from folk is gon
 And torned al a-waye. 104

Ps. 14. *A* *Ve cuius filius mons est sancte spei,
 factus tabernaculum vere requiei :
 fac ut per iusticiam in-herentes ei
 Letemur in gloria coheredes dei.*

Hail, Be-
 ge ter of the
 Hill of Hope! Heil, þi sone of gret Miracle 105
 Is hul of holy hope,

Of reste he is vr tabernacle,
 To schilde vs from reyn-drope : 108

Do, ladi, þorw þi rihtwysnesse
 In him þat we mowe reste
 As heyres of his blisfulnesse—
 þat wol be vr beste. 112

Ps. 15. *A* *Ve per quam reldita spes est desperatis,
 Quibus est hereditas restituta gratis :¹
 Verus factus hostia cristus pro peccatis
 Pars sit nostri calicis, pars hereditatis.¹*

Hail, Mother
 of our Re-
 storer! Heil þorw whom to gret vauntage 113
 Crist wolde vs restore,

To hope of vre heritage
 þat was from vs forlore ; 116

ffor he was mad þe offringe
 ffor vre synnes fele,
 And part was of vre suffrynge,
 Part til vs to dele (!). 120

Ps. 16. *A* *Ve cuius vterum cristus cum intrauit,
 Igne sancti spiritus cor examinavit¹ ¹ cf. Ps. 16, v. 2.
 Et ut mater fieres dignam approbavit :
 Per te nos respiciat qui te visitauit.*

Hail Thou, Heil, wiþ-oute pomp or bost 121
 þi wombe whon crist com Inne,

Wiþ fuir of þe holigost
 Assayet þin herte wiþ gynne, 124

worthy to be
 Mother of
 Christ! And þat þou schuldest his Moder beo
 fful worþi he þe fonde :

þorw þe he mote vs al bi-seo
 þat visited vs so in londe. 128

- A** *Ve cuius filius celos inclinavit,*¹ ¹ cf. Ps. 17, v. 10. Pa. 17.
*Tibi cum altissimi virtus obumbravit.*¹ ¹ cf. Luc. 1, 35.
Nos in celum subleuet saluans quos creauit,
Per te qui terrigenis se contemperauit.
- He[il] to whom þi sone, þe beste, 129 Hail Thou,
to whose Son
the Heuene
bowd low!
Heuene bouwed doun lowe,
Whon¹ þe vertu of aller-hexte 1 MS. Whom
Bi-schadewed þe al, I trowe : 132
In to heuene he mot vp lifte
Vs þat were for-lore,
þat him-self so wolde schifte
Among þat in eorþe weor bore. 136
- A** *Ve cuius vterum regum rex ingressus,* Pa. 18.
Vt sponsus de thalamo cristus est egressus ;
Sic de tabernaculo¹ solis sol progressus,²
Nos in viam dirigat, corrigens³ excessus. ¹ MS. tabernaculum
² cf. Ps. 18, v. 5, 6.
³ MS. dirigenz
- Heil whos wombe þe sauour,
Kyng of alle, we Rede,
As a Brid out of his bour
Crist him-self out eode, 140 Hail, Mother
of Christ!
As þe sonne in Morwtyd grey
Ȝeode out of his tente,
To¹ dresse vs in to Rihte wey, 1 r. he f
þat we be not forschente. 144
- A** *Ve que auxilium de sancto misisti,¹* ¹ cf. Ps. 19, v. 2. Pa. 19.
Dum sancta sanctissimum digne concepisti :
Nostra sit saluacio fides vera cristi,
Quem fide concipiens virgo genuisti.
- Heil, þat help from holi place 145 Hail, Helper
of Mankind!
þou sendest to Monkynde,
Whon þou holy bi godus grace
Conceyuedest in þi Mynde 148
Him þat was most holy,
þat is vr sauour,
In ffeip Conceyuedest verreyli
And bar hym wiþ honour. 152
- A** *Ve salutarium causa gaudiorum,* Pa. 20.
Pariens in tempore Regem seculorum,
Sit¹ corona capitis gloria membrorum,² ¹ MS. Sicut
² cf. Ps. 20, v. 3.
finis non deficiens summaque virorum.

- Hail, Cause of
all our Bliss! Heil vre gostly hele, 153
And cause of al vre bliss,
þat bar þe kyng of wele
- Mother of the
King of this
world's weal. Of al þis world I-wis. 156
Whon þe hed is crowned feire,
Alle þe limes ben fayne—
Of heore worschip þat neuer schal peire,
þar vs neuer-more playne. 160
- Ps. 21. *A* *ve de qua prodiit deus humanatus,
Nostros pie perferens in se cruciatus,
Propter nostra vulnera gratis vulneratus:
Nostros suo sanguine delectat reatus.*
- Hail, Mother
of the God-
Man! Heil from whom God almiht 161
Went forþ verrey Mon,
Payne for vs and gret dispyt
He soffred mony on, 164
ffor vre woundes delfuly
Woundet was he sore,
His Blood vre gultes clanly
Wusch for euer-more. 168
- Ps. 22. *A* *Ve quam rex omnium Matrem preelegit,
Vt sis locus pascue gregi quam collegit:
Virga sis & baculus¹ illis quos elegit, ¹ cf. Ps. 22, v. 4.
Vt iam nichil desit² his quos electos regit. ² cf. Ps. 22, v. 1.*
- Hail, Thou
chosen to be
God's dame. Heil whom þe kyng of alle þing 169
Haþ chose þe¹ to ben his Dame, ¹ om. þe
And to a folle pasturyng
To his herde wiþ game: 172
þerde and staf þou art¹ boþe ¹ r. be
To hem þat he haþ chose,
And nouzt hem wante hem-self to loþe,
He ruleþ hem nouzt to lose. 176
- Ps. 23. *A* *Ve terra glorie, terra quam fundauit
Cum nobis rex glorie se contemperauit;
Qui per mortem principes mortis triumphauit,¹
Nos a morte liberet morte quos saluauit. ¹ cf. Ps. 23, v. 7.*
- Hail, Land of
Bliss! Heil of blisse þe riche lond, 177
þat foundet was bi reson
Bi þe Ioyful kynges hond
þat to vs com in good seson, 180

- He þat þe prince of deþ
 Wiþ his deþ ouer-com
 And alle from þe harde Brep
 Of deþ he vs out nam. 184
- A** *Ve cuius filius dulcis est & rectus,* Ps. 24.
*Vt reducat exules peregre profectus,*¹ ¹ cf. Ps. 24, v. 4, 5.
*Vere nobis gracie legifer efectus :*² ² cf. Ps. 24, v. 8, 12.
In se nostros ordinet mores & affectus.
- Heil þi sone þat is so swete 185 Hail Thou,
whose Son
is sweet!
 And rihtful of entent,
 þe Outlawes synnes forte bete
 On pilgrimage he went ; 188
 Til vs of grace certeyne
 Lawe-berer was i-kud :
 In vs he mote ordeyne
 Vre werkes and þouhtes hud. 192
- A** *Ve que*¹ *dominicum circumdas*² *altare*³ ¹ MS. quem Ps. 25.
Concludens in vtero dei salutare : ² MS. circumdans
³ cf. Ps. 25, v. 6.
*Nostra purget*⁴ *crimina potens expiare,* ⁴ MS. purgeþ
Pontifex & hostia sancte factus are.
- Heil þat of vr lord of heuene 193 Hail, Rearer
of God!
 þat Auter vmbizede,
 In þi wombe þou speredest heuene¹ ¹ = edene
 Hele of god, vre mede, 196
 Of vre synnes clansyng
 þat haþ ful pouwere ;
 þat Bisschop him-self is offering
 Of þe holy Autere. 200
- A** *Ve Mater domini nos illuminantis,* Ps. 25.
Mater inquam filij per te nos saluantis :
Tuis virgo meritis precibusque sanctis
Mentis pelle tenebras ad te suspirantis.
- Heil modur of [þat] lord so mylde 201 Hail, Mother
of our Lord!
 þat lihtned vs alle ful schene,
 þou art moder of þat childe
 þat sauede vs alle bi-dene : 204
 Maide, þorw þi worþinesse
 And preyerer þat holy be,
 Put hem from þe derknesse
 þat sikyng longen to þe. 208

- Ps. 27. *A* *Ve pudicicie titulis¹ ornata,* MS. titulus
Mater facta filij, sed inuiolata,
Corporis materia illi ministrata
Cuius iam reffloruit caro suscitata.¹ ¹ cf. Ps. 27, v. 7.
 Hail, Maiden of Chastity! Heil! of clene chastite 209
 þe worschipe nis not luitel,
 ffor Modur and mayde þouh þou be,
 Worschipful is þat tytel. 212
 þe mateer of þi swete bodi
 Crist, he tok of þe,
 And þouh he died delfuly,
 Aȝeyn to lyue ros he. 216
- Ps. 28. *A* *Ve nostri generis decus sempiternum,*
Cuius scandens filius solium paternum,
Residens in dextera rex est in eternum.¹
Affectum supplicibus exibe maternum. ¹ cf. Ps. 28, v. 10.
 Hail, Honour of Mankind! Heil of vre kuynde, ladi, 217
 Worschipe wiþ-uten ende;
 þi sone in to heuene stih,
 þat is so good and hende, 220
 And on his ffader riht syde
 Sit for euere and O:
 A Moderes lappe þou open wyde
 To hem þat ben in wo. 224
- Ps. 29. *A* *Ve de qua gaudium fulsit matutinum,¹* ¹ cf. Ps. 29, v. 6
Quod deterisit hominis fletum uespertinum,
Per concessum corporis sanctum cilicium.²
Redemptis aperiens paradisi sinum. ² cf. Ps. 29, v. 12.
 Hail, Dawn of Morning! Heil, of whom þe Morwenyng 225
 Ioyful schon and briht,
 þat wiped away vre wepyng
 On Euen and of niht; 228
 Wiþ þe bodi as a Sekke
 þat is i-Maad of here,
 Of paradys he opened þe hekke
 To hem þat bouht were. 232
- Ps. 30. *A* *Ve regis omnium ciuitas munita,¹* ¹ cf. Ps. 30, v. 22.
Ciuitas ab angelis digne custodita,
Virtutum mirifice gemmis insignita:
In te nostrum gaudium, in te sit¹ spes sita. ¹ MS. sic

- Heil þou kynges feir Cite, 233 Hail, fair
Walled wel a-boute, City of the
Wip angeles þat in heuene be King!
- I-kept, wip mony a route ; 236
- Wip riche stones wonderly
Of vertues þou art by-set :
- Vre Ioye in þe sikerly
And vre hope ben met. cf. Ps. 31, v. 2. 240 Our joy and
hope meet in
thee.
- A** *Ve cui non inputans dominus peccatum,¹*
Partum dedit glorie fructumque beatum :
Cor gerens & corporis decus illibatum,
Erumpnosas contere spinas voluptatum. Ps. 31.
- Heil to whom no-maner synne 241 Hail, sinless
One!
- Vre lord a-rette con,
þat ʒaf a burþe of blisse wip-inne,
þe ffruit of Blod and bon ; 244
- Herte wip-Inne nor bodi wip-oute
Of ffulþe hedde no dispit :
- þe woful þornes vs aboute
þow bruse of foul delyt. 248 (Ps. 32 want-
ing.)
Ps. 32.
- A** *Ve cuius anima in deo laudatur,¹* 1 cf. Ps. 32, v. 2.
Benedicens dominum per quam exaltatur :
Tuis, virgo, benedic, & benedicatur
- Per quam¹ benedictio facta predicatur.* 1 r. quem?
- Heil whos soule worþily 249 Hail, thou
praised in
God!
- In god is fully preysed,
In Blessynde god ful hihly
þorw whom þou art vp-reiset : 252
- Blesse alle þyne, Maiden dere,
þi-self also be Blesset,
þorw whom blessing is preched here
And from vs not lesset. 256
- A** *Ve de qua voluit nasci rex virtutum,*
Non abhorrens tangere carnis nostre lutum ;
Apprehendens iusticie arma syue scutum¹
Hominem eripuit ope destitutum. 1 cf. Ps. 34, v. 2, 10.
- Heil of whom he wolde be bore, 257 Hail, Mother
of the King
of Virtue!
- þe kyng of alle vertuwe,
And wlated nouȝt to touche þerfore
Vr flesch of Cleyȝes huwe ; 260

- þer-of (!) he made him-self a scheld
 Priueliche to dare,
 fforte rescouwe in þe feld
 Mon of help ful bare. 264
- Ps. 35. **A** *Ve fecundissima domus vbertatis,
 Torrens indeficiens vere voluptatis.
 fonte nos inebria sancte karitatis,
 Cor ad lumen exitans summe claritatis.*¹ ¹ cf. Ps. 35, v. 9, 10.
- Hail, Housse
 of Plenty! Heil þou hous bi niht and day, 265
 þou art¹ of gret plente, ¹ r. þat is
 And þe Brok þat rennes ay
 fful of likerouste : 268
 þou fulle vs alle of þat welle
 fful of Charite,
 þat vr hertes mouwe euer dwelle
 In Brihtnesse wiþ þe. 272
- Ps. 36. **A** *Ve benignissima, nusquam malignari,
 Nec in malignantibus uolens emulari;
 Cuius est in domino semper delectari.*¹
Eius nos deliciis dona saciari. ¹ cf. Ps. 36, v. 4.
- Hail, mildest
 of Wounen! Heil of wymmen mylde most, 273
 þat noldest no lupurnesse,
 Nor haddest in no lupur gost
 Loue nor swetnesse, 276
 But in vr lord þe lyked wel,
 And euer-more þou schal :
 þerof þou graunte vs sum del,
 To fullen vs þer-wiþ-al. 280
- Ps. 37. **A** *Ve mater unicum generans dulcorem :
 Venientis iudicis tempera furorem,
 Ne in ira senciam illum correptorem,
 Set vite perpetue per te largitorem.*
- Hail, Mother
 of the sweet
 Child! Heil Moder of þe newe gyso 281
 þat bar þe swete childe :
 Whon he comeþ, þat hiþe Iustise,
 ffrom his wrappe vs schilde, 284
 þat we fele not þat harde snibbyng
 þat mony mon schal drede,
 But of þe lyf euer-lastyng
 Mote we han vr mede. 288

- A** *Ve cui spiritus sanctus obumbravit,
Dum carnis materiam caro ministravit;
Cum nostram substantiam sibi sociavit,¹* Ps. 38.
- Ad suam nos gloriam deus exaltauit.* ¹ cf. Ps. 38, v. 8.
- Heil whom of þe holigost 289 Hail, thou
overshadowd
by the Holy
Ghost!
- þe schadewe hap vmbicast,
Of þi flesch, as wel þou wost,
þi sones flesch made in hast; 292
- Whon he vr kuynde in þat manere
Tok to his felawe,
To his Blisse þat is so dere
On heiȝ he con vs drawe. 296
- A** *Ve per quam reddita lux refulsit cecis,
Quam per Euam abstulit gustus ille necis:
De lacu miserie & de luto fecis¹* Ps. 39.
- Nos educat meritum tue sancte precis.* ¹ cf. Ps. 39, v. 2.
- Heil þorw whom to þe blynde 297 Hail, thou
Light to the
Blind!
- Liht schon ful feire,
þat Eue, Modur of vre kynde,
Wiþ tast of deþ con peire: 300
- Out of þe Slouh of wrecchednesse
And of þe dregge of cleye
To lede vs to þi worþinesse,
þyn holi preýere seye. 304
- A** *Ve beatissima per quam nos respexit
Quando super pauperes deus intellexit;
Egestatem hominis diues non despectit,* Ps. 40.
- Sed in nos carismatum munera conuerit.*
- He[i]l blesset beo þi mood, 305 Hail, Source
of Blessing to
the Poor!
- þorw whom God bi-held
And on þe pore he vnderstod,
In toune and in feld; 308
- Vre neode nolde he dispise,
þouh he were riche i-nouh,
But in mony a wyse
His Richesse to vs drouh. 312
- A** *Ve quam fons glorie uoluit implere,
Vt in cristo fieres fons salutis uere:
Nostre desiderium mentis intueri,
Dans de plenitudine fontis nos gaudere.* Ps. 41.

Hail, thou
sild from the
Well of Bliss!

Heil whom þe welle of bliss 313

Wolde fulle ful of wele,
So þat þou weore Maad, i-wis,
þe welle of verrey hele : 316

Consider our
yearning!

Vr þouhtes and vre zernynge,
Ladi, þou so bi-holde
þat of þe welles springe
We mouwe beo glad and bolde. 320

Ps. 42.

A *Ve quam de gentibus dominus discreuit,
Cum in ventre uirginis verbum requieuit ;
Causam & c[h]yroglyphum pleniter¹ deleuit
Quam in primum hominem prima lex decreuit.*

Hail, thou
set-apart to
bear God!

Heil whom God specialy ¹ MS. plenum 321
ffrom opere wolde twynne,
Whon he þi bodi priuely
Wolde reste wiþ-Inne. 324
þe cause of Obligacion
þat vs to helle bond,
He brac wiþ gret fuson
Of his riht hond. 328

Ps. 43.

A *Ve cuius uiscera cristum ediderunt,
Per quam¹ uicti subiacent qui nos afflixerunt :
Salua nos in brachio, cuius uim senserunt
Qui uictrici dextere cristi restiterunt.* ¹ r. quem?

Hail, thou
whose Womb
bare Christ!

Heil of whom þe holi gutte 329
Crist hap forþ sende,
Bi whom þei ben vndurputte¹ ¹ orig. vndurpottie
þat vs zerne wolde schende : 332
Saue vs alle in his miht,
þat þei han ofte feled
þat wiþ-stonden aþeyn þe riht
þe hond þat hap hem greued. 336

Ps. 44.

A *Ve stans ad dexteram domini Regina,
Quam ambit uarietas virtutum diuina :¹
Vide, regis filia, & aurem inclina,* ¹ cf. Ps. 44, v. 10.
Natus ex te fructus sit nobis Medicina.

Hail, thou
Stander at
God's right-
hand!

Heil þat stondest neuer loþ 337
On riht half of vr lord ;
Whom sondernesse vmbigoþ
Of vertuwes in a-Cord : 340

Bi-hold, þou douhter of þe kyng,
 And bouwe doun Ere þyne,
 þe ffruit of þe spryngyng
 Beo vre Medicyne.

344

A *Ve tabernaculum, quam sanctificauit*
San[c]torum sanctissimus, in te cum intrauit ;
Ec te nobis impetus fluminis manauit,
*Ciuitatem domini qui letificauit.*¹

Ps. 45.

Heil þou tente for þe schour
 And for þe hete of Sonne,
 Whom god com in to þi bour,
 Wip þe for to wonne ;
 ffrom þe to vs in gret plente
 þe water ron a-flod
 þat gladed al þe grete Cite—
 Wher-of we mowe þink good.

345

Hail, thou
Tent from
Rain and
Heat!

348

A *Ve per quam filius dei cum descendit*
Nos in sui nominis amore succendit ;
*Particeps substance nostre cum ascendit,*¹
*Ascendendi pariter nobis spem inpendit.*¹

Ps. 46.

Heil þorw whom wip-oute blame
 God dounward wolde beende,
 In þe loue of his name
 Vre hertes forto teende ;
 Of vre kuynde for he part hadde,
 Whon he steih vp in to Blis,
 þe rihte wey he vs ladde—
 We hopen þider, i-wis.

353

Hail, thou
Kindler of
God's Love
in us!

356

A *Ve magna domina & laudanda nimis,*
Regis magni ciuitas, mons syon sublimis :
Tu magna, tu predita meritis opimis,
Tuos ad celestia transfer ab hijs imis.

Ps. 47.

Heil þat art so gret ladi
 And gretlych artou preised,
 Cite of þe kyng þat [sit] on hih,
 Hul Syon vp-reised ;
 Deserued þou hast gret Richesses
 þat gostly ben, i trouwe :
 flette us from þe wrecchednesses
 þat we dwellen in so lowe.

361

Hail, Lady,
great, and
greatly
praised!

364

368

- Ps. 48. *A* *Ve per quam homines¹ natos ad laborem* ^{1 MS. hominis}
Ad amissum reuocans dominus honorem,
De nostra substancia sumptum carnis florem
Ipsis fecit angelis in se celsiorem.
- Hail, thou
Restorer of
Man's loss!
- Heil þorw whom, þat was boren 369
 Mon to gret vnreste,
 To þe worschipe þat he hedde lore
 Whon he was lik a Beeste, 372
 God restored hym a-geyn
 And set Monkynde aboue
 þe hexte Angeles, as we seyn—
 þerfore we schulde him loue. 376
- Ps. 49. *A* *Ve mater filio digna nascituro,*
Corporis materiam ministrans passuro :
Purges¹ consciencias, ut sic² corde puro
Procedamus obuiam iudici uenturo. ^{1 MS. purgans 2 MS. sit}
- Hail, Mother
of God!
- Heil Modur most worþi 377
 To God þat schulde be bore,
 Of þe tok þe swete bodi
 þat pyned was so sore ; 380
 þorw þat peyne he clensed¹ vs so, ^{1 r. clense}
 þat wiþ herte schene
 Sikerly we mou go
 A-geyn vr Iugge bi-dene. 384
- Ps. 50. *A* *ve nobis miserans, nostri miserere,*
Quod misericordie mater dicta uere ;
Misereris omnium qui tuis scincere
Laudibus & gaudijs gaudent inherere.
- Hail! Have
merry on us!
- Heil, of vs þou haue merci, 385
 Of Merci we þe prey,
 ffor Moder þou art witerly
 Of Merci, as we seye. 388
 þou hast merci of hem alle
 þat wiþ deuocioun
 And wiþ preisyng on þe calle,
 þou herest heore Orisoun. 392

[XXV. *I salutacioun to bre lady.*]¹

M Ayden, Modur, and comely Qween, þat art in heuene and euer schal ben,	Ever blessed be thou, Mary!
Euere beo þou blessed,	3
ffor þow sendes me help and grace, Whon I was in a place þer Deth was to me dressed.	6
Mi lyf I wende me hedde forsaken, And drery deþ to me taken, To make wiþ him to wone :	9
Wiþ my tonge, als I couþe, I Criþede, "Ladi, help me nouþe, þow prey to þi swete sone!"	12
þi grace com to me þat day In to a Castel þer I lay, Men seide I was but ded ;	15
Ihesu, þat þou louedest dere, Com to me þorwh þi preyere In þe fourme of bred.	18
Marie, of ioye þou berest þe pris, ffor þou art ȝate of paradis, þer Ioye is Murie and long.	21
ffaire Modur and Mayden swete, Wiþ fyue Ioyes I þe grete, Ladi, here my song. Aue Maria.	24
H Eil beo þow, Marie Modur of crist, þat Conceyuedest him al wyth lyst, Ihesu þat was so mylde ;	27
He liht in to þe, soþ hit was, As dude þe Sonne þorwh þe Glas, And so þow wex wiþ chylde. Aue M.	30
Heyl Marie, of Maydens þe flour, þow beer Ihesu, vr sauour, Wiþ-uten eny peyne.	33
ffeir hit was, þat ilke ¹ burþe, þat in his ȝouþe made murþe Wiþ þi pappes tweyne! Aue. ¹	

¹ MS. ille¹ Some stanzas seem wanting.¹ So the title in the Index.

122 XXV. *Ave Maria! The Blessing of her.*

Hail, ever- lasting Queen!	Heil Mayden, þat euer-more Schalt beo Qween, and hast ben ȝore, In heuene and in eorþe.	39
	þeos ben foure of power most : fladur, and Sone, and holygost, And þou, Ladi, þe feurþe. Aue.	42
To thee we cry	Heil gracious qween Mari, To þe vs neodeþ calle and cri Whon we ben sori and syke.	45
	Heil hele in halle and boure ; þou louest men þat þe honoure, þi loue is euere i-like. Aue.	48
for remedy when bale is nigh.	Heil, sone boote þer bale is neih ; þauh þi wonynge beo an heih, þou herknest to vs at nede.	51
	Heil rest to weri bones ; Whon I was stoned wip harde stones, þow halp wip-outen mede. Aue.	54
Hail, thou Joy of Angels!	Heil, to al Angeles Ioye and blis, þow art Qwen þer, I wot, I-wis, Witnes of vr Bokes.	57
	Heil witti and wys of werkes, þou drawest boþe prestes and Clerkes Out of þe fendes hokes. Aue.	60
Foe of fende!	Heil fendes fo, feirest of alle ! þi Bed was In an Asse stalle Whon þi sone was Born.	63
	Heil weddet wyf and Mayden eke, Of þe þis holy prophetes speeke An hundred ȝer bi-forn. Aue.	66
Hail, thou mightiest of Middle- Earth!	Heil mihtiest of Middel ¹ -ert, Of þe þe fendes ben a-ferd And douten þe ful sore.	69
	Heil cumfort of Careful wyues ; When þei ben ferd of heore lyues, þou helpest hem euer-more. Aue.	73
Thou wast born in Nazareth,	Heil chylde boren In Nazareth, þou beere a child þat to[c] ¹ þe deth, As alle trewe telle.	75

¹ MS. Middel

¹ MS. to

Heil Godus Modur gentyl and good, þou ¹ let Adam and his blood	¹ r. þat	
Out of þe pit of helle. Aue.		78
Heil Modur Merciablel, He is þi sone wip-uten fabel		Hail, merci- ful Mother!
þat alle þynge wot.		81
Heil Meke marie of renoun, þi sone hæp for vs I-leyd a-doun		
His herte-blood al hot. Aue.		84
Heil Mari þat to vs hizet! þi Modur bar þreo Maries—		
So feire hire beo-tydde;		87
On was Marie Iacobe, And þat opur Cleophe,		
And þou, ladi, þe þridde. Aue.		90
Heil Marie, wip most honour Corouned qween in heuene-tour		Hail, Queen of Heaven!
Bi-fore þy sones face;		93
To alle needful þou art coup,		
Wel art þou cald wip Angeles Mouth, “Marie ful of grace.” Aue.		96
“Heil Marie ful of grace, Heil beo þou in vche a place, ffor god is laft wip þe.”		99
In heuene and eorþe þou beo honoured, ffor my lyf þou hast socoured		
And drawen deþ from me. Aue.		102
Heil feirest of alle floures, A-postles, ¹ Martires an Confessoures	¹ MS. Of postles	Fairest of Flowers,
þe for ladi calle;		105
Heil brihtor þen þe sonne-beem, þou beere Ihesu In Bedlehem,		
Wip Blood þat bouht vs alle. Aue.		108
Heil feirest of alle landes, To god þou hef vp þyn handes		thou borest Christ in Bethlehem.
Whon Gabriel þe grette.		111
Heil clerore þen þe Cristal-ston, þou art in heuene, Blood and Bon,		
ffor þer þi sone þe setta. Aue.		114

Hail, Mary!	Heyl Marie, Blessed kidde, A feir grace þe beo-tidde— þi peere is nouhwher leued : God him-self þi bodi chees, To sitte wiþ him on his dees And bere Coroune on heued. Aue.	117 120
In thee lay God's Son,	Heil Marie as briht as day, Goddus sone wiþ-Inne þe lay His Burth to a-byde.	123
who, when 32, fought as man's cham- pion	Whon he was two and pritti ȝeer old, He fauht for men as kemp bold, And baar ful blodi syde. Aue.	126
	Heil Marie, þat art ay boun To kepe us from temptacion Of þe fendes Blake ;	129
and sufferd death.	Heil riche Qween of vche a toun, þi sone haþ soffred passioun ffor al Monkynde sake. Aue.	132
	Heil briht Braunche of Rose rote, Of þe sprong a sauour swote þat sauereþ ay so swete.	135
	Heil Modur of al-holy Chirche, And alle þat euere wol wysly worche, I rede þat heo þe grete. Aue.	138
Thou sawest how Christ raied Laza- rus,	Heil Ioachyms Ioyful seed, þou sayh whon Lazarus was ded ffoure dayes and More ; Bi-fore Martha and Magdeleyn Ihesu called him to lyue a-ȝeyn And for him rewed sore. Aue.	141 144
and how a widow's son,	Heil Marie, Mayden sleihe, Mony goode dedes þou seiȝe Of pulke þat Ihesu wrouhte : A Mon was ded and lay on Bere, His Moodur wiþ ful reupful chere Grace at Ihesu souhte ; Aue.	147 150
	Heil Marie, of gret pite, Ihesu for þe loue of þe Made þat wommon blipe :	153

To þe Bere he put his honde		at His bidd- ing, rose from the bier to life.
And bad þe Cors anon vp stonde;		
To lyue hit ros als-swipe. Aue.	156	
Heil Mayden, heil þou,		Maiden,
Alle þi Ioyes I may not nou		
In my song telle;	159	
Is mony an hundred ȝer a-gone		
þou hast ben, ladi, queen þyn one		Queen of Heaven, Earth and Hell,
Of heuene, Erþe and helle. Aue.	162	
Holy Mayden, wel þe be,		
þat was at þe feste of Galyle,		thou sawst how Christ in Galilee
þer was wanted wyn :	165	
þi sone comaundet men in halle		
Wip watur fulle heor vessels alle		
By-fore Architriclyn; Aue.	168	
Heil Marie, þat sauh al þat :		
Whon Ihesu on þi Barm sat		
And blessed hit wip his honde,	171	
Al þe watur þat þer was brouht		turnd water into wine.
By-com red wyn al vn-souht,		
þer nis no beter in londe. Aue.	174	
Heil semlokest vndur sonne,		
þorwh þe was a werk by-gonne		
By-twene God and Mon;	177	Through thee the work of man's re- demption was begun.
Blessed beo þou of alle wymmen,		
And þe fruyt of þi wombe, Amen,		
þat such a werk bi-gon. Aue. —	180	
Blessed beo, ladi, þyn holy nome,		Blessed be thy Holy Name, and
þat schilde[s] ¹ vs from synne and schome,		
And Makes þe fend vnglad;	183	¹ MS. And schilde
þer þat nempned is Mari,		
þe fendes by-gynnen a-wei to fly		
And diȝeþ neih for drad. Aue.	186	
Blessed beo, ladi, þyn heued aboue,		thy Head!
þer god hath schewed his moste loue		
On heih riht in his halle :	189	
þe Coroune of heuene þer-on is set,		
Wip alle þe Angeles þou art gret		
As ladi of hem alle. Aue.	192	

126 XXV. *Ave Maria! The Blessing of her.*

Blessed be thy Brain,	Blessed beo, ladi, þat ¹ witti Brayn : þou hast maad þe fend vn-fayn þat deope in helle sit ; Monnes soules þat weore lost, þou beer a child on þi Coste ffro helle-pyne haþ hem quit. Aue.	¹ r. M 195 198
thy Fore- head,	Blessed beo, ladi, þat holy frount, þat holy is holden and sount, þe cheef of al þi face ; þer-in is set a bond of wit, Vndur þe croune comly knit Wip a louely lace. Aue.	201 204
thy Browe,	Blessed beo, ladi, þi Brouwes bent : A feir grace God haþ þe sent, þi lookyng is louely ay. Ladi, for þi louesum chere Prey þi sone, þat we mowe here Serue him to pay ! Aue.	207 210
thy right Ear,	Blessed be, ladi, þy Riht Ere : þe holygost, he liht in þere fflesch and Blod to take ; God sende his sone adoun, To soffre pine and passioun And faiht wip þe Drake. Aue.	213 216
thy left Ear,	Blessed beo, Ladi, þyn oþur Ere, ffor hit herknes ay-where To Men þat haue to done ; þyn Ere is open at vre callyng : Whon we preye for eny þing, Vr erende comeþ sone. Aue.	219 222
thy Eyes,	Blessed beo, ladi, boþe þyn Eizen, þat þreo kynges offringes sezen þat kneled þe by-fforen. þou seost ener-more I-lyche Ioye and Blisse in heuene-riche— To godur hele þou weore boren ! Aue.	225 228
thy Nose!	Blessed be, ¹ ladi, a-mong þi wittes þi ffreire Neose, þat comely sittes Amidde þi frount bi-neþen.	¹ MS. be þou 231

Ladi, for þe loue of Anastas	
Let vs seo þi feire ffaas,	
Whon we wenden heþen! Aue.	234
Blessed beo, ladi, boþe þi chekes :	Blessed be thy Cheeks,
Merci for vs to him þou sekas	
þat þe for Modur Ches.	237
Ladi, as þou art Modur mylde,	
ffrom worldus schome þou me schylde,	
And gete vs grith and pes! Aue.	240
Ladi, I-blessed beo þi Mouth :	thy Mouth,
Whon God þe sende in to þe south	
þe Aungel Gabriel,	243
þow onswerdest Mekelych and sayde,	
"I am heer Godus hond-Mayde"—	
þis word is in gospel. Aue.	246
Blessed be, lady, þi trewe tonge :	thy Tongue,
A-Mong wymmen olde and ȝonge	
þat euerȝite han ben,	249
So treowe I-founden was neuer non ;	
ffor-þi þou art in Blod and Bon	
Corouned heuene-Qween. Aue.	252
Blessed beo, ladi, þi Chin I-chose :	thy Chin,
þer-on schal neuer mon lose	
To blesse hit niht and day ;	255
Hit schal reue him serwe and synne,	
And make him in his lyf to wynne	
þe Ioye þat lasteþ ay. Aue.	258
Blessed beo, ladi, þi brihte neb-schaft—	thy Face,
Of kuynde he coupe ful wel his craft	
þat hit hedde entayled !	261
þe teres ron down of ¹ floodde	¹ r. a?
Whon þou seȝe þi sone on Roode,	
ffet and hondes nayled. Aue.	264
Blessed beo, ladi, þi white sweere :	thy Neck
Ihesu, þat þou louest deere,	
Clupped hit ofte a-boute.	267
Whose wol his synne forsake	
And of þat cluppyng Ioye make,	
Hym þar no deueles doute. Aue.	270

Blessed be thy Throat,	Blessed beo, lady, pi clere prote : At neode euere þou dost vs note Whon Bale vs haþ I-bounde. Ladi, þou neuere woldest ȝelpe, Prey pi sone þat he vs helpe ffor his Blessedde wounde! Aue.	273 276
thy Should- ders,	Blessed beo, ladi, pi scholdres two, And pi cleer Canel-bonus also þat semely ben in siht : As kyng, kniht or Champioun ffor Men þou art redi-Boun Wip þe fend to fihht. Aue.	279 282
thy Arme,	Blessed beo, ladi, þyn Armes tweyne : In vche a gederyng þou art gayne To helpen vs at nede ; Vr wo þou tornest to woole, And sauest vs from wreches fele— Blessed beo þou to Mede! Aue.	285 288
thy Hande,	Blessed beo, ladi, boþe pin hondes, þat swapeled him in swapelyng-bondes þat Monnes soule haþ wrouht, Heuene and helle and alle londes, ffisch and ffoul, Sée and Sondes, Al he maade of nouht. Aue.	291 294
thy Thumbe and Fingers,	Blessed beo, ¹ ladi, and feyre hem falle, pi phommes and pi ffyngres alle þat genteliche are Maket, On eiper hond wip ffyngres fyue ; þow þat ¹ hondelet him on lyue þat helle-fuir has ¹ slaket. Aue.	¹ MS. beo þou 297 ¹ r. Wip þat þow ¹ MS. was 300
thy Breast,	Blessed beo, ladi, pi brihte Brest : Ihesu tok þer-in ¹ Rest, Mon of miht most. Was neuer non so clene of lyf As þow weore, boþe Mayden and wyf, To Resseyue þe holygost. Aue.	¹ r. on þ 303 306
thy Heart!	Blessed beo, ladi, pi stable herte : Whon þou seȝe pi sone smerte, Gret Care þou keptest ;	309

Whon þou sauh him Buffet and beten, Al his bodi of blood by-weten, No wondur þauh þou weptest. Aue.	312	
Blessed beo, ladi, þi brihte wombe : þer-in was þe holy Lombe þat bouht Adam and Eue, And þe þridde day also blyue He ros vp fro deþ to lyue— Such is vre bi-leeue. Aue.	315	Blessed be thy Womb,
Blessed beo, ladi, þi softe sydes, In Ioye and blis þou vs abydes, þer þou schalt beo founden ; þi sone vs bouhte wiþ Raunsoun And drouh vs out of dungoun, þer Lucifer liht i-boundun. Aue.	318	thy Sides,
Blessed be, ladi, þi feire Bak, And þi leendes wiþ-outen lak, þat dwellen ay in Blis. Ladi, for þi muchel honour þin holy help and þy socour Let vs neuere mis! Aue.	321	
Blessed be, ladi, þy Maydenhede : Neuer was in þe sowen sede As of wommon-kynde ; ffor-þi þou art coround Qween Of alle wymmen þat han I-ben Or euer schal Mon fynde. Aue.	324	thy Back,
Blessed beo, ladi, þi boþe þhizes, To help vs ay þat hizes ffrom þe vn-hold honde. Ladi, to þi sone vs dresse, And preye hym þat he vs blesse And mayntyme in sonde! Aue.	327	
Blessed beo, ladi, þi comely knen, þat for vs alle kneolynges ben Boþe niht and day. Hit is but on vs I-long, Wheþer we worche ille or wrong, Hou we schul haue vr pay. Aue.	330	thy Maiden- head,
	333	
	336	thy Thighs,
	339	
	342	
	345	thy Knees!
	348	

Blessed be thy Shanks and Shins,	Blessed [beo], ladi, alle beo-dene þi Schonkes and þi Schynes schene þat are strong and styþe ; Ofte hast þow erly and late Don vr erende at heuene-ȝate And Maked vs ful bliþe. Aue.	351 354
thy Haunches and Feet,	Blessed beo, ladi, þi Maydenhede, þyn haunches and þi feire fete, þat for vs trauayle. ¹ Ladi, for þi grete grace A-Mong þi Ioyes of a place Let vs neuere fayle ! Aue.	¹ MS. doost tr.; doost overl. by another hand. 357 360
thy Toes,	Blessed, ladi, beo al þi toos : Whon þou of Childbedde a-Ros, To þe Temple þow ȝeode, fforte folfulle þat lawe þat was vsud by Olde dawe— Symeon sauh þat dede. Aue.	363 366
thy Flesh, Blood, Skin, and Bones,	Blessed beo, ladi, al at ones þi flesch þi blod, þi skyn þi bones, And þin Entrayles wiþ. Ladi, for þi Muchel honour Prey Ihesu vr sauour, He graunt vs pees and grith ! Aue.	369 372
thy Strength,	Blessed beo, ladi, þi grete strengþe : þou hast drawen my lyf on lengþe And don an Almus werk ; þow holdest þe fend vndur foote, þow geete fro his herte-Rote Theophules lettre, þe Clerk. Aue.	375 378
thy Morale,	Blessed beo, ladi, þi goode þewes, þat kepen vs from þe blake schrewes þat Mennes soules han craued ; þe grete opus þat Men han sworn Hedde I-maad þe world for-loren, But as þou hast hit saued. Aue.	381 384
thy stedfast Thought!	Blessed beo, ladi, þi stable þouht : Vre neodes for-ȝettest þou nouht, þow delest wiþ non hoket ;	387

Bi-fore þe kyng þat demes riht þou pletedest for men day and niht— Blessed beo þat voket! Aue.	390	
Blessed beo, ladi, þi swetnes. Al Monkynde more and les To helle were þei gon, þei weoren alle in helle i-bounde, Til þi Sone wiþ blodi wounde Hed leesed hem out vchon. Aue.	393	Blessed be thy Sweet- ness,
Blessed beo, ladi, þi feirhede, Menget al wiþ whit and Rede, Wiþ brihtnes al bi-Ron. Ladi, flour of alle londes, Bryng him out of carful bondes þat hath þis song bi-gon! Aue.	396	thy Fairness,
Blessed ladi, Blesse I schal þy Lyf, þi Soule, þi Bodi al þat euene to heuene went. As wis, ladi, beo vr frend And schild vs from þe foule fend, And let vs neuer be schent. A M. E N.	399	thy Life, Soul and Body!
	402	
	405	
	408	Shield us, Lady, from the Fiend!

[XXVI. *In orisoun to þe fyue woundes
of ihesus cristus.*]¹

Ihesus, þat dizedest vppon þe tre And poledest dep for loue of me And for myn elder sake, ffrom þe deuel and al his miht þow kepe me, boþe day and niht, Wher I slepe or wake.	Jesu, keep 3 me from the Devil!
Lord, ȝif me grace to worche þi wille And þi Comaundement to forþfille, þat heuene may beo my Meede. Ihesu, bring me to þi Reste, þat euere wiþ-outen ende schal leste, And help me at al my nede.	6 Give me grace to do Thy will! 9 12

¹ So the title in the Index.

132 XXVI. *An Appeal to Jesus by His Five Wounds.*

	Now God, þat died on þe Rode And þer-on schedde þin herte-blode, And of Marie was boren,	15
Hear me when I call to Thee!	Heer me whon I to þe calle, And let me neuere in synne falle, Ne for my mis-dede be loren.	18
For each of Thy 5 Wounds, let us say a <i>Pater Noster</i> .	Ihesu, þi ¹ fyue woundes on þe Roode þat þou þoledest for monnes goode, Moot my socour be.	¹ MS. for þi 21
The wounds 1. in Thy Heart,	In þe worschipe of þi wounde þat þyn herte þolede in þat stounde, A Pater noster sei we. Pater.	24
2. in Thy right Hand,	In þe worschipe of þi riht honde þat was woundet in þe holy londe And nayled to þe tre, Heere to-day my preyere, As wis as þou bouhtest me dere Haue Merci, lord, on me. Pater.	27 30
	Ihesu lord þat is so Mylde, ffrom dedly synne þou me schilde Boþe day and niht;	33
3. in Thy left Hand,	Cumforte me, Ihesu, wiþ þi sonde, As wisliche as þi luft honde Was nayled wiþ on-riht. Pater.	36
	God, schilde my soule þat day fro care Whon hit schal from my bodi fare; Haue Merci, lord, on me, As wis as I leue wel and wot	39
4. in Thy right Foot,	þat on þe goode ffriday þi riht fot Was nayled to þe tre. Pater.	42
5. in Thy left Foot.	As wis as harde to þe tre þi lift ffoot was nayled for me, Graunte me þi grace, þat I may haue þi loyful reste, þat wiþ-outen ende schal leste, And seo þi louely face. A M E N. Pater.	45 48

XXVII. *An Appeal to the Virgin Mary by her 5 Joys.* 133

[XXVII. *An orison to þe fyue ioges
of þre lady.*]¹

M arie Modur, wel þe bee!	Mary, shield me	
Modur and Mayden, þenk on me		
ffor þi muchel miht!		3
Marie Mayden meke and mylde,		
ffrom mis-chaunce to-day me schylde,	from mis- chance!	
þat me ne dere no wiht. Aue.		6
Marie, þou hast no peere,		
Heere to-day my preyere,	Hear my prayer!	
þouh I vn-worþi be ;		9
To þe I clepe and calle :		
As þou art flour of alle		
þou haue Merci of me. Aue.		12
Marie Modur and Mayden eke,	Help me for thy Five Joys :	
ffor þat Ioye I þe by-seche		
þat Gabriel þe grette,	1. when Ga- briel greeted Thee ;	15
þat Ioye me kepe day and niht		
ffrom þe deucl and al his miht,		
And of mis-dede me lette. Aue.		18
ffor þe Ioye þat God was boren	2. when God was born of thee ;	
Let me not, ladi, beo forloren		
þat þi sone bouht dere,		21
But vndurfong to-day my beode,		
þat hit may stonde me in sum steode		
þorwh þi preyere. Aue.		24
And for þe Ioye þat fro dep to lyue	3. when He rose from the Dead ;	
God vp-Ros wiþ woundes fyue		
Vppon þe paske-day,		27
Beo-seche þi sone, ladi Mylde,		
ffrom mischaunce þat he me schilde		
As wis as he best may. Aue.		30
And for þe Ioye God steih to heuene	4. when He ascended into Heaven ;	
On holy þoresday wiþ mylde steuene,		
Help me, ladi of miht,		33

¹ So the title in the Index.

	And beo boþe my scheld and spere, þat no wikked mon me dere Ne deuel bi day no niht. Aue.	36
5. when thou wentest to Heaven.	And for þe Ioye aftur þyn ende, Bi-fore ¹ to heuene þer þou dudest wende In Murþe and Iolyte, Bryng me in to þat reste þat euer wiþ-outen ende schal leste, ʒif þi wille be. Aue.	39 42
Lady, let me	Ladi, flour of wymmen-kynne, ʒif me grace þi loue to wynne, Mayden feir and fre,	45
never lose the Joy that thou art in!	And let me neuer for no synne ffor-go þat Ioye þat þou art Inne, AMEN par Charite. Aue.	48

[XXVIII. *A salutation to bre lady.*]¹

Hail, Mother and Maid,	H eil beo þow, Marie Moodur and May, Mylde and Meke and Merciable! Heyl follich fruit of soþfast fay, Aþeyn vche stryf studefast and stable; Heil soþfast soule in vche a-say— Vndur þi sone is non so able; Heil logge þat vre lord in lay, þe formast þat neuer was founden in fable. Heil trewe, troupeful and trefable, Heil cheef i-chosen of Chastite, Heil homely, hende and amyable: Do prey for vs to þi sone so fre. Aue.	4 8 12
chief of Chastity!	Heil sterre þat neuer stunteþ liht, Heil Busch Brennyng þat neuer was brent; ¹ Heil rihtful rulere of eueri riht, Schadewe to schilde þat scholde be schent;	16

¹ So the title in the Index. The first 6 stanzas are printed in Warton, *Hist. of Engl. Poetry*, 1871, II, p. 283.

Heil, Blessed beo þow, Blossme briht, To troupe and trust was þyn entent ; Heil Mayden and Modur most of miht, Of alle mischeues a-Mendement.		Heil, bright Blossom,	
Heil spice sprong þat neuer was spent, Heil trone of þe Trinite, Heil soiourne ¹ þat Godus ² sone to sent :		Throne of the Trinity!	
þow preye for vs þi sone so fre. Aue.	¹ on erasure. ² r. god is		20
Heil hertely in holinesse, Heil hope of help to heihe and lowe, Heil strengþe and stal ¹ of stabelnesse, Heil wyndouwe of heuene-wowe, Heil reson of al rihtwysnesse, To vche a Caytyf cumfort to knowe, Heil Inocent out of Angernesse, Vr takel, vr tol þat we on trowe ;	¹ on erasure.	Heil, Help to high and low,	28
Heil frend to alle þat beoþ forþ flowe, Heil liht of loue and of lewte, Heil brihtor þen þe blod on snowe : þow preye for vs to þi sone so fre. Aue.		Friend to all, and Light of Love!	32
Heil Mayden, heil Modur, heil Martir trewe, Heil kyndely I-knowe Confessour ; Heil euenere of old lawe and of newe, Heil Buildere boold of cristes bour ; Heil Rose hijest of hyde and hewe, Of alle ffryytes feirest ffleur ; Heil Tortul trustiest and trewe, Of alle troupe þou art tresour ; Heil puyred princesse of paramour, Heil Blossme of Brere, Brihtest of ble, Heil owner of eorþly honour : þou prey for vs to þi sone so fre. Aue.		Heil, Martyr, and Con- fessor,	36
Heil hende, heil holy Emperesse, Heil quene ¹ corteis, comely and kynde ; Heil distruyere of eueri stresse, Heil mender of eueri monnes mynde ; Heil Bodi þat we ouhte to blesse, So feiþful frend may neuer mon fynde ; Heil lenere and louere of largenesse, Swete and swetest þat neuer may swynde ;	¹ on erasure.	fairest Flower, truest Turtle,	40
		Empress and Queen!	44
			48
			52
			56

Hail, Burgess of Bounty!	Heil Botenere of eueri bodi blynde,	
	Heil Borgun brihtes[t] of alle bounte,	
	Heil trewore þen þe wode-bynde :	
	þou pray for us to þi sone so fre. Aue.	60
	Heil Modur, heil Mayden, heil heuene-qwene,	
	Heil ȝatus ¹ of paradys, ^{1 r. ȝate}	
	Heil Sterre of þe Se þat euere is seene,	
	Heil riche, Ryal and Riht-wys ;	64
	Heil Buyrde, I-blesset mote þow beene,	
Hail, Pearl,	Heil perle, of al perey þe pris,	
	Heil Schadewe in vch a schour schene,	
	Heil fayrore þen þe flour delys ;	68
	Heil cher chosen þat neuer nas chis,	
	Heil chef chaumbre of Charite,	
	Heil in wo þat euere was wys :	
	þow prey for vs to þi sone so fre. Aue.	72
Water of Life,	Heil welle of merci, watur of lyf,	
	Heil gentel ȝerde of Iesse Roote ;	
	Heil Mayde, heil Moodur, heil wedded wyf,	
	þi blessednes brouht us til vr bote ;	76
	Heil studefast stuntere of eueri strif,	
	þe feirest þat euer ȝeode vppon fote ;	
	ffrom vs vche a deucl þou deest drif ;	
	Heil swete, heil swettest, heil most swote ;	80
	Heil Mayden þat for vs most mote,	
Princes of Pity,	Heil puired princes of pite,	
	Heil Mirour vche mon on to tote :	
	þow pray for vs to þi sone so fre. Aue.	84
	Heil holy herte, hope of hele,	
	Heil fostre of vre ful fay,	
	Heil worchere of þis worldly wele,	
	Heil wissere of vre rihtwys way,	88
Feller of Fiends!	Heil fallere of þe fendes fele, ¹ ^{1 or. frele}	
	Heil logge þat vre lord in lay,	
	Heil Chartre þat Ihesus gon a-sele :	
	ffor vs, ladi, to þi sone þou pray	92
	þat at þe dredful domus-day	
	Vre a-vokes þat ȝe may be,	
	ffor non oþur þen help us may	
	Saue þi-self and þi swete sone fre. Aue.	96

Heil hed of worschip, cristes trone,		
þe semely Temple of Salamon ;		
Heil brihtest Sonne, vn-meued Mone,		100
Heil ful fles of gedeon ; ¹	¹ on erasure.	
Heil help to hem þat han to done,		
Loue of Angel, murþe of man :		
þi socour, ladi, send vs sone		
And help vs, for we han mis-gan.		104
Charbokel neuer so cler schone		
As 3e schyne in cristes see.		
To 3ow, ladi, I make my mone :		
Prey for vs to þi sone so fre. Aue.		108
¹ Heil Archa federis euere I-loke,	¹ This stanza in the MS. written at the foot of the page.	
Cristes trewe tresorie ; ²	² MS. tresorie	
Heil Archa of noe neuer to-broke,		
ffor worldli wawe þat neuer wolde wrie ;		112
Heil esterne 3ate faste I-stoke		
Seppe god þi sone eode out þer-bye ;		
Heyl chosen chastite þe 3oke,		
engendreer of vre gentrie ;		116
Heil kuyndenesse, heil cortesyse,		
Heil douweer of diuinite,		
Heil susteynour of Seyntuarie :		
þou preye for vs þi sone so fre. Aue.		120
Heil lok, heil loue, heil Marie !		
I heile þe wiþ herte and pouht,		
I heile þe wiþ Mouþ and eize,		
ffor my wilde werkes han beo nouht ;		124
I heile þe and Merci crie,		
Wiþ al my bodi I haue mis-wrouht ;		
I heile þe whon I schal dye,		
And help to blisse þat we be brouht.		128
Pray þi sone, þat vs deore bouht,		
Graunt vs grace for his pite,		
þaul synnes haue vs þorwh-souht ;		
Bring vs to þi blis þat euer schal be, Amen. Aue.		132

Heil,
Temple of
Solomon,
Sun and
Moon !

Heil, Ark of
the Covenant,
Treasury of
Christ !

Heil Lock,
Love, Mary !

Bring us to
thy bliss !

[XXIX. Miracles of our lady.]¹

(A Picture.) I. [hou þe cite off croteye was delyuered
of þeir enemys by vre lady coote.]²

I'll tell you
how the City
of Crotey was
delivered by
Our Lady.

L Ordus, 3if 3e wol lusten to me,
Of Croteye, þe noble Cite,

ffurst hou hit bi-seget was

And seþþen dilyueret þorw godus gras

4

¹ Ed. before by me in *Herrig's Archiv*, 1876. On the various collections of Miracles of our lady see Mussafia, *Sitzungsber. der Wiener Acad. der Wissensch.*, 1887-8.

² So the title in the Index.

The Index to MS. Vern. gives the following list of these Miracles; only the first 9 (the 9th unfinished) are preserved in the MS.

1. hou þe cite off croteye was delyuered of þeir enemys by vre lady coote.
2. hou þe Iewes, in despit of vre lady, þrewe a chyld in a gonge.
3. hou an holy hermyt prayde a synful womman pray god for hym.
4. hou a Iew putte his sone in a brennyngge ouene, for he was communed wit oþur cristene children on þe pask-day.
5. hou a man, for ache, cut of his foot, and was heled aȝeyn by vre lady.
6. hou a Iew lente a cristenemon moneye, and took vre lady to borow.
7. Of a prest þat lay by a nonne.
8. hou vre lady ȝaf mylk off heore pappes to a man þat hadde þe squynacye.
9. Of an incontinent monk, þat was drowned, and rered aȝeyn by vre lady to lyf.
10. Of a clerk þat wolde euery day segge þe fyue ioyes of vre lady.
11. hou vre lady dude þe offys of a sextresse fyftene ȝeer for a nonne.
12. hou a god wyf by-nam fro an ymage of vre lady þe ymage of heore child.
13. Of a deuout knyght off kyrkeby.
14. hou a wommon slow heore doutour hosebonde, and was dampned to þe fuyr, and delyuered by vre lady.
15. hou þe deuyl took lyknesse of a wommon, and seyde he was godes modur.
16. hou out of a monkes mouth, aftur his deeth, grew a lillie, and in euery leef was wryten wyt large lettres of gold: aue maria.
17. hou a nonne furzat to grete vre ladye, and ful in apostasye.
18. hou seynt Bernard say tway children ydrowned for þeir inobedience.
19. Of þys antynene: Salue regina.
20. hou vre lady sauter bygan.
21. hou vre lady was a medewyf in þe church of seynt michel in monte tumba.
22. hou þe feste of þe natiuite of vre lady by-gan.
23. Of a deuout clerk þat died in drenkelenscipe, & was wryned sepulcre.
24. Of a þef þat was þre dayes hanget, and saued by vre lady.
25. Of a prest þat coude non oþur masse but salua *sancta* parens.
26. hou þe deuyl, in liknesse of a bole and of oþur bestes, encumbrede a monk for he was ones drunke.
27. Of a wommon off Rome þat conceyuede bi heore owne sone, & slou heore child.
28. Off a child þat weddede an ymage of vre lady.
29. hou at þe cite of Tholuse þe priuets were knowe of Iewes.

XXIX. *Mary's Miracles.* 1. *The Saving of Crotey city.* 139

And þow þe help of vre ladi, So witnesseth Miracle of Mari. Out of peihtes lond þer came A kniht þat Rollo was his name ; He gederet wiþ him out of þe north Cost Of diuerse nacions a wel gret host, Out of Denemarch and North-wey, Of feolore folk þen I con sey. Mony Cuntres he can destruye, Wel muchel pepule he gan anuye, In mony a Coost, bi Est and West, He won him londes bi Conquest. ffurst he bi-gon in þe North Cuntre, And aftur he schipet ouer þe Sée. Sire Rollo wiþ al his host Ariuede in ffraunce vp in a cost. þat Cuntre gon he furst destruiþe, þerfore he called hit Northmondye, ffor þei dude men to deþe i-lome þat out of þe North cost come ; þerfore he called hit Northmondye, As writen I fynde in his storrye : Of Bruit þe Cronicle witnesset wel þis Conquest of Rollo eueridel. Hit was þe furste Duik in þat lond, ffor he furst won hit wiþ his hond.		
	1	<i>The Saving of Crotey City.</i>
	8	From the Picts' land, Rollo came with a host,
	12	
	16	and conquerd Northern Countries.
	20	
		Then he won Normandy,
	24	
	28	
		and was its first Duke.
30. hou vre lady ȝaf to seynt Bonyte þe bisschoph holy vestemens.		
31. hou þe deuel, in fals liknesse of seynt Iame, made a man cutte of his prius menbres.		
32. Of a monk of Cisteus, þat vre lady took in heore armes, and custe hym.		
33. hou Constantyn þe Emperour ordeynede for euere-mor in seynt petre churchre at Rome, in wyschipe of seynt petre, a lampe wyt Baume perpetuelly brennyngge.		
34. Of seynt fulbert þe bisschop, þat made þe storrye, and þe legende, and opur tretys off þe natiuite of vre lady.		
35. Of a mayden þat was cald Musa.		
36. Of a malicious priour of seynt sauours of þe cite of papye.		
37. Of seynt Ierom, bisschoph of papye.		
38. Of a whyth corporaus was in-tync wit red wyn, in seynt Micheles churchre, þat his cald cluse.		
39. hou vre lady taute a clerk hou he schulde segge heore complyn.		
40. Of þe schrewednesse of Iustynyan þe emperour.		
41. And why þe feste of þe purificacion was ordeyned.		
42. hou an ymage of þe child off vre lady taute anopur child and preyeð hym to come dyne wyt hym.		

140 XXIX. *Mary's Miracles. 1. The Saving of Crotey city.*

	Whon Rollo þat kniht was þider I-comen	
	And mony a toun þei hedde I-nomen,	32
Rollo kild many men.	Mony a Mon þei dude to deþe, fful fewe þei saueden, and ȝit vnneþe. And as he trauayled on his Iorney, He com to a Citée, was called Crotey.	36
He besieged the City of Crotey.	þus sone Sire Rollo wiþ his Route Bi-sette þat Citée wiþ sege a-boute. Wiþ-Inne þe Citée men hedde gret drede : Heore Enemys weren so douhti of dede ; Of socour þei seȝen non oþur won But ȝelden þe Cite, or elles ben slon.	40
Ep. Waltelin	A N holi Bisschop þer was þer-Inne, þat was called sire Waltelinne, He was Bisschop of þat Citée, A swuyþe noble mon was he.	44
bad the citizens pray for help.	He tauhte heom ȝerne knele and crie To crist and to his Modur Marie ; þorw help of hire þat bar vr lord He hopede þei schulden han sone cumfort. Seþen him-self goþ to þe Sextriȝe, þat was þe Munstres treserye ; Vr ladi Curtel þer-Inne he found.	48
He prayd to the Virgin Mary,	Wiþ gret Reuerence he kneled to ground, þer to Marie he beed his bone To sende þat Cite socour sone.	52
and bare her kirtle in pro- cession thro' the town,	Wiþ peple and gret processiou He bar þat Relyk þorw al þe toun, fful deyntely diht vppon a spere, As lordus Baner displayet in werre.	56
	þe Bisschop heet cast vp þe ȝate And bad his folk folewe hym algate, Him-self bi-foren and þei be-hynde ; He hoped in Marie help to fynde.	60
and into their foes' host.	A-non as þei were þus out went, Heore enemys letten hem not but schent : ffor so a-stoneyd and ferede men Nere neuer worse þen þei were þen !	64
This relic blinded Rollo's men,	Whon on þat relyk þei caste heore siht, þei woxe start ¹ -blynde anon-riht ;	68

¹ r. stare

XXIX. *Mary's Miracles. 2. The Child slain by Jews.* 141

þei mihten no more defenden heom þen þen so mony blynde or drounkene Men.	72	
þe Citeseins token hem at heore wille, Summe to Raunsum, and summe to spille.		so that the Citizens captured them,
Sipen þei turnen aȝeyn to þe Citée Wiþ Murþe and gret solempnite,	76	
And herieden heihly þat Mylde may þat socourde and saued hem so þat day.		and blest Mary for her help.
And do we on þe same wyse Boþe glade and bliþe wiþ bisy seruise,	80	
þe same ladi forte qweme, þat so in Mischeef to vs takeþ ȝeme		
To hire sone crist vre erende to bede, And socoureþ vs so at eueri nede.	84	
Nou, ladi, preye þi sone on hih To alle cristene he graunte Merci! Amen.		Lady, pray thy Son to have mercy on all Chris- tians.

(Picture.) II. [þou þe Jewes, in despit of bre ladi,
þrewe a chyld in a gonge.]

2. *The
Child slain
by Jews.*

W Ose loueþ wel vre ladi, Heo wol quiten his wille wel whi, Oþur in his lyf or at his ende :		
þe ladi is so freo and hende.	4	
Hit fel [so] sum-tyme in Parys, As witnesseþ in holy writ Storys.		In Paris was
In þe Cite bi-fel þis cas :		
A pore child was of porchas,	8	a poor child,
þat wiþ þe Beggeri þat he con wyne He fond sumdel what of ¹ his kinne,		¹ r. for
His ffader, his Moder, and eke him-self ; He begged in Cite bi eueri half.	12	
þe child non oþur Craftus couþe But winne his lyfode wiþ his Mouþe.		
þe Childes vois was swete and cler, Men lusted his song wiþ riht good cher ;	16	who got his living by sweetly sing- ing
Wiþ his song þat was ful swete He gat Mete from strete to strete.		
Men herked his song ful likyngly : Hit was an Antimne of vre ladi,	20	

142 XXIX. *Mary's Miracles.* 2. *The Child slain by Jews.*

<i>Alma Redemptoris Mater.</i>	He song þat Antimne eueri-wher, I-Called Alma Redemptoris Mater, þat is forþrihtly to mene : "Godus Moder, Mylde and Clene, Heuene ȝate and Sterre of se, Saue þi peple from synne and we." þat song was holden deynteous, þe child song hit from hous to hous. ffor he song hit so lykynglye, þe Iewes hedde alle to hym Envye. Til hit fel on a seters-day þe Childes wey þorw þe Iewerie lay : þe Iewes hedden þat song in hayn, þefore þei schope þe child be slayn. So lykingly þe Child song þer, So lustily song he neuer er. ¹ 1 vv. 33-34, 35-36 to be transp. ?	24 28 32 36
So one Jew	O n of þe Iewes Malicious Tilled þe child in to his hous ; His Malice þere he gan to kuyþe :	
cut the boy's throat,	He Cutte þe childes þrote alswipe. þe child ne spared nout for þat wrong, But neuer-þe-later song forþ his song ; Whon he hedde endet, he eft bi-gon, His syngyng couþe stoppe no mon. þer-of þe Ieuh was sore anuyet. Leste his Malice mihte ben aspyet, þe Ieuh bi-pouhte him of a gynne :	40 44
and put him down a privy.	In to a gonge-put fer wiþ-Inne þe child adoun þer-Inne he þrong. þe child song euere þe same song ; So lustily þe child con crie, þat song he neuer er so hyȝe :	48 52
But still the Child sang on.	Men mihte him here fer and neer, þe Childes vois was so heiȝ and cleer.	
His Mother	H E Childes moder was wont to a-byde Euery day til þe Non-tyde, þen was he wont to bringe heom mete, Such as he mihte wiþ his song gete. Bote þat day was þe tyme a-past. þefore his Moder was sore a-gast ;	56 60

XXIX. *Mary's Miracles. 2. The Child slain by Jews.* 143

Wip syk and serwe in eueri strete Heo souhte wher heo mihte wip him mete.	
Bote whon heo com in to þe Iewery, Heo herde his vois so cler of cry.	sought her boy; and in the Jewry heard his voice.
Aftur þat vois his Modur dreuh : Wher he was Inne, þerbi heo kneuh.	64
þen of hire child heo asked a siht.	She askt for him,
þe Iew wip-nayted him anon-riht, And seide þer nas non such child þrinne.	68
þe childes Moder ȝit nolde not blinne, But euer þe Moder criede in on.	
þe Ieuh seide euere þer nas such non.	72 but the Jew said he was not there.
þen seide þe wommon : " þou seist wrong, He is her-Inne, I knowe his song."	
þe Ieuh bi-gon to stare and swere And seide þer com non such child þere.	76
But neuer-þe-latere men mihte here þe child song euere so loude and clere,	Still the Child sang on.
And euer þe lengor, herre and herre, Men mihte him here boþe fer and nerre.	80
þe Modur coude non oþur won : To Meir and Baylyfs heo is gon,	His Mother
Heo pleyneþ þe Ieuh haþ don hire wrong To stelen hire sone so for his song ;	84
Heo preyeþ to don hire lawe and riht, Hire sone don come bi-fore heore siht,	
Heo preyeþ þe Meir par Charite Of him to haue freo lyuere.	88 prayd the Mayor to de- liver her boy.
þenne heo telleþ þe Meir a-Mong Hou heo lyueþ bi hire sone song.	The Mayor and people went,
þe Meir þen haþ of hire pite, And sumneþ þe folk of þat Cite.	92
He telleþ hem of þat wommons sawe, And seiþ he mot don hire þe lawe,	
And hoteþ hem wip hym to wende, To Bringe þis wommons cause to ende.	96
Whon þei cum þider, for al heore noyse Anon þei herde þe childes voyse,	heard the Child's voice,
Riht as an Angeles vois hit were, þei herde him neuer syngre so clere.	100

144 XXIX. *Mary's Miracles. 2. The Child slain by Jews.*

entered the Jew's house,	þer þe Meir makeþ entre, And of þe child he askep lyuere. þe Ieuh may nouzt þe Meir refuse, Ne of þe child hym wel excuse, But nede he moste knouleche his wrong, A-teynt bi þe childes song.	104
and found the Boy drowned in the fliþ.	þe Meir let serchen hym, so longe, Til he was foun den in þe gonge, fful depe I-drouned in fulþe of fen. þe Meir het drawe þe child vp þen, ¹ ^{1 2 vv. wanting?} Wiþ ffen and ffulþe riht foule bi-whoru en, And eke þe childes þrote I-coru en.	108 112
The Jew was judgd.	Anon-riht, er þei passede forþere, þe Ieuh was Iugget for þat Morþere. And er þe peple passede in-sonder,	
The Bishop came,	þe Bisschop was comen to seo þat wonder. In presence of Bisschop and alle I-fere þe child song euere I-liche clere. þe Bisschop serchede wiþ his hond :	116
and found in the Child's throat a Lily with golden letters,	Wiþ-inne þe childes þrote he fond A Lillie flour, so briht and cler, So feir a Lylie nas neuere sezen er, Wiþ guldene lettres eueriwher :	120
<i>Alma Redemptoris Mater.</i> When the illy was taken out,	Alma Redemptoris Mater. Anon þat lillie out was taken, þe childes song bi-gon to slaken, þat swete song was herd no more ;	124
the Child lay dead,	But as a ded cors þe child lay þore. þe Bisschop wiþ gret solempnete	128
and was then buried, after a processioun thro' the town,	Bad bere þe cors þorw al þe Cite : And hym-self wiþ processioun Com wiþ þe Cors þorw al þe toun, Wiþ prestes and clerkes þat couþen syngen, And alle þe Belles he het hem ryngen, Wiþ torches Brennynge and cloþus riche, Wiþ worschipe þei ladden þat holi liche.	132 136
in the Min- ster.	In to þe Munstre whon þei kem, Bi-gonne þe Masse of Requiem,	
At the Mass of Requiem,	As for þe dede Men is wont. But þus sone þei weren i-stunt :	140

þe Cors a-Ros in heore presens,
 Bi-gon þen Sa'ue sancta parens.

Men mihte wel witen þe soþe þer-bi :

þe child hadde i-seruet vr swete ladi, 144
 þat worschippede him so on erþe her
 And brouhte his soule to blisse al cler.

þerfore i rede þat eneri mon

Serue þat ladi wel as he con, 148
 And loue hire in his beste wyse :
 Heo wol wel quite him his seruise.
 Now, Marie, for þi Muchele miht
 Help vs to heuene þat is so briht ! 152

*the Child's
 corpse sang
 Salve, sancta
 Parens !*

*Let, then,
 every one
 serve Our
 Lady.*

*She will
 requite his
 service.*

(Picture.) III. [hou an holg hermyt prayde a synful
womman pray god for hym.]

G Od, þat al þis world haþ wrouht	May God Almighty
And formed alle þing of nouht,	
Seþþen alle þing wiþ-outen him	
Is deþ and dernesse and dim,	4
Graunt vs grace and space and miht	grant us grace
þat we mowe serue him so ariht :	
Whon we out of þis world wende,	
To wyinne þe Ioye wiþ-outen ende.	8 to win everlasting bliss!
To hele of soule is noble þing	
To louen and lyken holy talkyng	
Of holy men þat sum-tyme were,	12
And of heore holy lyf to here.	The Devil
ffor synne i[s] cald þe deuceles schakel,	
His net, his tool, his takyng takel ;	
Wiþ lust he eeseþ his put-falle,	
To gylen wiþ cristene soules alle :	16 tries to guile us,
But grace a-zeynes þat is obstacle,	
Wiþ help of halewen, þorw Miracle	
Geten bi halewen specially,	
Bote souereynlokest þorw vre ladi,	20 but Mary,
þat sikerest socour is at vr nede,	by miracle,
Synful Monnes erende to beode ;	
Whon we ben synfol and vn-clene,	helps us to gain mercy.
To wyinne vs Merci, heo is Mene :	24

146 XXIX. *Mary's Miracles.* 3. *The Harlot's Prayer.*

At Rome	As sum-tyme in Rome bi-fel, þe storie i-writen witnesset wel.	
once livd a Harlot,	þer was sum-tyme in þat Cite A wommon þat louede not chastite ;	28
	Hire lyf heo ladde in gret folye, In fulþe and lust of Lecherye ; Wiþ no Mon spared heo forte do synne Of whom heo hoped Moneye to wynne.	32
who met a holy Hermit.	þat wommon greiþed hire queynt and gay, And wolk in þat Cite on a day. Heo mette wiþ an holy heremyt þat in deuocion hedde gret delyt ;	36
The Harlot tempted the Hermit.	He bad his beodes deuoutely, And holi Aues to vre ladi. þat wommon, as heo com hym bi And sayh hym cloþed Boistusli,	40
He took no notice of her.	Of synne and folye heo talked him tille And temptede þe holy Monnes wille. þe hermyte onswerde hire nouht, In his deuociun was al his þouht.	44
	Whon he of hire tok no Reward, In scorn heo cleped hym papelard, And seide : “ þou fol, þou dotel ffrere, What chaffest þou and chaterest þus here ?	48
She abused him, and askt what he was mumbling.	What is al þat pryue roun þat þou whistrest her vp and down ? ” — ffor he folewede nout hire dilyt þe wommon hedde of him dispyt.	52
	Þ E Hermite onswerde ful myldely : “ Damesele, þis is þe cause why : I am my-self a synful Mon And of goodnes ful lutel I con,	56
He said, “ My prayers for myself,	To god I preye boþe day and niht ffor grace, to seruen hym ariht, And [for] alle þat habep hym ouht a-gult,	
for you,	And for þe, wommon, 3if þow wolt, þat God graunte þe such grace To serue þi god, whil þou hast space.	60
and all Chris- tians.”	Boþe þou and I and alle oþur, ffor eueri cristene is oþeres broþer,	64

In gode bedes we moten tristen, Boþe þou and I and alle cristen."	
Þ E wommon seide : " Biddestou for me ? "	The Harlot
þen seide þe Hermyte : " damesele, ȝe, I preye for þe as for my-self An alle opere cristene in godes half, þat god for-ȝiue vs vre misdēdes ; So verrey Charite techēþ vs nēdes."	68
þen seide þe damesele aȝeyn : " To preye for me þou worchest in veyn ; Leoue ffrere, of me tac non hede, ffor to þi preyere haue I non nede."	72
þo seide þe Hermite : " Damesel, þe neodeþ me nouht, I leue hit wel, Me, ne non preyere of myne. But mekeliche I preye þe of þyne To Ihesu and his Modur Mari, To graunte me of my synnes Merci. þe nexte chirche þat þou comest Inne, I preye þe, damesele, so bi-gynne ; þat I þi bone þe bet may fela, I prey þe, damesele, þat þow knele ; Wiþ herte and good deuocioun Of my synnes get me pardoun ; Mekely knelyng on þi kne þreo Pater Noster preye to god for me, And to his swete Moder Mari þreo Aues þerto, for my Merci."	76 she didn't need the Hermit's prayers.
Þ En onswereþ þe damysel : " þis nis but luyte, I graunte hit wel ; Hose wuste þat hit mihte a-vayle, þis nis bote a luytel trauayle."	80 So the Her- mit askt the Harlot to pray for him.
þenne onswereþ þe Hermyte : " Damysele, seþþe hit nis bote luyte, I preye þe do þis þing for me ; þi trauayle I-quit riht wel schal be Or in þi lyue or afturward ; I preie þe, damysele, hold foreward."	84
þenne seide þe damysel : " þe foreward i hope to holde wel ;	88
	92
	96
	100
	104

	Wher hit a-vayle oþur elles nouht, I wol don as þou hast bi-souht."	
as he wiaht it.	þe hermyte Mekely kneled adoun And þonked hire wiþ deuocioun.	108
The Harlot	Þ E Damysele wende forþ hire wey Abouten hire murþus and hire pley. And as heo streihte þorw a strete, Heo þouhte what heo þe Hermyte bi-hete ; And in a strete as heo com bi, Heo seih a Chapel of vre ladi :	112
went into a Chapel of Our Lady, with an image of the Virgin and Babe.	In to þat Chapel heo made entre. þer was an ymage of Marie fre, Of þat blisful Mayden Mylde, Vppon hire barm heo þar hire childe.	116
The Harlot	þe damysele caste on hire a siht And þouhte þat ymage swete and briht, And þouhte, bi foreward hou heo was bounde To knele bi-foren hire on þe grounde ; Heo tok to god non oþur reward But for schome to breke forward.	120 124
knelt down	Heo kneled adoun vppon hire knes And seide þe paternostres and þe Aues, As was hire foreward furst bi-fore, And seide : "Thesu, lord, þyn Ore ! ffor-ȝif þe Hermyte his trespas And graunt hym Merci, þorw þi gras, Of al þat euer he haþ mys-do In al his lyf ȝut hider-to."	128
and prayd for the Hermit.	Þ Enne þhouȝte þe damisele verreyly þe Babe loked on hire wroþly, Hire þhouȝte þo he tornde his Bak, Such wordes to his mooder he spak : " Moder, seostou hou ȝond neih hend Myn enemy preyed for my frend ?" Hire þhouȝte þe Moder onswered aȝein Wiþ wordus Mylde, plat and pleyn :	132
The Babe Christ lookt angry at his sister praying for his friend.	" Sone, for þy ffrendes sake, What-euere þin Enemy haþ mis-take ffor-ȝiue hit, sone, of þi Merci, As þou art, lord, God almihti,	136 140 144

XXIX. *Mary's Miracles. 4. A Jew Boy in an Oven.* 149

And also, sone, for þe loue of me

Hire synnes I preye for-ziuen be."

ÞE child onswerde wiþ louely chere :

" Mi swete Modur, Mi norice dere,

þi bone mot nedes I-graunted be,

What þou wolt wol I not werne þe."

þenne seide Marie : " lo, Damysel,

þou schalt haue grace, þou hast herd wel ;

But þow maiȝt sen riht wel bi þis

Hou þou hast lad þi lyf amis,

ffor þou hast liued in lupur lyue.

Tac a prest and do þe schriue

Wiþ sereuful herte and repentaunce,

And gladly vnderueng penaunce ;

ffor at þis fourti dayes ende

þou schalt out of þis world wende

And wone wiþ vs in murþe and play,

þat lasteþ in Ioye for euere and ay."

þis was þat synful wommons ende,

þorw help of Marie, þat Mayden hende.

Bi-seche we ȝerne þat swete may

To helpen vs at vre laste day

Of hol Remission of vre synne

And to Ioye þat heo woneþ Inne. amen.

148 but forgave
the Harlot
at his
Mother's
request.

152 The Virgin

156 exhorted the
Harlot to
repent,

160 as she had
only 40 days
to live,
and then
dwell in blisse.

164

Let us pray
Mary to help
us at our
last day.

168

(Picture.)

IV. [þou a Jew putte his sone in a brennungge onene, for he
was communed twit oþur cristene children on þe pask-day.]

4. A Jew-boy
saved from
a burning
Oven.

¹ L Ord, Makere of alle þing,

Almihti God in Maieste,

þat euer was wiþ-oute biginning

And art and euermore schal be :

4

Graunte vs boþe miht and space

So to serue þe to pay,

þat we mowe þorw þi grace

Wone wiþ þe for euere and ay !

8

Of þe Miracles of vre ladi

We ouhten wel to hauen in Muynde,

þat writen beþ in soþ stori,

Hou helplich heo is euere to Monkynde.

12

grant us so
to serve Thee
that we may
dwell with
Thee for
ever!

¹ The poem, most likely, was
originally composed in 8-lined
stanzas, which are still obvious
in vv. 60, 117, 141, 157.

150 XXIX. *Mary's Miracles. 4. A Jew Boy in an Oven.*

Once in a city	Sum-tyme fel in on Cite— Herkneþ wel, and ȝe may here— As Iewes weren I-wont to be Among þe cristen and wone I-fere :	16
	þe Cristene woneden in On halue Of þat Cite, as I þe hete,	
the Jews had to live in one street,	And alle þe Iewes bi hem-selue Were stihlet to wone in a strete.	20
	þe Cristene children in a Crofte I-mad hem hedden a wel feir plas.	
but a Jew's boy used to play with the Christian children.	þer-Inne a Iewes child ful ofte Wiþ hem to pleyen I-wont he was.	24
	þe childes ffader nom non hede, Ne to his child he sette non eiȝe, þefore þe child boþe com and eode As ofte as euere hem luste to pleye.	28
	So ofte to pleyen hem fel i-fere þe Iewes sone on heore pleyes coude, þat riht as on of hem he were ; Wiþ loue þefore þei him alouwede.	32
At Easter- time,	A t an Aster tyme bi-tidde, Whon cristen made solempnite— A Menskful Munstre was mad amidde, As semed best, in þat Citée :	36
when the Christians went to Masse,	þerto þe cristene peple can drawe, To here boþe Mateyns and eke Masse, As falleþ bi þe Cristene lawe Boþe to more and eke to lasse ;	40
	Eueri mon in his array, Boþe housbonde and wyf also, As falleþ wel for asterday And al as cristene men schul do.	44
	þe children foleweden heore fadres in-fere, As þei weore euere I-wont to do. þe Iewes child wiþ wel good chere Wiþ hem wel fayn was for to go.	48
the Jew boy went with 'em.	Wiþ-Inne þe chirche whon he was Riht, Him þouhte he nas neuer er so glad As he was of þat semeli siht, Such on bi-fore neuer seȝe he had :	52
He'd never seen so fair a sight,		

XXIX. *Mary's Miracles. 4. A Jew Boy in an Oven.* 151

Boþe laumpes & tapers, brenniñde briht, And Auters curiousliche de-peynt, IMages ful deinteousliche i-diht, And guld of moni a good corseynt.	56	
A comeli qween in O Chayer fful seineli sat, al greiþed in golde, A blisful Babe on Arm ¹ heo beer, fful kyngly Corowned, as he scholde.	60	as the Virgin clad in gold, ¹ r. barm, cf. v. 160. and her Babe, crown'd, on her arm.
Of þat ladi þe child tok hede, And of þat blisful Babe also, Hou folk bi-foren heore bedes bede, As cristen Men beþ wont to do.	64	
þe Iewes child euere tok such ȝeme To alle sihtes þat he þer seiȝ, Him þhouȝte hem alle so swete to seme ffor Ioye him þouȝte I-Rauessched neih.	68	The Jew boy was de- lighted.
Whon heiȝ-Masse of þat day was do, þe Prest bad alle men knelen a-down : Wiþ Confiteor, as falleþ þer-to, He ȝiueþ hem Absolucioun ; He biddeþ hem More and lasse also, To vengen heor sauour busken hem boun. þe Iewes child tok tente þer-to, Among þe cristene he dude him down.	72	
AMong þe pres þauh he were poselet, He spared no-þing for no drede AMong þe cristene til he were hoselet ; Of such a child me tok non hede.	76	The Jew boy knelt and prayd with the Chris- tians,
To ende whon alle þing was brouht And eueri cristene drouh him hom, þe Ieuh þorw tounne his child haþ souht, And saih wher he from chirche com.	80	and took the Sacrament.
He asked his sone wher he hedde ben, Whil he hedde souht him al þat day. Al riht as he hedde i-don and seon, þe child him rikenet al þe a-Ray.	84	His father saw him coming from Church,
His fflader þerfore wox wood-wroþ, And seide anon : " þou getest þi mede !" And to his houene al hot he goþ, þat glemede as glowyng as a glede.	88	and was mad with anger.
	92	

152 XXIX. *Mary's Miracles. 4. A Jew Boy in an Oven.*

The Jew father threw his boy into the oven, and closed it.	In to þe houene þe child he caste :	
	To askes he þouȝte þe child to brenne ;	
	And wiþ þe Mouþ-ston he stekeþ him faste,	
	And þouhte þat neuer couþ scholde him kenne.	96
The boy's Mother	þerof whon his moder herde,	
	In a stude þer as heo stood,	
	As ffrayed in ffrenesye heo ferde,	
	ffor wo heo wente as waxen wood,	100
ran about crying.	Euer hotyng out, heo tar hire her,	
	In eueri stret of þat Citee,	
	Nou In, Nou out, so eueriwher ;	
	Men wondret on hire and hedde pite.	104
	B Ope Meir and Bailifs of þe toun,	
	þei aresten hire bi Resoun,	
	A[nd] maden chalange enchesun whi	108
	Heo criede so in þat Cite	
	And putte þe Peple in such affray,	
	To serwen in such solempnite,	
	And nomeliche on heore Aster-day.	112
The boy's Mother	As sone as heo mihte sece of wepc,	
	þis was þe seyinge of hire sawe :	
	"Sires, ȝe han þis Citée to kepe,	
	As lordus han to lede þe lawe :	116
	Allas, Allas, I am i-schent,	
	And help of ow me mot bi-houen,	
	I prey ow of Iust Iuggement,	
	Mi cause I schal bi-fore ȝou prouen :	120
told the Citizens how her husband had shut her boy up in a glowing oven.	Mi hosebonde hap my child ibrent,	
	I-stopped him in a glouwyng houen ;	
	Goth seop, sires, bi on assent,	
	And I schal ȝiue ow gold to glouen."	124
They went to the oven,	B Ope Meir and Baylifs wiþ folk i-fere	
	To þe Iewes houene ben gon.	
	As sone as þei þider come were,	
	þe Meir Comaundet : "doþ doun þe ston."	128
had its cover off,	þer eueri Mon wel mihte i-seo	
	þe houene-Roof, þat was so round,	
	Hou hit was Blasying al of bleo	
	As glouwyng glos, from Roof to grount.	132

XXIX. *Mary's Miracles. 4. A Jew Boy in an Oven.* 153

þe child sat þere boþe hol and sound, Ne nouht I-harmet, hond ny her, A-Midde þe gledes of þe ground, As he seete in Cool Erber.	and found the Boy safe and sound, unharmed by the fire.	136
þe childes Moder, whon heo þat seih, Hire þouhte heo nas neuer er so glad ; In to þe houene heo sturte him neih, þus sone wiþ hire him out heo had.		140
And al þe peple þere present Wondred on þat selly siht, And heried god wiþ good entent, for Miracle is more þen Monnes milit.	All wonderd.	144
Hou he hæþ non harmes hent Among þe brondes þat brenneþ so briht, þei asken of him bi on assent. þe child onswered a-non-riht :		148
" Of alle þe Murþes þat I haue had In al my lyf 3it liden-to Ne was I neuere of gleo so glad As aftur I was In þe houene I-do !	The Boy said	152
Boþe Brondes and Gledes, trustily, þat weren bi-neþen vndur my fote, As feire floures, feiþfully, As special spices me þhouzte hem swote ;	that the brands were like sweet flowers to him,	156
þe Blisful Qwen, þat Maiden Milde, þat sitteþ in Chirche in hih Chayer Wiþ þat comely kyng, hire childe, þat Blisful Babe, on Barm heo ber,	through the care of Mary and her Babe.	160
ffrom alle þe schydes þei cunne me schilde, ffrom gledes and brondes þat brende so cler, ffrom alle þe flaumes þat flouren so wilde, þat neuer non mihte neihþe me ner."		164
Boþe Men and wymmen, al þat þer wore, þei herieden God hertily, Boþe luytel and mucche, lasse and more, Of þis Miracle, witerly.	The folk blest God for this miracle.	168
Þ E Iewesse þorw hire sonas sawe Was conuerted to crist a-non ; þe Child tok hym to cristes lawe, And alle þe Iewes euerichon.	The Mother and all the Jews turned Christians.	172

154 XXIX. *Mary's Miracles. 5. A Man gets a new Leg.*

The Mayor
adjudged

þe Meir sat on þe Ieuh him-selue,
fforte beo Iuge of his trespas ;
To siggen þe soþe I-sworen were twelue,
To ȝiuen heore verdyt in þat caas. 176

þei counseiled i-vere vppon þat caas,
And comen aȝeyn bi on assent ;
þe wordes of þat verdyt was :

the Jew-
Fathier to be
burnt in his
own oven.

" In þat same houene he schulde be brent." 180

þus is endet þis stori

Of þe Miracle

I-writen a-boue.

God graunt vs Ioy

184

In heuene an hih,

Ihesu, for þi Moder loue. Amen.

5. *Mary*
gives a Man
a fresh Leg.

(Picture.) V. [þou a man, for aȝt, cut of þis foot,
and was heled aȝegn by þre ladȝ.]

Jesus, as
Thou wast
born of Mary

I Esu, God and Godus sone : þat were a Babe I-boren
Of þe Mayden swete Marie : Kuynde Qween I-
Coren :

and wast
crucified for
us,

As þou rayled on þe Roodde : On Crois, I-Crowned of þorn,
To beete þe gultus of vre ffadres : þat fer weren vs bi-
foren ; 4

as Thou
roosest from
the dead,

And aftur þat þe þridde day : ffrom deþe þou vp a-Ros,
To leesen hem out þat weren I-punt : ffor synne in helle
clos—

fredest the
souls in Hell,

þe soules, lord, þat weren in helle : Were glad of þin
vp-Rys,

Wiþ þe þou laddest hem whon þou rise : To B[l]isse of
Paradys ; 8

ascendedst
into heaven,

þe ffourteþe day þerafturward : þou steih to heuene
an¹ heih, ¹ MS. and

þer þou sittest on his riht syde : þi ffader swyþe neih ;

and sentest
the Holy
Ghost to Thy
Disciples,

þeraftur þenne þe tenþe day : þou sendest doun wiþ
þi sonde

þe holigost to þi disciples : To don hem vndurstonde 12
Wit and wisdam, resun and skil : To knowen þi godhede
And preche þe bileeue among þe folk : And hem to
good lyf lede :

In the MS. the poem is written in half-lines.

Wel ouhte we alle to þonke þe, lord : Of alle þi
 goodnes,
 And eke þi Moder, swete Marie : Of whom com vre
 ences : 16

we ought to
 thank Thee
 and Thy
 Mother.

ffor riht as Eue, vre furste Moder : Of vre synnes was
 Roote,
 Riht so of Marie, þi swete Moder : Sprong hele of al vr
 boote.

þefore we ouhten day and niht : To hauen þi Moder
 In Muynde,
 To louen hire eke wiþ al vr miht : And seruen hire as
 þe kuynde. 20

FOR hose loueþ þat ladi wel : Heo gladeþ him in his
 greef,
 Heo is solase in eueri serwe : And Medicyn in Mischeef,
 In eueri serwe or seknesse ouþer : Heo is souereynest
 leche ; 23

She is solace
 in every
 sorrow,

No Mon fayleþ þat studefastlych : Vre ladi wol bi-seche.
 þouþ heo helpe nouȝt anon : Beo not þerof agast,
 ffor ofte heo tarieþ of hir help : To Make Mon studefast.¹
 þouh heo graunte not þi bone anon : Beo þou not in
 despeir : 1 vv. 25-6 are repeated.

and never
 fails,

tho' she oft
 delays.

ffor, ȝif þou bidde hire studefastly : I fynde ensauple
 feir, 28

What serwe or seknesse so þou soffre : þorw hire þou
 schalt spede.

To schewe þe þat bi good ensauple : A ffeir Miracle I
 Rede.

IN þe Cite of Viuari : A Munstre I-foundet was
 In þe honour of vre ladi : þer schewed was
 muchel gras : 32

In the City of
 Vivary was a
 minster of
 Our Lady,

þer In muynde of vre ladi : Was a swete ymage,
 To which þe peple of þat cuntre : Made gret Pilrymage :
 ffor hose of serwe or seknesse hadde : Or eny oþur Mis-
 cheef, 35

to which sick
 folk made
 pilgrimage.

þorw help and socour of vre ladi : þere he fond Releef.
 þidere come seke Mesels monye : Halte, Croked, and
 Blynde ;

What-maner seknesse þat Mon soffred : þer hele was
 wont to fynde.

Among
others, came
a man, whose
leg burnt
like fire from
foot to knee.

A Mong al opere þer com a Mon : I-beotned forte be,
His leg was brønnyng as a fuir : ffrom fot vp to
þe kne. 40

fful longe he dwelled in þat Cite : fforte a-byden grace,
And eueri day in hope of hele : He visited þat same
place,

To Marie his boones he bed : His hele forte haue :
He felede no leggaunce of his peyne : ffor al þat he may
craue ; 44

Him þhouhte þat he died almost : ffor serwe and peyne
and wo.

He was ad-
vised to have
his leg cut
off,

He was Counseyled hewe of his leg : þen longe to suffre
so.

Hym þhouzte euere so long so wors : While he haunted
þat stude, 47

and did have
it amputated.

þerfore riht as counseiled he was : So bi his leg he dude ;
ffor al þe while he was so seek : He feled neuere lisse
ne lith,

þerfore hym þouzte betes legles : þen so to suffre þer-wyþ.
Whon his leg was smiten of : þe kneo, þat was bi-laft,
He heled hit vp wiþ salues and drunches : And plastres
of leche-craft. 52

þerafturward whon he was hol : He haunted þe same
stude,

He still prayd
to Our Lady,

He bad and offred to vre ladi : As he bi-fore þer dude.
But as he kneled þer on a day : His Bedes for to bidde,
Er he passet out of þe place : þis feir Miracle bi-tidde :

and sorrowd

[Wiþ]¹ wepe and wringyng serufoly : To Marie he
made his pleynt : ^{1 om.} 57

“Allas, Marie, Modur of grace : In sum synne I am
Cleynt !

that while
all other
sufferers ob-
tained relief,

ffor alle þat soffren serwe and sor : þe seke, þe Croked,
þe blynde,

In eny Mischef hose preyed to þe : Sum grace þei may
fynde, 60

he got none.

Saue I sunful Caytyf out-cast : In þe may fynde non.”
Wiþ syk and serwe, swounyng al-most : To Marie he
makeþ his mon.

And as he was in such serwyng : And mihte not
stunte of wepe,

XXIX. *Mary's Miracles. 6. She's Surety for a Merchant.* 157

A-Middes alle his moste serwe : He fel riht [s]ofte on slepe.	64	Then he fell asleep,
Him þhouȝte in sweuene, a fe[i]r ladi : Hondelede hym bi þe kne		and thought a lady paid a new leg out of his knee.
And drouh out þer-of a newe leg : As furst was wont to be.		
Whon he a-wok, he groped his leg : He feled hit hol and sount,		When he woke, he found he had a new sound leg.
In al his lyf neuer liltore : Whon he wende on þe grount.	68	
þen alle Men mensken ¹ þe Mylde ladi : þat seȝen þis open Miracle.		¹ r. menaked
In alle Mischeues heo is Medecyn : Aȝeyn seknesse obstacle.		
þerfore good is þat eueri mon : Serue vre swete ladi ;		So every one should serve Our Lady.
In alle synnes and serwes eke : Heo geteþ to vs Merci.	72	
Now, ladi Marie, qween of heuene : And <u>Emperisse</u> of helle,		/
Help vs þat we mowe wiþ þe : ffor euere In Ioye dwelle !		

(Picture.) VI. [þou a ieu lente a cristenemon monȝe, and took bre ladiȝ to borow.]

A t Constantynnoble in þat Cite Dwelled a Marchaunt of herte fre,		At Constanti- nople a rich merchant,
Sumtyme was riche, ful of lewte,		
And after fel in pouerte ;	4	
And, as þe Bokes telles vs,		
He was i-clept Theodorus.		Theodorus, fell into poverty.
He louede god and vre ladi,		
And serued þat Mayden-speciali.	8	
And in þat Cite, sopliche,		
A Ieuh þer dwelled, was wonder Riche ;		A rich Jew,
In his lay he hedde good name,		
He was I-clept Abrahame.	12	Abraham, lord Theo- dorus.
Theodorus he louede wele,		
Gret lykyng hedde wiþ him to dele.		
Theodorus hedde þouht and care,		
ffor he nedde not wiþ to chaffare ;	16	

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	He caste him þerfore to borwe. To þe Ieuh he wente a-Morwe ; þer he told him his Mischeef And preiede hym of sum Releef, Of his Gold him for to lene, And þus to hym he gon hym mene. þe Ieuh onswerde wiþ gret honour :	20
The Jew Abraham agreed to lend Theo- dorus money if he'd find a surety.	"Loke hou þou maiht make me seur Me to paye at certeyn day, And þe to helpe I schal assay." Theodorus seide : " icham be-hynde, ffor me þer wol no Mon hym bynde ; He þat sum-tyme was my fere Me passeþ bi wiþ-uten chere.	24
Theodorus proposed the Virgin Mary.	But ȝif þou dorstest be so hardi To take vr ladi seinte Mari ffor my Borw, be Mi ffay, I schulde þe pay wel at þi day." þe Ieuh seide : " my goode feere, I graunte þe, sire, þi preyere, ffor I haue herd ofte-sipe þat ladi is Corteis and Bliþe, Men seiþ heo wol hem neuer fayle þat in hire seruise wol trauayle. þerfore go we in to ȝour chirche, And þer þis forward we wol worche ; þer is an ymage of hire iliche, A-Rayed wel wiþ Iuweles Riche :	28
The Jew agreed to ac- cept her if	Tac þou hire me þer bi þe hond ! Of þe kep i non oþur bond."	32
Theodorus would pledge her by her image's hand.	W hon he hed seid, þei gozne to gon. To þat churche þei comen anon.	36
Theodorus	Theodorus In good Manere Kneled a-doun, bad his preyere, And aftur þat wiþ good visage Went hym vp to þat ymage, And tok hit bi þat on hond, And bad þe Ieuh scholde to him fond, And seide : " sire, so god me saue, ffor my Borwh þis ladi haue,	40
took Mary's image by the hand, and bade the Jew take her as surety for him.		44
		48
		52
		56

XXIX. *Mary's Miracles. 6. She's Surety for a Merchant.* 159

þat i schal paye þe at my day Treweliche and wel al þi Monay þat þou schalt me nou take, Al my disese wiþ to slake."	60	
þe Ieuh him tok a summe of gold, Good Moneye and wel I-told, And sette hym þer a certeyn day Him to paye hit wiþ-oute delay.	64	The Jew lent him the money.
þe Cristen Mon þen was ful fayn, þey wenten hom ful fayn a-þayn. And he arrayed him ful fast A schip wiþ seil and eke a Mast :	68	
To Alysandre he gon sayle. þer he a-Ryued wiþ-oute fayle. þenne he bouȝte faste and solde, And eueri day þe þons tolde	72	Theodorus traded with it at Alex- andria,
He won faste day by day. þe ȝeer passed sone a-way. He þouhte so muche on his wynnyng ffor-ȝat þe day of his payyng, Til þe Euen was I-comen A-Morwe schulde paye þat he hedde nomen.	76	but forgot his pay-day till the evening before it.
H it fel in to his Muynde þon He schulde bi holde a fals Mon ; To þat Cuntre so fer a-twynne In so schort while miht he not wyne fforte holde his day of paye. Bote to vr ladi he gon to praye Hym to counseyle and to rede What mihte þenne be his beste spede ; And cast hit in herte outurly To truste in god and vre ladi.	80	
He tok hym þenne a luytel kyst, þer-Inne he putte, þat no wiht wist, þe summe of gold, verreyment, þat þe Ieuh hedde hym I-lent, And a lettre, þat seide þus :	84	Then he prayd Our Lady for counsel.
"þis to Abraham Ieuh sent Theodorus ;" Aftur þat, wiþ his hond Aboute wiþ Iren he hit bond,	88	
	92	Theodorus pat the money for the Jew into a chest,
	96	

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cast it into the sea, and prayd Mary to send it to Abra- ham.	In to þe sée þen he hit cast, Preied vr ladi ben Schip and Mast, Hit to saue In Godes nam To þe Ieuh Abraham.	100
Next morn- ing the Jew	þe Ieuh a-Ros vppon þe Morn, As I ow tello, wip-oute scorn, And stilliche forþ gon he stalke To þe sée-syde, þer forte walke, þat Ebbet and flowed faste bi his house þer he dwellede and his spouse.	104
saw the chest floating to him.	Soone he was war wel I-nouh Of a Cofre, touward hym drouh, ffloterynge in þat salte sée. Gret wonder he hedde what hit miȝt be. fful sone to hym he hit vp nom, Vndur his arm he bar hit hom.	108
He took it home, found the money,	he fond þer-Inne, verrement, þe gold þat he hedde furst and lent ;	112
and knew who it came from ;	Beo þe lettre he wuste also ffrom what Mon þat hit com fro.	116
but put it in a box,	He caste hit þenne in to an Ark, þat was boþe styf and stark.	
and said no- thing about it.	To telle þerof no wiht him luste, But wente him forþ as no wiht wuste.	120
When Theo- dorus came home,	Longe afturward in Godes nome Theodorus was comen home. Wip him þer mette mony on þat him welcomede swiþe son.	124
	Wip Abraham þe Ieuh he mette, fful Corteysliche he hym grette And þonked hym of his fordede, And preied god schulde quite his Mede.	128
the Jew Abraham re- proecht him for not pay- ing.	þe Ieuh seide þo : " so mot I þe, I trouwe þat þou scorne me ; Whi hast þou broken þi terme-day Of þe payzement of Mi Monay ? "	132
	Theodorus seide : " þou wost wel, I haue þe payed eueridel ; I take my Borwh to my witnesse, I owe þe nouþer More no lesse ;	136

XXIX. *Mary's Miracles. 6. She's Surety for a Merchant.* 161

Go we to church bope i-fere, And þer þe sope þou schalt here."	Theodorus challenged him to go to the Church,	
"I graunte wel," quap þe Iewe; "But þou me paye þou schalt hit rewe!"		140
þe Iew made hit wonder touh And wende hit hedde beo good I-nouh. Whon þei were bi-fore þat ymage þat for þe gold was mad his gage,		144
T heodorus seide wiþ Mylde steuene: "Ladi, as þou art qween of heuene, Help me nou from worldly schome, I preye þe in þi sones nome; þou wost wel, ladi, þer þou sist, I putte þe gold in to a kist And, to þis Ieuh þat hit schulde wende, I preyed þe hit to him sende. As I truste on þi sone and þe, Ladi, þe sope scheuh for me."	and told Mary's image	148
Þ E ymage spac, as god hit wolde, And seide: "Ieuh, þou hast þi golde, And in þe botme of þyn ark þer þou hast leid eueri Mark."	that he'd put the Jew's money in a chest,	152
þe Iewh wox a-schomed þo And graunted wel þat hit was so. Alle þat leeued on his lay A-schomed weren þat ilke day. þer he hedde saumple bi good dome Cristene mon forte bi-come.—	The image said, "Jew, you have the money in your box."	156
þis ladi is ful gracijs, þat þenkeþ euere þus on vs. þerfore to hire loke þou be trewe, And chaunge we hire not for non newe! Heo wole vs helpe in vre Mischeef In þis world to vs ¹ Releef,	He coufess he had.	160
And afturward wiþ-uten mis Geten vs heuene-riche blis þorw þe grace of hire sone, Wiþ him þere forte wone. And þat hit mote so be Seiþ alle AMen, Par charita. AMEN.	Let all folk be true to Mary!	164
		168
		172
		176

7. *The
naughty
Priest.*
—

(Picture.) VII. [Of a prest þat lay by a nonne.]

A Priest once
fornicated
with a Nun.

IN Bok we fynde, as we Rede,
Of a preest, was wylde of dede,
þat was I-wounde in mony a vice,
But at þe laste he was not¹ nyce 1 ? read so 4
And to synne so wel dude wone
þat wiþ a Nonne he hedde to done.
þerof wolde he him not schryue
Til þat he schulde lete þe lyue. 8

Yet he servd
Our Lady.

þit he serued vre Ladi
Day bi day ful specialy,
Matyns and vres day Bi day
Of hire he seide wiþ-oute delay. 12
At þe laste he fel seek,
And schulde be ded as we schulen ek.

She wisht
him to purge
his con-
science.

Vr ladi þat he hedde in Reuerence
Wolde he schulde clanse his Conscience, 16
And þat hym fel riht wel in Mynde,
A trusti frend þif he mihte fynde.

He told his
sins to a
Priest-friend,

A prest þer was he louede wel, 20
He tolde his lyf to Eueridel ;
He sykede sore and criede Merci
þat god schulde on him haue pite forþi,
And for his synnes was sori.

and begd him
to pray for
him.

He preyed þe prest ful feiþfuli 24
þat, as þei hedden be felawes long,
He schulde þenken on him a-mong
His Masse and his Almes-dede,
þat God mihte quite hym his Mede 28
And þat his soule þat was vngeyne
þe sannore mihte passe out of peyne.
þat oper, þat he wolde, he seide.

Then he died.

After he dyȝede, In corþe was leyde. 32

His Friend
thought daily
of him at
Mass.

ÞE prest forsoþe for-þat hym nouht,
But euere hedde hym in his þouht, 36
Al þat ȝeer, day Bi day,
He song his Masse, as I ow say,
þat O day he song of vre Ladi,
þat oper of Requiem, sikerli.

Al þe ȝer þis Charge he nom.	
Atte laste his Mynde-day com.	
As he stod at his Masse þo,	
After þe sacryng In Memento,	
He sauh stonden him bi-fore	
þe ffeireste ladi þat euere was bore,	40 When the dead Sinner's anniversary came,
Vppon þe Auter þer he stod.	
Heo seide to him wiþ Mylde Mod :	
" þou hast me trauaylet wiþ þi preyere,	
Now at þis tyme to ben here.	
As þou hast preyed in þi Messe,	48 told his Friend that she had got forgiveness for him,
I haue geten forȝiuenesse	
To þi felawe of my sone dere	
Of al þat euere he mis-dude here ;	52
Of his payne he is releset,	
And his Ioye schal ben encreset ;	
Lo wher he kneleþ þe bi-hynde :	
To ben I-hoselet he haþ in Mynde."	56 and he now kneelt behind.
Þ E prest torned hym softely	The Priest
And sauh him knele faste by ;	
Anon wiþ godes Bodi	
Hoselde him deuoutli.	60 gave him the Sacrament,
þen sauh þe prest vr ladi þer	and Our Lady
Come a-doun of þat Auter	
And take his felawe bi þe honde,	
Out of þe Chirche forte fonde.	
Of þis siht he was ful fayn,	64 led him out of church.
And tornede to his Masse a-ȝayn ;	
þerof þenne he made an ende,	
Preyed god grace him to sende	68
þorw preyere of his Moder dere,	
So to lyuen and to don here,	
After þis world þat is al wast	
To haue þe blisse þat euer schal last.—	72
Wel are we holden day and niht	76 We are all bound to worship Our Lady.
Worschipen hire wiþ al vr miht	
þat euer is so redi diht	
To bringen vs alle to heuene-liht.	
And þat hit mote so be,	
Seyeþ to hire an Aue !	

8. *The Monk
with the
Quinsied.*

(Picture.) VIII. [þou bre lady 3af mþk off þeore pappes
to a man þat hadde þe squynacye.]

A Monk was	A Mon of gret deuociun Was sum-tyme in Religiun, þe Bok seiþ he was a Monk,	4
once always serving Our Lady.	And in godes seruise swonk ; To vr ladi he was deuout, Hire to serue euer was a-bout. Whon he herde of hire eny speche, Of al his dissesse þat was his leche, þat hedde he leuere þen drinke or ete, ffor Ioye þe teres wolde he lete. Of oþer þinges rouht he nouht, So swete on hire was his þouht.	8 12
He collected her Matins and Hours	þat tyme riht as men dop floures Men gederede furst Matines and vres þat men vsen now of vre ladi, And seiden hem deuoutly ; Whose mihte hem þenne gete, His (!)¹ was holde for Miracle grete.	16
and special Prayers.	Þis Monk hem hedde, I ow say, And seide hem riht wel eueri day, And mony a special preýere þat men han mad of hire here. Atte laste, as hit schulde falle, þe Monkes þrote grete swalle,	20 24
Then he got the Quinsied,	Men called þat vuel Comuyntli, þat he hedde, þe Qwinaci. His vuel bi-gon so to encrese, Wiþ-outen eny relece,	28
and folk thought he was dead.	þat al þat þer abouten stood Seide he was ded, bi þe Rood ! But neuer-þeles hit was not so. Vre ladi com to hym þo,	32
But Our Lady spirted milk out of her teat into his mouth,	As he tolde aftur mony a Mon, His leche to ben, as heo wel con ; Wiþ hire pappe in to his Mouþ Milk heo spreynt, þat is selcouþ ! And seide to him : “ Mi seruauzt swete, I am comen þi bale to bete ;	36

¹ r. Hit

Wip my seruauus haue I be, lo :	
þat Made me beo so longe þe fro.	40
Beo not a-ferd, þou schalt not dye,	and said she'd cure him.
I schal þe hele of Maladye,	
þi feire prote þat me haþ serued	
I schal not soffre beo ouer-torned,	44
þy vois þat þou dest wip me grete	
At þis tyme schaltou not forlete,	
And, for ichaue ben longe from þe,	
þe sannore schaltou heled be."	48
Vnder his nekke heo putte hire Arm,	
Wip hire swete fyngres stroked his harm.	She stroked his awelling, and it went.
þe swellyng slaked, he feld no sore.	
He set him vp anon-riht pore.	52
Hym þouȝte verrelliche i-nouh	
þat heo aweiward from hym drouh :	
And after hire faste he rauhte,	
But he hire take mihte nauhte.	56
þen he cried an heih al oute	He tried to take hold of her, but couldn't.
To hem þat weren hym aboute :	
" Vn-Corteis folk ȝe ben, I-wis,	
Whi worschiped ȝe not þe queen of Blis,	60
AMong ou alle a space i-lete	
þat þe ladi mihte haue sete?	
Ne seiȝ ȝe nouht hou louh heo went,	
Wip þe dost wel neih be-schent,	64
ffor to salue me of my sore	
Whon my lyf was wel neih lore?	
Wip ȝor noise, ȝe folk vn-þriue,	
Out of þis hous ȝe han hire driue."	68
þerwip he wepte for Ioye wel glad ;	He wept for joy, and was euer her faithful servant.
And euer was hire seruaunt sad,	
Worschuped hire Corteis and hende	
Euer to his lyues ende.—	72
Oþur help or oþur leche	We need no other helper.
Vs nedep not no forþere seche	
But Mari, Modur and Maiden clene,	
In heuene þat is so briht and schene.	76
Preye we, heo preye hire sone Ihesus	
þat euere he haue Merci on vs,	

þat to his blisse he take vs to
þat is and schal ben euer-mo. Amen. 80

9. *The incontinent Monk.* IX. [Of an incontinent monk, þat was drowned, and reed
azeyn by his lady to lge.]

A Sacristan A Sexteyn was in an Abbey
Of þe Ordre of Monkes grey,
þat louede to worschipe vr ladi;
But fallen he was In lecheri. 4
Whon his Breþren were to bedde i-gon,
He wolde gon as stille as ston
Out of Cloystre on his wilde-hede,
fforte parfourne his misdede. 8
þauh he hiȝed faste for his Corage,
Euere he wolde grete þe ymage
þat in þe chirche was mad of vre ladi,
As ofte as he passed hit by. 12
Hit bi-fel vppon a niht,
To his walk he hedde hym diht,
Bi þat ymage passed he
And grette hit wip an Aue. 16
Vnder þe Abbeye a water Ron,
þer-ouer was a Brugge of ston:
Ouer þat Brugge lay his pas.
But him bi-fel a wondur cas: 20
As a mon þat hedde ben a-teynt
He fel a-doun and was I-dreynt.
þer comen ffendes fers and felle
To fecche his soule in to helle. 24
A Cumpaygnye of Angeles swete
þorw Godus pite dude wip him¹ mete, ^{1 r. hem?}
ȝif þei mihte þorw godus gras
Helpe þe soule of sum solas. 28
þe ffendes criȝeden sone anon:
“Ȝe wip þis soule haue nouȝt to don,
He is Iugget wip vs to gon
ffor þe Misedes þat he haȝ don.” 32
þe Angeles al astoneyet were,
ffor þei mihte schewe no good werk pere
Wherfore þei mihte him calange

A Sacristan

practist
lechery,

but always
greeted Our
Lady's
image.

One night,
going after
a woman,

he fell off a
bridge and
was drownd.

Fiende came
to fetch him.

Angels wiaht
to help him.

The Fiende
claimd him.

- And wiþ hem lede forþ in heore range. 36
 But as þei stonden alle a-gast,
 þer com vre ladi swiþe fast.
- Heo seide : " þis soule whi haue 3e take,
 3e foule ffendes blo and Blake ? " 40
 þei onswerde sone schortly :
 " ffor he diede sodeynly
 Wiþ-uten eny gode dede ;
 þerfore we schulen him quite his mede." 44
- V**r ladi seide : " 3e sey falsly ;
 Whon-euer he went and passed me bi,
 He grette me wiþ an Ave,
 And þus he tok leue of me,
 Als euere he,¹ whon he com a-3eyn, 1 om. he 48
 To sey an Ave he was fayn.
 3e schul not sei we take hym ow fro
 Wiþ strengþe ne Manas ner-þe-Mo : 52
 Put we hit In þe Iuggement
 Of þe heize kyng, verreyment."
- As þei þus striuen I-fere,
 þorw Maries Mylde prey[er]e 56
 Hit lyked God, of alle souereyn,
 þe soule to þe bodi wende¹ a-3eyn, 1 r. sende ?
 þat he mihte here him-self aMende,
 Til god wolde aftur hym sende. 60
- His breþeren þat slepten in here wyse
 Weren awaked and wolden aryse,
 Gret wonder þei hedden hem among
 Whi þe sexsteyn was so long. . . 64
 [rest of miracles wanting]¹

Our Lady
askt the
Fiends why
they'd taken
the Sacris-
tan's body.

He always
greeted her
with an Ave.

She appeald
to God,

who sent the
Sacristan's
soul into his
body again,
so that he
might re-
form.

¹ The next 40 leaves, f. CXXVI b—CLXVI b, are wanting, with the rest of *Mary's Miracles* (c. 7000 vv.), which, according to the Index, ended f. CXXXIII, and the following poems, as given in the Index : f. CXXXIII, þe seuene psalmes. To euery apostel an orysoun. An orisoun to alle þe apostles. An orison to seynt Michel. An orysoun to seynt Ion þe baptist. Salutations to ihesu crist. An orysoun to þe Trynite. Salutations to vre lady. O vere beata & intemerata. An orysoun of bede off þe seuene wordes þat crist spak last in þe cros. Letanie off vre lady þat seynt bernard made. Oþur orisones to vre lady. Matyns of þe passiou. Orisons off seynt Anselmes Meditaciouns.

Then follow *þe Gospeles*, f. CLXVI b—CCXXVII, on which see *Altengl. Leg. N. F.*, p. LXXI ff; amongst them a later addition, the Sermon de festo corporis cristi.

MS. Vern., f. CXCV b.

XXX. *De festo corporis cristi.*¹[*Panem angelorum manducauit homo.*²]Laymen,
take heed!

} E lewede Men, takeþ hede—* (See l. 39* below.)
 } ffor þeos clerkes haþ non nede ² oñ, in Vern.
 þat I hem opene þis latyn,
 ffor heo hit conne wel a-fyn, 4

¹ Ed. before in Herrig's *Archiv* LXXXII, p. 167 ff. Of the 3 MSS. of this homily, MS. Harl. 4196 contains an *older, northern text*, MSS. Dd 1, 1, and Vernon a *southern transformation*. MS. Dd was written before MS. Vernon, but adds an introduction of 38 vv.; MS. Vernon adds a 2nd homily: *Septem Miracula de corpore cristi*, from Robert of Brunne's *Handlyng Synne*. Cf. *Altengl. Leg. N. F.*, p. LXVIII, LXXIII, LXXXII.

MS. Dd. 1, 1 Cambr. Univ. Libr., fol. 32 b.

In nomine summi saluatoris, gloriosissimi sublimis creatoris, indiuidue omnipotentis ineffabilis trinitatis, incomprehensibilis et incommutabilis veri dei & hominis, nostri principii, progreditur exordium: veri vbi christus est fundamentum, nullum boni operis superest edificium: patebunt lingua materna, dei mediante gracia.

Panem angelorum manducauit homo: David in psalmo.

³In þe name of oure souereyn sauour, to techin vs þe riht wey before,
 þat is al-weldinge creatour, ⁴The first 38 vv. are wanting in Vernon. and þat he to vs take hede
 þe heye holi trenyde & send vs þing þat we han nede. 24
 þer o god is & personis .iiij., 4 ffor, as I seyde befor in latyn,
 Boþe veri god and man; þat no werk haþ no good fyn,
 & þe holi gost, alle .iiij. but an, It is nouht worth, verament,
 be a-mong vs in his grace to wone, but if crist be þe fundament: 28
 to helpe þe speche þat is here begunne. þer-for wile we him beseche
 and if þer eny man be here 9 þat he be founder of oure speche,
 þat of his beleue haþ ben in a were and þat it ende in his name,
 or haþ errid her-be-fore & þat þe foule fend it schame 32
 wher-bi his soule myhte be lore, 12 and profite to oure soulis alle,
 swich word he mote now here þat non in mysbeleue ne falle.
 to sauen him fro helle-fer; þer-for alle þat ben here,
 and alle þat ben in riht fay, preyth for me sum preyere, 36
 þat þei mote hold þe saf way. 16 ffor ihesu cristis owne loue,
 and þer-for beseke we him & also for þoure own behoue.—
 þat may sauen euery lyme, *þe lewid men, takip hede—
 to-berste, to-bete bon & felle, for þe clerkis han no nede 40
 to saue vs fro þe fire of helle; 20 þat I hem opene þis latyn,
 and þis day lete his bodi be bore, for þei it knowe wel & fyn;

MS. Harl. 4196. *Sermo in festo Corporis Cristi.*

Panem angelorum manducauit homo
 (Ps. 77, 25).

*Lauðe men herto tak hede—

ffor vnto clerkes it es no nede,

In þaire bukes may þai se
 þe gudenes of goddes preuete, 4
 Gastly how he will vs fede
 With his body in fowrom of brede,

ffor holy Churche hit singeþ meste,
 Nomeliche of þis newe feste.
 Ac noþeles hit is ful olde
 þat Dauid in þe psauter tolde : 8
 ffor þis is þe latyn þat Dauid sede
 þat "Mon ete Angeles Brede ;"
 And þat is soþ, for so hit wes
 þe tyme of þe prophete Moyse. 12
 [He]¹ was in Egipte in gret truage, 1 om.
 And godus folk in foul seruage,
 Vnder þe kyng Pharaon
 þer was mony a þousund mon. 16
 Longe hit were al to telle ;
 But atte laste hit þus bifelle
 þat god nolde soffre hit no more
 His owne folk in þraldam wore, 20
 And god bad Moyse he scholde fle
 Wiþ his folk þorw þe Rede séé.
 þo Moyse to þe séé com,
 Al druye his folk wiþ hym he nom : 24
 þe séé stod vp-riht as a wal,

This new
Feast is old,

for David
said Man ate
Angels' food.

In Mooses'
time

God's folk
were in
slavery under
Pharaoh.

Mooses led his
folk dry thro'
the Red Sea.

Cambr. MS.

ffor holi chirche it singiþ meste,
 nameliche in þis newe feste.
 But nertheles it is ful old
 þat dauid in þe sawtere told :
 for þis it is þat dauid seyde
 þat "Man etiþ augelis brede ;"
 & þat is soth, for so it wes
 in tyme of þe prophete moyses.
 He was in Egipte in gret truage,
 & goddis folk in foul seruage,
 vnder þe king pharao
 þer was a þousand men & mo.
 Longe it were al to telle ;
 but atte laste þus it befelle
 þat god ne wold suffren it no more
 his owne folk in thraldom thore,
 and god bad moyses he schuld fle
 wiþ his folk þorw þe rede se.
 and whan moyses to þe se com,
 al drye his folk wiþ him he nom :
 þe se stod vpriht as a walle,

Harl. MS. 4196.

Als haly kyrk now most and lest 7
 44 Mase mynde now in þis new-fun fest ;
 Als dauid in þe sawter said,
 And þe haly gast had him puruaid
 By figures þe folk forto lere.
 48 þarfore he said on þis manere, 12
 Als witnes beres in þis stede :
 "Man," he said, "etis angell brede."
 So was it in tyme of moyses
 52 Omang þe childer þat ihesu chese. 16
 ffor when þai war in thraldom broght
 With farao þat þam wranges wrought—
 þat war ful lang now forto tell ;
 56 Bot at þe last so it bifell 20
 þat god wald suffer it namore
 þat his folk in thraldom wore :
 He bad moyses þat he suld fle
 60 With his folk thurgh þe [rede] se. 24
 And when þai to þe se war cumen,
 A dri way sone haue þai nomyn :
 þe water stode vp als a wall,

	Til þei weore I-passed al.	
Pharaoh and his host pur- sued them,	Kyng Pharao him suwed faste Wip his Chares and his hoste ;	28
	And whon þei weore alle in þe sée, God torned heore strengþe a-ȝe,	
but were all drownd.	So þat þei were ouer-seynt, And he and alle hise weren i-dreynt.	32
	In þis place hit mai beo sede	
Men then eat Angeles' bread,	þat mon ete Angeles brede : þat tyme þat Moyses ladde þus .	
	His grete host In wildernus	36
for God rained down Manna.	God dude lete reyne a-doun As hit were flour gret foyson, Manna, so hit is I-write,	
	And is I-clept Angeles Meta.	40
	Heo hit gedrede and liueden þerbi,	
The Israelites sind by gathering more Manna than they wanted.	And sunged sore I wol telle ou whi : þei gederde more, for drede of brede, þen vche day þei hedde to nede ;	44
	And hit nolde not ben on Morwe fforte kepe ne for to Borwe.	

*Cambr. MS.**Harl. MS. 4196.*

til þei were passid alle.	64	untill þai war past ouer all.	28
King pharao him suyd faste		Kyng farao with ful gret boste	
wip al his meyne, & al in haste ;		pursued þam with all his oste,	
and whan þei were alle in þe se wip-in,		And wele þai wend þe way to hent	
God turnid hire strengþe al aȝen,	68	Als þe childer oway had went :	32
so þat goddis folk was al ouer went		þe se closed and þam vmcast ;	
& pharao & hise were alle schent.		þaire liues might no langer last.	
In þis place it may ben seyde		þare was he and his menȝe drownd,	
þat man ete aungelis brede :	72	And goddes folk past hale and sownd.	
þe tyme þat moyses lad þus		In wildernes þan was moyses	37
his gret ost in wildernes		With childer þat god him-seluen chese.	
God fro heuene lete reyne adoun		God sent to þam fra heuyn doune	
as it were a flour, gret foyson,	76	Als it war flowre ful gret foysonne ;	40
Manna, so it is wrete,		Manna in clergi es it cald,	
& it is seyð aungelis mete.		Angell mete men may it hald.	
þei it gaderid & lyuid þer-bi,	79	þai gaderd it and lifed þar-by,	
& synnyd sore I wile telle ȝow whi :		And sinned I sall tell ȝow why :	44
þei gaderid mor of bred		þai gederd more and broght to hend	
þan eueri day þei had to ned ;		þan þai had mester forto spend ;	
and it wolde not ben on morwe		And, if þai samind it on þe day,	
for to kepe ne for to borwe.	84	On þe morn wald it be oway	48

Ich holde þis a badde store			
To vche Mokerere þat biddeþ ¹ more	1 r. biggeþ	48	This is a warning against Usurers
Of Catel þen he hæp to nede			
His owne Meyne forte fede ;			
He buggeþ Corn azeyn þe zere			
And kepeþ hit til hit beo dere.		52	who keep back corn till it gets dear,
"þer-of he doþ wysliche,			
3if he departe hit skilfulliche."			
Nay, forsoþe, þenkeþ he nouht			
To pore men parten ouht ;		56	
Bouhte he neuere so good chepe,			
He reweþ nout þe pore wepe ;			and never care that the pore weep.
He ne rouhte how al þe world 3ode,			
So þat his owne bi-3ete were goode.		60	
ffor þis is þe Mokereres onswere :			The Usurer says, "Go your way ! Corn is dear."
"Gop or wey, Corn is dere !"			
And forsoþe, wiþ-oute gabbe,			
þe same onswere he schal habbe		64	The same answer shall he get at the last parliament,
Whon alle þe Angeles in heuene beop			
And alle on eorþe þat þoleþ deþ			
Schul ben at a parlement :			

Cambr. MS.

I holde þis a badde stor
to eueri mokerere þat wold han mor
of catel þan he hæp to nede
his owne meyne for to fede ;
he bieþ corn azen þe zere
& kepit it til it be dere.
" But þer-of doþ he wiseliche,
if he departe it skilfulliche."
Nay for soþe, þenkiþ he nouht
to pore men departen ouht ;
Bouhte he neuere so good chepe,
he ne rewip not þe pore to wepe ;
he ne rouhte how al þe world 3ode,
so þat his owne geting were gode.
for þis is þe mokereris answere :
" Go 3oure wey, corn is ful dere,"
also for soþe, wiþ-uten gabbe,
þe same answere he schall habbe
whan alle þe aungelis, in heuene beth,
& alle on erthe þat suffrid deth,
schul ben at on parlement :

88

92

96

100

104

Harl. MS. 4196.

And þar-in wald be no foysozne,
Bot turn in to corrupciowne.
þai might wele se þan by þis thing :
God was noght paid of þaire gederung.
þan may we se it es ill store
Of þir mokyrrers þat bies more
Corn or malt þan he has nede
His men3e fully forto fede.
He þat byes corn so here
And 3emes it till it be' dere,
And are will lat it lig and rote
Or he it do till oper note,
He greues god, trewly to tell,
Als did þe childer of israel,
þat trowed noght with trew entent
þat fode Inogh suld þam be sent.
And þat corn gaders gude spede
And will noght part in tyme of nede
vnto þam þat fode has nane,
Bot saues it to him-self allane,
fful hard rekinig 3eld sal he

53

56

60

64

68

	ben þe Mokerere schal be schent ;	68
	þer he schal vbbreyded beo	
when God Himself	Of God him-self, þat is al freo, In what manere he haþ spent þe godus þat God on eorþe him lent.	72
	þere god him-self schal giue þe dome— He may beo adred er he þer come ;	
shall say to the Usurer, at Doomsday,	ffor þis is þe word þat God wol say To þe Mokerere at Domes-day, And Certeynliche to non oþur mon But to þe wrecche Mokerere þon :	76
"I hungerd, and you refusd me food," &c.	"I hungred whon þou wernedest me mete ; I was a-ffurst, I coude not gete ; Herborweles, þou me forsoke ; Seek, in prisun, þou ne come me to loke ; A-Cold, Cloþeles also, Naked þou me lette go :	80
	þerfore, Mokerere, þou wende to helle, Wiþ alle þe deuelen þer euere to dwelle."	84
"Therefore, Usurer, go and dwell for euer with Devils!"	þe wrecche Mokerere onswere schal þan "Lord, whon sauh we þe neodi Man?"	88

<i>Cambr. MS.</i>	<i>Harl. MS. 4196.</i>
þer þe mokerere schal ben schent ;	At þe dome, when he sall demed be
þer he schal vpbraydid be	By-for god þat es high iustise
of god him-self, þat is so fre, 108	And euyn domes-man & al rightwise,
In what manere þat he haþ spent	And bifor all his saintes sere 73
þe godis þat god on erthe him lent.	And his angels all in-fere ;
þer god him-self schal zeuyn þe dome—	þan sall he wit how he has spend
he may ben a-drad or he þer come ;	Al þe gude þat god him send ! 76
ffor þis is þe word þat god wile say 113	ffor in þis maner sall god say
to þe mokerere at domys-day,	vnto nithinges on domes-day :
and so harde to non other man	"hunger I had and thrist ful grete :
as to þe vnkynde mokerere þan : 116	þou gaf me nowþer drink ne mete ; 80
"I hungrid whan þou wernedist me	And herberles þou me forsoke ;
mete ;	In preson wald þou noght me loke ;
I wold haue had drink, I cowde non	Nakid when ¹ I was also, ^{1 MS. whin}
gete ;	With-owten clath þou lete me go. 84
herborwles, þou me forsoke ;	þarfore now saltou wende to hell,
& sike, in prisoun, cam not me to	Euer-more with deuils to dwell."
loke ; . . . 120	þan sal þe sinful say in hy :
	"lord, when saw we þe nedy
[folios 34, 35, 36 wanting in Cambr. MS.]	And did noght als vs fell to do ?" 88
	þan sal he answer þam vnto

- “3us, whon 3e warned þe leste of myne,
 3e warned hit me wel a-fyne;”
 And þere hem¹ tit heore onswere : ^{1 or. him}
 “Gop to helle, for heuene is dera.” 92
 At Domes-day þe meste schennes
 Hit falleþ vppon þe nyþinges;
 ffor þei neuermore wole hem schryue
 þat þei weore niþinges in heore lyue, 96
 But euere heore onswere hit is þus
 “We 3iuen more þen men 3iuen vs.”—
 Torne we to vre gospelle,
 Of þe folk of Ysraelle, 100
 Hou þei gedrede Angeles brede
 More þen þei hedde to nede.
 þerfore god wroþ was
 þat þei trist not to his gras, 104
 And let hem dye; and were I-slay
 ffourti þousund on a day,
 ffor þat gult and opur eke,
 And godus heste þat þei breke; 108
 þat of sixe [hundred]¹ and twenti² þousende— ^{1 on.}
 þus muche was þe noumbre to toknyng—
 þat þer come non to londe freo <sup>2 r. third? Cf. Num. 1, 46,
Ex. 38, 25.</sup>
 Saue tweyne, Calef and Iosue— 112

At Domes-
day the most
shames shall
fall on Misera.

God was
wroth with
the Israelites,
who gathered
more manna
than they
needed,

because they
did not trust
His grace.
He slew
40,000 of
them in 1
day.

And of
630,000,
only 2, Caleb
and Joshua,
came to the
Promist
Land.

Harl. MS. 4196.

And say: “when þat 3e saw in pine
 Any of þe lest of myne 92
 And helpid þam noght in þaire nede,
 vnto me did 3e þat ilk dede.”
 þan thurgh dome he sal þam schende
 To won in wa with-owten ende. 96
 þus on domesday þe most hething
 Sall fall vnto þe hard nothing;
 ffor þarof will þai noght þam schriue,
 If þai be nithinges al þaire liue, 100
 Bot euere-more þai answer þus:
 “We gif wele more þan men dose vs,”
 And syn þai say þat it [es] nane
 To saue all to þam-self allane 104
 And spare it all vtill þai dy—
 þat bargan sall þai dere haby!

Harl. MS. 4196.

þarfore of nithinges lat we be
 And till oure mater turn will we: 108
 More in þis tyme now will we tell
 Of þe childer of israel,
 How þai gaderd angell fode
 More þan neded to do þam gude. 112
 þai traisted noght in goddes grace:
 þar-fore vnto þam wrath he was,
 He sufferd þam peris ilkane
 And with þaire enmys to be alane; 116
 With were he was opon þam¹ wroken,
 ffor þai had his biding broken. ^{1 ms. þan}
 Of sex and twenty hundreth thowsand (!)
 þat war þare in desert dweland, 120
 To þe land of hest þare come nane fre
 Bot anly Calef and iosue—

And of pulke tweyne com al þe strene
Of vre ladi, heuene-Qweene.—

Now is wel sene to-day

þat he loueþ vs more þen pay. 116

ffor he ne sende hem but Angel brede,

þat lasteþ but a day to nede,

We have
richer food
than Angels',
even Christ's
Body,

He haþ send us a Ricchor sonde :

His owne bodi, ich vndurstonde, 120

þat wol laste euere þe soule wip-Inne

Whil þou art out of dedly synne.

þat was I-pyned for vre nede

In form of
Bread.

To-day þou seost In flourme of brede. 124

And þauh I wol 3ow schewe and telle

Beo þis ensaumple hou hit bi-felle,

þat is writen In þe Legent

Of þi[s] holy sacrament. 128

A Legend
of this Sacra-
ment.

A Jew and a
Christian
once travel'd
together.

Videmus in altari formam panis, non carnis, & quare.

A Iew sum tyme and a Cristene mon

Were felawes in þe wey vpon.

And bi þe wey, as riht was,

þe Cristene Mon herde Rynge to Mas. 132

þe Cristene Mon seide : "a-byd me here,

Whil I go to my preyere !"

Harl. MS. 4196.

And of þa twa come all þe strene

Of milde mari, oure heuyn-quene.—

Now in þis world wele may we se 125

þat lufed with god wele more er we :

ffor he sent þam bot angels brede,

þat bot a day wald stand in stede, 128

And vntill vs here has he sent

His awin body, verrayment,

þat euere-more will last vs in,

If we be out of dedly syn.

Both his verray fless and blude

Gifes he till oure gastly fode

þat for vs was pined on a tre ;

Ilk day oure-self may it se

In faire fowrom of erthly brede

Harl. MS. 4196.

þat for vs in erth sufferd dede

And toke his hand-werk out of hell.

þarby a tale he[r] will I tell, 140

þat wretin es in þe legent

Towcheand þis haly sacrament.

Narracio de iudeis & cristiano.

Sum tyme, als clerkes tell 3ow can,

Was a iew and a cristen man ; 144

132 þai met togeder opon a day,

And so 3ode samen by þe way.

And, als in bokes beres witnes,

þe cristen man herd ring to mes. 148

136 He said to þe iew : "habide me here,

Whils I go mak my prayere."

þe cristene mon wente in to þe churchē.		
And þe Iew bi-gon to grucche,	136	The Christian went to hear Mass.
ffor hym þhouȝte his felawe was		
To longe biddinge ¹ atte Mas.		¹ r. bidinge
þe Iew ros vp and forþ ede		
In to þe Churchē, to take hede.	140.	The Jew followd him,
þen sauh he atte weuede		
þe Prest holde ouer his heuede		and saw the Prest hold a Child over his head,
A ffeir child, I-woundet sore		
In ffit, in hond; ȝit sauh he more	144.	
þat þer nas nouȝur wyf nor mon		
Of alle þat in þe Chirche were on		
þat ne helde vp here hondes and sat on kne;		
And from þat child sauh come fle	148	from which a like Child flew to every communi- cant.
Anopur such as he sauh stonde,		
A[nd] lihte bi-twene vche monnes honde.		
þe Ieuh a-Bod, til þe Prest		
Vsede þe Eukarist,	152	
þen sauh he him ete þe child		
þat he bi-twenen his hondes held;		Then the Prest eat the Child;
And al þat weore in þe churchē þermide		
þe Ieuh þhouȝte þat so heo dude.	156	and all the other folk ate, each, his Child.
þe Ieuh was agrise and wente him hyde		
þer his felawe him bad abyde,		
And bi him-self he seide þan :		
"A grisly lyf haþ Cristen Man!"	160	

Harl. MS. 4196.

þe iew said: "I will assent."
 þe cristen man to kirk es went, 152
 And made his prayers inwardly
 vnto oure lord god al-mighty.
 þe iew þan in þe way him held
 And thought his felaw ful lang dweld;
 þarfore vnto þe kirk he ȝede, 157
 preuely forto tak hede
 What maners was þam omang
 þat his felaw dweld so lang. 160
 And þan he saw, or euer he leuid,
 þe prist hald vp ouer his heuid
 A knaue-childe, with wowndes sore
 In fete and hend; ȝit saw he more 164
 þat þare was nowþer wife ne man

Harl. MS. 4196.

Of þam þat in þe kirk was þan [hend;
 þat þai ne kneled and held vp þaire
 And fra þe child þan saw he wend
 To ilk man swilk a child to sight,
 And euyn bitwene þaire handes it light.
 þe iew biheld þan to þe priste
 Bygan to vse þe ewkariste, 172
 He saw him ett þe same childe
 þat he bitwix [his] handes hilde;
 And on þe same wise thought him þare
 Did all þat in þe kirk ware. 176
 þe iew þan went and stode þat tide
 Whare his felow bad him abide,
 And vnto him-self said he þan :
 "A lathly life ledes cristen men!" 180

After, the
Christian
rejoind the
Jew,

þe Cristene Mon aftur þe mas
Com to þe stude þer þe Iew was.
þe Iewh asked : "hou fareston?"
þe Cristene mon seide : "better þen þou ; 164

and was told
that his belly
ought to be
full,

ffor sipen ichaue my god seye,
þe lihtore ich holde al my weye."
þe Iew seide : "beo my scolle,
Wel ouhte þi wombe be fulle ! 168
Hedde I so muchel I-ȝete,
þis þreo dayes nolde I no mete."

"fforsope," quap þe cristene mon,
"To-day sayȝ I siht of non, 172
Non eorþliche kunnes mete
þat my Mouþ mihte ete."

as he (like
the other
Christians)
had eaten a
bleeding
Child.

"Let beo ! I sauh wiþ myn eȝen two
Where þou and oþur mo, 176
Vche of ow heold a child blodie,
And sipen ȝe eten hit, I nul not lye ;
Wherfore i seye þat oure¹ lawe ^{1 = ȝoure}
Is not good." bi þat sawe 180

The Christian
said it was
a lie,

þe Cristen mon bi-gon to beo wroþ ;
"þou lyest, Iew, þou art me loþ ;
ȝoure lawe is fals, and so ȝe ben,
ȝe wol not leue but þat ȝe sen. 184

and he'd cut
the Jew.

þerfore al-one I¹ go þe bi, ^{1 om. 1?}
I kepe no more þi cumpaygni."

Harl. MS. 4196.

þe cristen man, when mes was done,
Come vnto þe iew full sone.
þe iew said : "how fars þou now?"
þe toper said : "better þan þou. 184
ffor I haue sene my sauio wre,
vnto wham be euer honowre ;
And sen þat I haue sene þat sight,
All þe day I am more light." 188
þe iew said : "so mot I the,
þi wombe aght wele full to be !
ffor, and I might so mekill ette,
þir thre daies suld I ett no mete." 192
þe cristen man þan said ful right :
"þis day come no mete in my sight ;

Harl. MS. 4196.

Als fer als I on may think,
þis day I saw no mete ne drink." 196
þe iew said : "for schame, lat be !
I saw both oþer men and þe
Ilkone hald a child bloody
And ett it seþin, sekerly. 200
And sertes, me think by þis scill
A lathly life ȝe gif ȝow till !"
þe cristen man þan wex all wrath,
And said : "þou lies, with-owten ath.
ȝowre law es fals and so er ȝe, 205
ȝe will noght leue bot þat ȝe se.
þarfore fare furth, opon þe fy !
I will nomore þi cumpany." 208

þe Iew seide : "ffelawe, greef þe nouht
þeih I telle þe what I sayh and þouht,
Ac tel me bi sum oþur preue
Wher-bi I may þe soþe leue !"

188 But, on the
Jew asking
for proof,
that he might
believe,

"þis is þe skile," quap þe Cristene man,
"þat god nout soffreþ þe þan
þat þou seze wiþ þin eze
þe sacremens þat ben so sleze,
þat his flesch mihte so ben hud
To vs cristene wiþ-inne þe bred.
And þy kun made hym dye,
þerfore al blodi þou hym seze."

192 the Christian
explains
that this was
why the Jew
saw what
Christians
couldn't.

"ffelawe," quap þe Iew þon,
"Help þat I were a Cristene mon ;
ffor leuere ichaue cristned ben
þen euere seo such a siht aȝen."

196

The Jew was

þo was þe Iew cristned, and oþur mo,
ffor þe Miracle þat fel þo.—
þis Bred þat is godus flesch,
What feiror preue wolde men esch
þat vche part is godus entere ?
þeih hit weore parted in þreo quaterre,
And þeih hit weore an hundred dole,
Vche part is his bodi al hole.

200

then christ-
end.

And þat loke bi skile, lo here :
Bi-hold þi-self in a schewere :

204

As in a mirror

212

Harl. MS. 4196.

þe iew said : "felaw, greue þe noght
Al-if me here-of wonder thoght,
Bot tell me by sum graithier preue
How I might þe sertayn leue." 212
þe cristen man said : "þis es þe skill
þat god of heuyn noght suffer will
þat þi sinful eghen seghe
þe sacrament þat es so heghe, 216
He wald noght schew þe in þat stede
How his body es hid in brede :
þi kin him slogh ogains þe law.
ffor-þi þou him al bloody saw, 220
And so sall all þi kin him se
At þe dome when þai sal dampned be."
þe iew said : "felow, I prai þe þan

VERNON MS.

Harl. MS. 4196.

þat I war made a cristen man." 224
þan was he cristend als I tell,
Thurgh þis miracle þat þus byfell.

Exemplum per speculum.

A faire ensample may men se
Of goddes body, how it may be 229
In diuers parcels parted here
And ilkane be goddes body entere ;
And how þat of ane eucharist,
þat sakeril es þe cors of crist, 232
A hundreth men may haue þaire dale,
And ilkone haue cristes body hale—
þat may men by ensawmple here.
Bihald þi-self in a schewere : 236

N

you see but one face,	pou ne sest but onliche pi faas, þe while al hol is þe glaas ;	
yet break the infirre into 3, and you see 3 faces,	And brek þe glas in two or þre, And so moni formes ¹ pou miht se.—	¹ r. faces 216
	Beo þe makynge of þe oblee Wel and skilfoliche me may se	
so it is with God's Body.	Of wȝuche we make Godus flesch, þis is þe saumple whose wol esch.	220
It prevails against the 7 Deadly Sins :	Hit is maad beo seuene skiles Aȝeyn þe seuene dedly synnes :	
1. Lechery,	Aȝeyn Lecherie hit is whit, þat was Blak and stynkyngne euere ȝit.	224
2. Gluttony,	Hit is þunne a-ȝeyn Gloteny, þat al to muche wole swolewye.	
	Hit is round and liht to þrowe,	
3. Sloth,	Aȝeyn Sleuþe, þat makeþ men slowe.	228
	Of swete whete mad hit is,	
4. Wrath,	Aȝeyn Wraþþe, þat is bitternis.	
	Hit is mad wiþ-oute leueyn :	
5. Envy,	Aȝeyn Envye hit stont aȝeyn, ffor Envye makeþ Men swelle	232
	Whon he seop eny spede welle. Hit is also wiþ-oute Bryn	
	Or eny oþur Corn þer-In :	236

Harl. MS. 4196.

pou sese bot a face, more ne les,
 Whils þe glas vnbroken es.
 Breke þan þe glas in two or thre :
 And so many faces sall pou se ; 240
 Breke in a hundreth peces þe glace
 And pou sall se a hundreth face.
 And if þat þe glas all hale ware,
 A face þou suld se and nomare. 244
 So þe sacrament of goddes body
 May be departed in sere party,
 And in ilk part all hale es he,
 All-if it neuer so litill be.— 248
 Also ȝit, þat þe sacrament
 Es ordand all by trew entent,
 þat may ilk man him-seluen se
 By þe making of þe vble. ¹ r. scilles, cf. v. 231.
 By seuyn selles¹ it es made euyn,

Harl. MS. 4196.

To stroy þe dedly sines seuyn.
 þe eukarist aw to be white,
 fforto destroy flesly delite 256
 And alkins lust of lichery,
 þat blac es euer and ful vgly.
 Thin aw it to be al-gate,
 Glotony forto abate ; 260
 ffor þai couait þat glotons es
 Of mete and drink ay mekelnes.
 Rownd it es and light to thraw, 263
 Ogains slewth, þat makes men slaw.
 And it es made with-owten leuaine,
 Wreth and enuy to stand againe ;
 ffor enuy bolnes mans hert
 When he sese oþer men in quert. 268
 It es also with-owten bran,
 And, als þir clerkes declare it kan,

Hit¹ is a-ȝeyn Couetyse, 1 r. þat 6. Covetous-
ness.
 þat ne reccheþ In what wyse
 Eny catel vndurfonge,
 Beo hit Riht beo hit wronge. 240
 Hit is þerto clene and luyte,
 Aȝeyn Pruide, þat euer ȝute 7. Pride.
 Wolde beo gret and heiȝ of wille,
 As Lucifer, þat furst felle 244
 ffor his Pruide out of heuene.
 Do we þis Bred aȝeyn þis seuene!
Candida, triticia, tenuis, non magna, rotunda,
Ex-pers frumenti,¹ non mixta sit hostia Cristi.—
And hou hit furst com and ede 1 r. fermenti
 þat mon ete Angeles Brede, 248
 Hit is liht soþ to telle,
 ffor vche cristene mon wot hit welle.
 þe laste soper wiþ-outen wene
 Was I-mad atte Ceene, 252 At the Last
Supper,
 And God bad þe Apostles do so
 Whon he weore to heuene I-go;
 “Do þis in þe muynde of me;
 I go and come to ow a-ȝe.” 256 “Do this in
remembrance
of me.”
 Of þe Apostles þat God sent
 [tok] holichurche þe sacrament.—

Harl. MS. 4196.

þat es ogaines couatise,
 þat rekkes neuer on whatkin wise 272
 þat he may reches vnderfang,
 Be it right or be it wrang.
 Also it es litill and clene,
 Ogains pride, þat euer es kene 276
 And couaites to be grete and fell,
 Als lucifer, þat went to hell
 And fell for pride fra þe blis of heuyn.
 þe brede þus es orland by seuyñ 280
 proper skils, forto reherce
 Als funden es here in þis vers:

Candida, triticia, tenuis, non magna, rotunda,

Ex-pers frumenti,¹ non mixta sit hostia cristi.—

¹ r. fermenti

Harl. MS. 4196.

And when crist made þis sacrament?
 þat sal we trow with trew entent, 284
 fful light it es in faith to fele,
 ffor ilka cristen man wate wele
 How þat crist sat at his soper
 When þat his passiown neghed nere,
 And till his appostels gan he bid 289
 fforto do als he þan did—
 And how he did, wele find men may
 In þe passion on gude friday; 292
 He said: “on þis wise sall ȝe do,
 ffor I most wende my fader vnto;
 þus sal ȝe do in mynde of me
 Als oft as it done sal be.” 296
 þus of þe appostels þat god sent
 Toke haly kirk þis sacrament.—

*Et dicitur Eucharistia**Quasi bona gracia :*

"Eucharist"
means good
grace from
Christ.

þat is to siggen, eukarist
As goode grace com from crist. 260

Wel may we seyen hit is good grace
Whon hit is wardeyn in godus place !
And grace is betere þen nature,
Whose perto wol take cure.— 264

I rede þe mon be in good entent
Whose takeþ þis grace in sacrament :

St. Paul says
in the Epistle
of this day :

Seint poul seiþ, and siggen I may,
In þe pistel of to-day¹ : 1 Cor. 11, 29. 268

whoever
takes it un-
worthily,
takes his own
down.

"Whose vnworþiliche ȝode
To fonge Godus flesch and blode,
þere he fongeþ his owne dome"—
Allas, hit falleþ so to lome ! 272

St. Paul says
we condemn
ourselves.

þerfore poul seiþ bi þat halue :
"he¹ demep not God, he demep him-selue." 1 r. he?

In pulke whose i-take be,
Schal he neuere beo dampned a-ȝe ; 276

ȝif we vre owne dom take,
What opur dom schal God vs make ?

þerfore make ow alle Redi
To take hit not as fool-hardi.— 280

*Harl. MS. 4196.**Et dicitur sacramentum**Quasi sacre rei signum.**Et dicitur eucharistia**Quasi bona gracia.*

þe first tels with trew entent :

A haly signe es sacrament. 300

And noght els menes þe eukarist

Bot gude grace, cumen of crist.

Wele may we se it es gude grace,

þat keper es in cristes place ! 304

And grace es more worthi þan kinde,

Als cristen men may haue in minde.—

Men aw to be in clene entent

þat sall resayue þis sacrament, 308

ffor saint paule sais, & se men may

In þe pystell of þis day :¹ 1 Cor. 11, 29.

Harl. MS. 4196.

þat what man so with euill mode

Resaiues goddes fless and his blude,

He cums to his confusiowne 313

And resayues his dampnacioun.

þarfore saint paule, ane of þe twelue,

Sais þat a man here demes him-selue

And of dampnacion takes his dome,

vnclene to goddes burd and he come.

Man þat dose so, wha-euer he be,

Sall he neuer-more demed be ; 320

ffor his awin dome wha-so will take,

What opur dome suld god him make ?

þarfore suld na man reklesly

Wend to resayue þat blisced body, 324

þat life es, if þai wele it ta,

And ded to þam þat dose noght swa.

þeih seint Poul vs þrete þus, .
 Vr lord hym-self, swete Ihesus,
 þis day in Markes¹ gospelle ^{1 r. Johnes.}
 To his disciples he gon telle, 284
 And to þe Iewes þat were ryue :
 "I am my-self Bred of lyue.¹ ^{1 Joh. 6, 48.} "I am the
 2" Mi flesch sopfast mete is, ^{2 Joh. 6, 56-9.} Bread of Life.
 And my Blod verrey drinke, iwis. 288
 Whos eteþ mi flesch and drinkeþ my blode,
¹ I wone wiþ hym and he wiþ me.² ^{1 Here begins MS. Simon.} Whoso eateth
 Mi ffader me sent and so I ȝode, ^{2 vv. 290 & 291 transp. in the MS.} me, I dwell
 To lyue for hym and he for me : 292 with him;
 So¹ whose me eteþ, for me schal libbe. ^{1 MS. for}
 þis is þe Bred þat from heuene come,¹ ^{1 vv. 292 & 294 transp. in the MS.}
 Not lyk Manna, þat flour be sibbe,
 þei þat hit ete, weore dede bi dome, 296
 And hose eteþ of þis brede,
 He schal lue wiþ-oute ende."
 Ihesu, graunt vs so to spede ^{and he shall live for ever!"}
 Wiþ¹ þulke bred to heuene wende. Amen. 300
O ff þulke Bred in þe gospelle ^{1 MS. þat; Sim. Wiþ}
 Seint Ion we here þus telle : ^{1 Joh. 6, 54.}

Harl. MS. 4196.

And þarofe here we saint mark¹ say
 In þe godspell of þis day, ^{1 r. John (6, 56-9).}
 Whare we may find wretin þus : 329
 To his disciples said ihesus
 And also to þe iewes in-fere,
 Telland to þam on þis manere : 332

Euangelium secundum Marcum.¹

Caro mea uere est cibus, ^{1 r. John (6, 56-9).}
 & sanguis meus uere est potus :
 "My fless," he said, "es brede of life
 And verray mete to man and wife,
 And my blude es drink verray 335
 To all þat lifes in cristen lay. [blude,
 Wha ettes my fless and drinks my
 In me he dwelles with mayne & mode.
 And I in him am ay dwelland,
 Whils he in stabill trowth will stande.
 And als my fader lifand in blis 341

Harl. MS. 4196.

Has sent me, forto mend ȝowre mis,
 And, als he lifes in lith and lim,
 So lif I for þe luf of him : 344
 And he þat ettes my body fre,
 He sall ay lif thurgh might of me.
 þis es þe brede with-owten ende
 þat fra þe hegh of heuyn descend ; 348
 Noght like to manna þat doun fell
 vnto þe childer of israel,
 ffor þarof ette þai in þat stede
 And neuer-þe-lese ȝit war þai dede.
 He þat þis brede ettes worthily, 353
 He sall ay lif and neuer dy,
 Gastly life ay sall he hauē, ^{1 355-6 added.}
 And in heuyn sall his saul be saue."¹
 Crist grante vs for his moder sake 357
 þat worthily we may it take. ^{1 John 6, 54.}
 More of þis mete we may here tell
 How þat saint Iohn in his godspell¹

	þat ȝif we ne ete of þulke brede Ne drynke his blood, vr lyf were dede.—	304
Though we eat Christ's Body here, it is whole in heaven.	And þeih we ete hit al þus here, Hit is in heuene al entere. So schaltou leeue, Cristene mon, þat in no weere þi leue beo on !	308
	ffor þi feiþ tit no mede Where þing of deþ takest hede ; Hit is inpossyble to serue crist But þi be-leeue beo good and trist.	312
	And eȝe of feiþ hit is ful kene þat seop a siht þat is not sene. þerfore alle þing þat we [ne] seop Leeue we as holychirche deþ,	316
	ffor þat I holde þe rihte fey And to heuene þe nexte wey.— To telle more I mot nede Hou men ete Angeles Brede.	320
Let us believe things unseen as Holy Church does.	Of ffoles I herde herby-fore þat wyse men toke of hem heore lore, And so a sek mon mihte teche A good skile perauenture bifore a leche.	324
	þis Bred mihte ¹ neuermore be spende	¹ r. may
	Til ¹ God hym-self on eorþe hit sende,	¹ r. for
	To saue mon fro pyne of helle, So þat he kepe hit welle.	328
Once it was Law for every	Sum tyme such lawe þer was þat vche sonday after mas	

Harl. MS. 4196.

Sais : bot if we ett cristes brede 361
And drink his blude, oure liues erded.—
All-if it here be parted in smale,
Crist cors in heuyn it es all hale, 364
And euer with-owten end sall last.
þus aw oure trowth to be stedfast—
ffor no man may here serue crist,
Bot if his trowth to him be trist. 368

*Oculus fidei acutus est,**Quia inuisibilia conspicit :*

þe eghe of faith es scharp and kene,
It sese þat may noght here be sene.
þarfore vs aw to trow and wirk

Harl. MS. 4196.

Efter kening of haly kirk, 372
ffor þat es here þe fastest fay,
And vnto heuyn þe rediest way.—
More will I tell ȝit in þis stede
How þat men ettes angel brede. 376
þis bliscd brede may neuer be spend,
ffor god him-self hider has it send
ffra þe fende man saul to fend
And giff þam blis with-owten ende.
In þe bigining was ordand 381
A custum in ilk cristen land
þat men and wemen more & les
Suld ilka sunday efter mess 384

- Eueri trewe wyf and Mon
 Schulde be hoseled or þei eode þon.¹ . . . ¹ 2 vv. wanting,
 And þat for þis enchesun, cl. Harl. 387-8. 333 one to take
the Sacra-
ment every
Sunday after
Mass.
 I wol ow telle for what resun :
 On was, for þat folk mis-bere
 Hem-selue, whon þei hoseled were. 336
 þe toþer was, for þe grete trauayle
 þat holy church hedde be þat entayle,
 In nome of þat for Godus drede
 Me ȝiueþ nou þe holy Brede. 340
 þerfore þe pope ordeyned, þries in þe ȝere
 Vche mon I-hoseled were ; Then the
Pope ordeyned
it to be taken
3 times a
ȝere, or at
least once.
 And bote he were ones atte leste,
 þe pope Comaundet be his heste 344
 þulke bodli þat so ne dede
 Schuld neuer be buried in holy stude.
 þerfore beo redi, I ow Rede,
 fforte fonge Angeles Brede. 348
 And beo þis Bred I wol ȝou telle
 A luytel ensaumple hou hit bi-felle.

De manu sacerdotis per hostiam penetrata.

- B**E-fel sum tyme In Engelonde,
 þer was a prest, ich vndurstonde, 352 An English
Priest once

Harl. MS. 4196.

Be howseld all with gude entent
 And resaiue þis ilk sacrament.
 Seþen was þat custum casten down,
 I sall ȝow tell by what chesoune. 388
 ffor folk war howsild so comunly,
 þai toke þe les reward þarby,
 Ne þam-self þai wald noght ȝeme
 Als to þe sacrament suld seme. 392
 Anoper was, for men wex irk
 With grete trauail in hali kirk,
 And þat none wise þai might forsake
 In tyme when folk suld howsild take.
 þarfore þe pape on þis manere 397
 Ordand : þat thrise in þe ȝere
 Suld men resaiue þat bliscd brede

Harl. MS. 4196.

Thurgh cristen land in ilka stede ; 400
 And who did noght anes at þe leste,
 He sall be halden bot als a beste,
 And he sal noght, whe[n] he es ded,
 Haue his beriel in haly stede. 404
 þarfore pray we god in-wardly
 þat we in werk may be worthy
 þat brede enterely forto take,
 Sen it may all oure sorows slake. 408
 And by þis brede now will I tell
 Ane ensaumple þat sum tyme fell.

Garracio de presbitero.

A prest sum tyme in ingland
 In a cete was wonand ; 412

lived im- purely.	þat ladde not his lyf, as was tolde, Also clanliche as he scholde. God wolde he scholde hym amende,	
When he was ill,	And he hym a strong vuel gon sende, So, he wende almost to dye. And on a day þis siht he seze :	356
a Child came to him with a	A child boþe he seiþ and herde, And ¹ asked hym hou he ferde ; In his hond bret-ful he beere	360
basketful of burning Sacramental Wafers,	Of bernynge Obeleis a paniere. þe prest asked : " what is þat, And þou þat askest of my stat ? "	364
and told him they were those that he had taken unworthily.	He seide : " Ich am Godes Messagere, And þeos Obeleis þat ben here, þus monye vnworþily þou fong, Whon þat þou pi Masse song ; And ȝif þat þou nult I-leue me, Scheuh forþ þyn hond, and þou schalt se."	368
The Child put one on the Priest's hand,	þe prest heold forþ his hond anon, And þe child tok vp on Of þe obeleys þat were so rede, And pult hit in þe prestes hond amidde.	372
and it fell through the hand.	Hit fel þorwh þe prestes hond on, And þe child a-wey gan gon. þe prest let men come hym to And tolde hem whi he ferde so :	376

Harl. MS. 4196.

He had noght led, als sum men tolde,
His life als clenly als he solde :
A grete euil god to him send,
ffor þat he suld his mis amend. 416
And als he lay opon a night,
God of heuyn him schewed þis sight :
A child him thought he saw and herd,
þat asked him how þat he ferd ; 420
A panier in his hand he broght
fful of brenand oblis, als him thought.
þe prest þan asked : " wha ertow ? 423
And what es þat þou bringes now ? "
He said : " I am goddes messangere,
And lo, oblis I bring þe here ;

Harl. MS. 4196.

þus many vnworthi has þou tane
At pi mes bi þe allane. 428
And if þou will noght leue me,
Schew furth pi haud and þou sal se."
þe prest put furth his hand onone,
And þe childe has ane vble tone 432
Of þam þat semid so brinand,
And put it in þe prestes hand.
When it was laid in a moment,
A hole thurgh-out þe hand it brent.
þe childe þan went oway in hy, 437
And þe prest bigan to cry.
Oþer men þan come him to
And asked whi þat he fore so. 440

- "Lo," quap he, "hou I am diht!
 Who sauh euere such a siht?" 380
 þat þorw his hond me mihte se
 As brod as was þat obele.
 And he not I-maymed nas,
 And afturward song mony a Mas, 384 After this,
 And an hole þorwh his hond—
 þus þat soþe men hit fond.
 After for a þousend pound of golde
 þe prest no more synne wolde, 388 the Priest
 But serued god wiþ gret drede, wouldn't sin
 And afturward to heuene ȝede.— for £1000,
 I holde þe Mon more þen mad
 þat takeþ þis bred and nis not drad 392
 Of þe wreche þat mihte bi-falle.
 So worþi bred hit is wiþ-alle
 þat for þe miht of þulke word
 þat god seide at his owne bord, 396 God's word
 þe same miht þat word hap here, can turn the
 To torne þe bred in oþur manere, Bread into
 Flesh, and

Cambr. MS., fol. 37.

"lo," quod he, "how I am diht!
 who saw euere swich a siht?"
 þorw his hond men myhte se
 als brod as was þat vble. 420
 and he not maymed was,
 & afterward song many a mas,
 And þe hole al-wey þorw his hond—
 þus þat soþe men it fond. 424
 & after for a þousand pound of gold
 þe prest no mor synne wold,
 But seruid god wiþ greet drede,
 & afterward to heuene ȝede. 428
 I hold þat man mor þan mad
 þat takip þis bred & is not drad
 of þe wreche þat myhte befall.
 so wurthi bred it is wiþ-alle 432
 þat for þe myht of þat word
 þat god seyde at his bord,
 þe same myht þat word hap here,
 to turne þe bred in to other manere, 436

Harl. MS. 4196.

"Lo," he said, "how I am dight!
 Wha saw euer swilk a sight?"
 A hole in his hand might men se
 Als brade als was þe vble. 444
 þe prest þan wele amendid es,
 And efterward sang many mes,
 And þe hole cuer in his hand, 447
 þat men þe suth might vnderstand.
 He serued god in word and dede,
 And sepin his sawl to heuyn ȝede.—
 I hald, þe man es more þan mad 451
 þat ettes þis brede and es noght rad
 ffor vengeance of god and for wrake,
 If he vnworthily it take!—
 Wroght it was thurgh goddes worde
 þat he said at his awin burde. 456
 þe same might has ilka prest:
 To turn þe brede till þe cors of crist,

the Wine into
Blood.

And to torne þe wyn in blode,
þe same þat was schied on Rode. 400
þe wordus perauenture I coude telle,
Ac I am not worþi and þerfore I nelle.

The Apostles
only said at
the Sacra-
ment what
Christ taught
'em.

Ac oþur makyng of þe Mas 404
þe Apostles seide no more
But what þei herde of cristes lore—
No more to þe masse nolde þei do,
And þe paternoster to, 408
vppe þe bred and vppe þe wyn—
And so hem þhouzt hit good and fyn.
Non oþur vestimens vsud þay
But as þei wereden vche day ; 412

Cambr. MS.

& to turne þe wyn in to blod,
þe same þat was schad on þe rod.
þe wordis perauenture I coude the telle,
but I am not worþi & þer-for I nelle.

al oþer making to þe mas 441
I dar wel tellin how it was.
þe apostelis seyde no more
but what þei herde of cristis lore—
no mor to þe masse wold þei do, 445
and þe pater noster þer-to,

vpon þe bred and þe wyn—
& so hem þouhte it good & fyn. 448
non othere vestemens vsid þai
but as þei werid eueri day ;

Harl. MS. 4196.

And forto turn wine in to blude,
þe same þat was schied on þe rode. 460
Crist blisced þe brede, als sais þe boke,
And till his appostels he it toke,
And said to þam on þis manere :
“ þis es my fless I gif þow here.” 464
And efter he toke þe chulis,
And on þe same wise gan it blis,
And said to þam with mild mode :
“ Drinkes of þis, it es my blude. 468
And als oft-tymes als þe it take,
Mynde of me luke þat þe make !”
þus ordand crist þis sacrament.
And when he vnto heuyn was went,
þai did messes als he cumand, 473
Als þai went in ilka land.

And when peter was pape of rome,
Chef cownsailloure of cristendome, 476
Ne al þe oþer, whare þai lend,
Said namore þan crist had kend ;
Ne did þarto none oþer thing, 480
When þai suld þaire messes sing,
Bot þe pater noster gan þai say,
Als crist had cumand þaim to pray.
þai had noght els bot brede and wine,
And goddes wordes gude and fyne. 485
Vestimentes none had þai
Bot als þai werid ilka day,

And in vessels of tre—

Non oþur chalys hedden heo.

Þenne þe pope vrbān,
þat was a ful holy man,
Ordeynde þat þe Chalys scholde

Ben of seluer or of golde,

Wiþ a patin, to hule ouer al,

Maked of þe same Metal.

ÞE pope Celestyn, ordeyned he,
A psalme Men clepeþ Iudica me
þat vche prest þat is and was

Schulde siggen hit er he eode to Mas.

ÞE Nyne kyries þat ben in Boke
þe pope Siluestre of gru hem toke.

Þer-aftur comeþ Gloria in excelsis :

þe Angeles of heuene furst song þis ;

Of¹ seint hillari þat was
Erche-bisschop of peytas,

He made from laudamus te

þe remenaunt þen synge we.

The Apostles
had only
wooden
vessels.
Pope Urban

ordered the
Chalice to be
of silver or
gold, with a
patine.

Celestine
ordered the
Psalm
"Judge me."

Silvester the
9 "O Lord's,"

and the
Gloria.

St. Hilary
made *Lau-
damus te, &c.*

Cambr. MS.

Harl. MS. 4196.

and in vesselis of tre—

Non oþer chaleys had he.

Than þe pope vrbān,
þat was a ful holi man,
ordeynid þat þe chaleys scholde
ben of siluer or of golde,
wiþ a patene, to helin oueral,
made of þe same metal.

þe pope Celestyn, ordeynid he,
a psalme men clepe Iudica me
þat eueri prest þat is & was
schuld it seye or he ȝede to mas.

þe .ix. kiries þat ben in boke

þe pope siluestre of grew hem toke.

þer-aftur comiþ Gloria in excelsis,
þat þe aungelis of heuene first son[g],

I-wis ;

Of seint hillari þat was
Erchebischop of poytas,
he made fro laudamus te
þe remenaunt þan singe we.

And vessels þat of tre war made—

None oþer chalises þan þai hade.

þan efterward þe pape vrbān,
þat was halden a haly man,
Ordaind þat þe chalis sulde
Be made of siluer oþer els of gulde,
With a patene, to hill ouer all,
Ordand of þe same metall.

þe pape celestiene als wa
Ordand a salme hat *Iudica*
þat ilk prest þat ordand es
Sal say bifor he go to mes.

þe pape siluestre toke out of grew

þe nien kyries, als clerkes knew ;

þe angell sang he did þar-to
Gloria in excelsis deo.

Saint hillary þan, als men hers,
Erchebisschop was of paters,
All þe remnand orland he
þat we sing fra laudamus te.

Tellophorus
and Cynacus
ordred the
Gloria ;

Þenne þe pope Tellophornus,
And þat oþur pope Cynacus,
Bi-twene hem boþe ordeyned was
To synge þe Gloria to þe Mas¹ 14 vv. wanting. 436

Gregory, the
Offertory ;

He hit Confermede, pope Gregori,
And made þerto þe Offertori.

Anastasiu,
the standing-
up ;

Þenne þe pope Anastasius
Comaundet in lawe riht þus : 440
þat no mon schulde sitte, he beede,
Whil þe gospel were to Rede.

Constantine,
the Creed ;

Constantinus þe pope (!) made þe crede,
fforte siggen hit he bede. 444

Stephen and
Clement, the
Vestments.

Pope Steuene and pope Clemens
Ordeyned þe holy vestimens.

Sylvester
ordred the
Corporas ;

Pope Ciluester ordeyned þe Corporas, 448
In tokne þat godus bodi was
In clene lynnyn cloþ I-wounde
þat tyme þat Iosep hit founde

Cumbr. MS.

þan þe pope Tellophorus,
& þat oþer pope Cinacus, 472
Be-twix hem boþ ordeynid was
to singen gloria at þe mas.
pope alisaundere ordeynid wel
to redin Epistil and gospel. 476
Be Ierom & ambrose ordeynid was
to make þe grayel to þe mas.
al þis confermyd pope Gregori,
& þer-to made þe offertori. 480
þaun: þe pope anastasius
comaundid in lawe riht þus :
þat no man schuld sitte, he bed,
whil þe Gospel were red. 484
Constantinus made þe Crede,
to singe it he ȝaf þe rede.
pope steuene & pope Clemens
ordeynid holi vestymens. 488
pope siluester ordeynid þe corporas,
in tokne þat goddis bodi was
In clene sendel I-wounde
whan Ioseph leyde it in tounbe 492

Hurl. MS. 4196.

þan by þe pape it ordand es 508
To sing þat Gloria at þe mes ;
It confermed pape tellophorus,
And seþin so did pape cinacus.
Pape alisander ordand rath
þe pistell and þe godspell bath. 512
By ierom and ambrose ordaind es
To sing þe graell at þe mes.
It confermed pape gregori,
And made þarto þe offertory. 516
þan þe pape anastacius,
In his tyme he ordand þus :
þat men suld stand, was his biding,
484 Whils þe godspell was in reding. 520
þe twelue appastels made þe crede :
To sing it damacius þe pape beda.
Pape steuen and pape clement,
þai ordand þe vestiment. ¹ MS. was lapped
Pape siluester ordand þe corporas,
In tokning þat goddes body was
In clene clathes lapped¹ and laid
492 When it in þe grauc was graid. 528

In his owne tounbe of ston And leyde a-noþur gret vppon.	452	
P enne þe Pope Leouns Made alle þe Prefaciuns.		Leo orderd the Prefaces;
A lisaundre þe Pope ordeynde þis : To do watur and wyn In þe Chalis,	456	Alexander, the Water and Wine in the Chalice;
In tokne þat boþe com watur and blode Of Godus syde on þe Roode ; þe blood bi-tokneþ þat he vs bouht, þe watur bi-tokneþ vre ffullouht.	460	
S ixtus þe Pope ordeynde vs þryȝes to synge Sanctus.		Sixtus, the Sanctus thrice ;
þe Pope ¹ made þe Canoun þer,		¹ Harl. Ielasius
A nd God made þe Pater noster. [A]nd hou and what-maner bi-felle þat God made þe paternoster, I wol telle. His Apostles seide hym on a day : "Teche vs, lord, how we schul pray."	464	and God, the Pater Noster.
And seint Ion ¹ haþ tauht vs þis—	468	¹ r. Luc (11, 2).
þat is on of his disciples—		

*Cumbr. MS.**Harl. MS. 4196.*

in his owne graue of ston & leyde anoþer gret ston þer-on. þanne þe pope leouns made þe prefaciouns.	496	þan þe pape Leones Ordand þe preface at þe mes.
alisaundere þe pope ordeynid þis : to don watir & wyn in þe chalis, in tokne þat þer com boþ watir & blod of cristis side þat heng on rod ;	500	Pape alisander ordand sime To do in chalis water and wine,
in blod is toknid þat he bouhte vs, in watir þat cristenid be houip vs. þan ordeynid þe pope sixtus thryes for to singe sanctus ;	504	In takin þat both water and blude Come fra crist side on þe rode ; þe blude es tokin þat he vs boght, þe water wassches all euill thoght.
& þan he made þe canoun þer, and god made þe pater noster. And how & in what maner befelle þat god made þe pater noster, I wile telle.	508	þan ordand þe pape Si[x]tus, Thrise þat men suld say sanctus. Ielasius made þe canon right, And crist þe pater noster dight.
þe apostelis seyde to crist on a day : "teche vs, lord, how we schul pray." & seynt iohn haþ tauht vs þis— þat is one of his disciples—	512	And how þat praier ordand was, þat sall I tell ȝow or I pas. His desciples said on a day : "Lord, tell till vs what we sal pray." And saint Ion ¹ sais he bad þam bid þe pater noster, and it vndid,
		¹ r. Luc

Jesus taught
His disciples
the *Pater-*
Noster:

"Our Father,
that art in
Heaven, &c."

In it the 7
Gifts of the
Holy Ghost
are toucht;
3 to God, & 4 to
you.

þat Ihesus tauhte hem þis preyer
And bad hem seyen þe Pater noster. 472

And þus muchel to seyen hit is :
" Vr ffadur þat in heuene is,
Halewed mot þy nome beo.
And to þi kyngdam þat we teo. 476
þi wille in heuene and eorþe beo do.
Vre vche-dayes bred send vs to.
And vre dettes for-ȝiue vs,
As we for-ȝiue vre dettours. 480
And lede vs in no fondynge,
But saue us from vche vuel þinge. Amen."

Off þe holigost þe seuen ȝiftis
In þe pater noster I-touched is ; 484
Of whuche to God þer touched þre,
And foure in on to þe.
þis preyere, þeih hit beo schorte,
But hit beo seid wiþ a clene herte, 488
Hit is a-ȝein þulke man
þat in his herte wrappe haþ tan.

Cambr. MS.

Harl. MS. 4196.

þat ihesu tauht hem þis preyere
& bad hem seyn þe pater no-ter.
and þus moche to seyn it is :
" Oure fader þat in heuene is, 516
halewid mote þin name be.
to þi kingdom mote come we.
þi wil in heuene & in erthe be do.
oure ech-days bred send vs þer-to. 520
and oure dettis forȝeue þou vs,
as we for-ȝeuen oure detouris.
& lede vs in to no fonding,
but saue vs fro euil þing. amen." 524
Of þe holi gost þe .vij. ȝiftis
in þe pater noster touchid is ;
of whiche to god þer touchin thre,
& foure in one to the and me. 528
þis preyere, þow it be schort,
but it be seyð in clene hert,
It is a-ȝen þat ilke man
þat in to his herte wrappe haþ tan. 532

How þat it es ordand euyn
fforte destroy þe sines seuyne. 548
ffor seuyne askins er þar-in,
And ilkone may for-do a syn
If it be said in gude degre
And clene life als it aw to be ; 552
Els prayes a man him-self ogayne,
And all his traual es in vaine.

P enne þe pope Innocent, Pax domini he ordeynt, þat vche mon schulde cusse oþur And holden him for suster and broþur; In tokne þat god made pes wiþ man, þerfore þat pes is giuen þan.	492	Pope Innocent orderd "The Peace of God."
P E laste word of þis heiȝe fest Is I-seid Ite Missa est, þis is to seye "hit is i-sent To heuene for vs, þis sacrament"; Bi-fore þe holy Trinite þe furste part of þe þre, þat oþur for hem þat þoleþ ¹ deþ, þe þridde for hem þat alyue beþ.—	496 500	The last word of the Mass is, "It is sent to Heaven for us."
H it is riȝt þat furst inempned be Vr ladi in þe Canone: ffor God of hire þat flesch toke þat neuer cristen mon forsoke; þat flesch he haþ take þe to fede, þat is i-cleped Aungel Brede.	504 508	¹ r. þoled In the Canon our Lady is rightly named first.

Cumbr. MS.

þer-for þe good pope Innocent
Pax domini haþ ordeynt,
þat eueri man schuld kisse oþer 535
& holden hem for suster & brother;
in tokne þat god mad pes wiþ man,
þer-for þat pes is ȝouen þan.
þe laste word of þis heye feste
is clepid Ite missa est, 540
þat is to sey "it is I-sent
to heuene for vs, þe sacrament";
be-for þe holy trenyte
þe first part of þe thre, 544
þat oþer for hem þat sulfrid deth,
þe thriddle for hem þat alyue beth.—
It is riht þat first nemenid be
oure ladi in þe Canone: 548
ffor god of hire flesch tok
þat neuere cristen man forsok;
þat flesch he haþ take the to fede,
þat is clepid aungelis brede. 552

Harl. MS. 4196.

Pape Innocent þan next folowand,
Pax domini þan he ordand, 556
ffor þat ilk man suld kis oþer
And hald þam hertly als þaire broþer.
In takining þat god ordand pese
Bytwix him and man, neuer to sese.
þe last word þan of þe fest 561
Es said þus: Ite missa est,
þat es to say "now es it sent
To heuyn for vs, þis sacrament." 564

Adhuc de canone missæ.

IN þe canon aw neuyned to be
ffirst mari, cristes moder fre:
ffor [of] hir, maiden milde of mode,
Toke he þat blisced fless and blude,
þat same fless þat sufferd dede 569
And þat es named ay-lastand brede.

The Apostles
are named,

PE twelue Apostles I-nempned bep;
ffor heore prechyng þei þolede deþ— 512
Quia Apostoli dicuntur missi, & Martires testes
apostolorum :

for they were
Martyre and
witnesses of
this Bred :

As þing i-sent ben þe Apostles,
And Martires ben þe Apostles witnes ;
And alle þe Martires þat weore dede
ffor þei weore witnesse of þis Brede, 516
þat God diȝede for loue of vs,
And þei for loue of Ihesus.

Peter, An-
drew, Philip,

Petur and Andrew, Philip, þeos preo
weore don vppon þe Rode-tre. 520

Paul, James,
Matthew,
Bartholo-
mew,

Poul, Iames, and Mathew
Were be-heuedet, and Bartholomew
Was huld al naked quike
ffor his witnesse of þis onlike. 524

James II,
Simon,
Thaddeus :
all died for
Christ.

And þat oþur Iamus,
Symon, and Tadeus,
Heore senewes for cristen lawe
Out of heore bodi were i-drawe. 528

Cambr. MS.

þe .xij. apostelis nemenid beth,
for hire preching þei suffrid deth—
Quia apostoli dicuntur missi, &
martires testes apostolorum :
As þing þat is sent ben þe apostelis,
and marteris ben to hem witnes ; 556
& alle marteris þat were dede
for þei were witnes of þis brede,
þat god deyde for loue of vs,
& þei for þe loue of crist ihesus. 560

petir, andrew, philip, these .iiij.
were don vp-on þe rode-tre.
poule, Iamys, and mathew
were heuedid, & bartilmew
was helt al nakid quyk
for his witnes of þis vnlik.
and þat oper lesse Iamys,
and symon also, & thadeus,
hire senewis for cristen lawe
out of hire bodi were drawe.

Harl. MS. 4196.

þe twelue appostels þan neuind err,
ffor þai prechid both nere and ferr 572
þe trowth als he had preched playne,
And for his sake seþin war þai slaine.
þe apostelis of crist war sent,
And martires, when þai war went, 576
Witnest þaire werkes fer and nere ;
þarfore all done to ded þai were.
Ihesus died for luf of vs,
And þai died for luf of ihesus, 580
With mekill dole and diuers ded,
ffor þai bare witnes of þis brede.
Peter, Andrew, and philip, find we,
War hanged on þe cros all thre ; 584
Paul, more Iames, and Mathew
War heuidded, and also bertilmew,
þat here was a ful haly man,
He was slain quik and heuidded þan ;
Simon, and Iudas thadeus, 589
And les Iames, þai died þus,
Als it es with clerkes knawen :
þaire sins war fra þaire body drawn.

A nd seint Ion þe Ewangelist, þat was sib to Ihesu crist, He dronk venym, to make preue þat we han of þe rihte be-leeue.	532	Martyrs for this Bread were also St. John the Evangelist,
A nd seint Thomas Didimus, He was þorwh-stiked Riht þus. þer-aftur comeþ þe xij Martiris þat in þe Canoun Rikned is ;	536	Thomas ; the 12 Canon- ical Martyrs,
Of whiche summe Popes were, Summe Bisschops þat Mitre beere, Summe Dekenes þat weore half prest, Summe lewede þat leuede on crist— ffor alle Ordres and alle degres To þis sacrament bereþ witnes.	540	
Leouns, Clemens, and Cletus, Sixtus, and Cornelius, þese weore Popus, þat þolede deþ ffor þulke Bred þat we nou seop.	544	Popes Leo, Sixtus, &c.
Ciprian was Bisschop of Cartiginus. Stephene, Laurence, Vincent weore Dekenus.	548	Bp. Ciprian, &c.

<i>Cambr. MS.</i>		<i>Harl. MS. 4196.</i>	
and seynt Iohn Euangelist, þat was cosyn to ihesu crist,	572	And saint Ion þe euangelist, þat cosin was to ihesu crist, In a tonn ful lang he dweld And brinand ole þai on him held ;	593 596
he drank venym, to make preue þat we han trupe and riht beleue. and seynt thomas didimus, he was þorw-stekid riht þus.	576	Venim he drank and dered him noght, And seþin hedied whengod gude thought. Saint thomas þat es named of ynde, He was thurgh-stiked, als folk may þan in þe canon neuind es [finde.	
þer-after comiþ .xij. marteris, þat company in þe canoun reknid is ; Of whiche summe popis were,	579	Twelue þat war trew martires And died all with sorowis sere,	603
summe bischopis þat myter did bere, summe deknas þat were half prest, summe lewid men þat leuid on crist— ffor alle ordres & alle degres to þis sacrament bere witnes.	584	And sum papes and sum bisschops Sum dekinas þat suld be prest, [were, And sum lawd men þat lifed on crist ; And all þir marters more and les Of þis ilk brede þai bare witnes.	608
Leouns, Clemens, & Cletus, Sixtus, and Cornelius, these were popis, þat suffrid deth for þat bred þat 3e a-days seeth.	588	Saint leo, clemens, and cletus, Sixtus, and cornelius, Al þir war papes, and sufferd ded ffor þai bare witnes of þis brede ;	612
Ciprian was bischop of Cartiginus. Steuene, laurens, & vincent were dekinas.		Ciprian was bisschop of cartiginus ; Dekens war steuen and laurencius,	

	Grisogon, Ion and Paulus, þei weore in heore lyue knihtus ;	
Cosmas and Damian ;	Cosma and Damianus, þei weore leches, I-writen is þus.	552
Cecilia, Agnes and Agace died for this Bread.	Cecili, and Agnes, and Agace Diede for þis bred of grace. þerfore is riht heore nomes to be Nempned in þe Canone :	556
	ffor alle þeos diȝede In good entent ffor to Meyntyme þe sacrament.—	
The Sacra- ment,	Þ e sacrament mot þe soule fede þat is i-hote Angeles Brede.	560
if worthily taken, will keep you from your death to your resur- rection,	3if þou worþiliche hit fonge, Hit schal kepe þe þus longe, ffrom þulke day þat þou ded be Til þi bodi rise a-ȝe ;	564
when you go to the great Banquet	And þenne boþe bodi and soule i-fere Schal wende to þe graunt Mangere Where neuer-more tit no nede	
where the sight of the Trinity is your food.	To non eorþliche Brede, But þe siht of þe Trinite	568

Cambr. MS.

Grisogon, Iohn and paules,
þei were on lyue knyhtis ;
Cosmas and Damianus,
þei were lechis, wretin it is þus.
Katerine, Mergrete, & agace
deyden for þis bred of grace.
þer-for it is riht hire namys to be
nemenid in þe Canone :
for alle these deyde in good entent
for to mayntene þis sacriament.—
þe sacrament mote þi soule fede
þat is clepid aungelis brede.
if þat ȝe worþiliche it fonge,
it schal kepe ȝow þus longe,
fro þat day þat ȝe ded ben
til ȝoure bodyes risen a-ȝen ;
and þan þe bodi & soule in-fere
schul wende to þe gret mangere
where neuere-mor schal ben no nede
to no maner of ertheli brede,
But þe sihte of þe blisful trenyte

592

596

600

604

608

Harl. MS. 4196.

And vincent was a dekin of mightes ;
Grisogon, Ion and paul war knightes,
Saint Cosma and saint damiane
þai war lechis by þam allane.
Katerine, Mergarete, and agace,
þai died all for þis brede of grace ;
þarfore es reson þat þai thre
Neuynd in þe canon be.
Al toke þir¹ ded with gude entent
fforto mayntene þis sacrament,
þat named es here angell brede
And saues man fro endles dede
And bringes him to þe blis of heuyn,
Whare more ioy es þan men may neuyn.
þe sight of god þare sal þam fede,

¹ r. þair?

624

617

620

629

Schal euermore þi fode be.

Seppe we han þe Modur to preye þe sone,
We han þe sone to prey þe ffader,

þe¹ holygost we han in wone— ^{1 MS. þo}

þis enteere we haue to-gader :

What letteþ vs forte wyne

þe Riche blisse is vs bi-hote,

Bote hit beo vr owne synne?

þer nis non oþur þyng, I wote.

Of Pardoun I haue no pouste

Non¹ to 3ow forte graunte : ^{1 r. Non ?}

But, 3if 3e don now aftur me,

I wol ow telle a quantite,

Hou Muchel pardoun 3e may habbe

To 3oure meste nede,

To come to honoure wip-oute gabbe

þis ilke Angeles Brede.

Þulke þoresday þat next is

Aftur þe Trinite,

þe pope vrban ordeynde þis

þat hit schulde þenne be.

572 As through
the Virgin
we have the
Trinity for us,

576 only our sins
keep us from
bliss.

580 Tho' I can't
grant you
pardon,

584 I'll tell you
how much
you can get
through the
Sacrament.

588 On Thursday
after Trinity,
the day of
this feast,

Cambr. MS.

schal euere-mor þi fode be. 612

þer we han þe moder to prey þe sone,

& we han þe sone to prey þe fader,

þe holy gost we han in wone—

þis entre we han to-geder : 616

what lettþ vs for to wyne

þe riche blis þat is vs behote,

but it be oure owne synne?

þer is non oþer þyng, I wote. 620

Of pardoun I haue no pouste

to 3ow for to graunte of me :

but, if 3e don now after me,

I wile 3ow tellin a quantite, 624

How moche pardoun 3e may habbe,

grauntid to 3oure moste nede,

to come to honour wip-uten gabbe,

it is¹ þis ilke aungelis brede. ^{1 om. it is}

That same thursday þat next is 629

after þe feste of þe trenyte,

þe pope vrban ordeynid þis

þat þan þis pardoun schuld be. 632

Harl. MS. 4196.

And his lightnes sall be þaire wede,

And werk þat þai sall wirk ilkane

Sall be loueing of god allane. 632

God grant vs in þat blis to bilde,

Thurgh prayers of his moder milde.

De indulgenciis inde concessis.

Grete nowmber of pardon granted es

vnto all folk, both more and les,

þat þis seruiss will say or here 637

Ans als it fals in ilka 3ere,

þat es þe next thursday to se

Efter þe fest of þe trinite. 640

þe pape vrban ordand þis fest,

ffor cristen men both most & lest

Suld in þat tyme with gude entent

honore þis haly sacrament. 644

100 days	An hundred dayes of forziuenes	
	He graunted alle þay	592
for Matins,	þat come to þe Matynes	
	Of þulke same day ;	
40 days for each hour,	ffourti dayes for vche a tyde,	
100 for Mass,	An hundred for þe Mas,	596
100 for Even- song ;	An hundred hose to þe Euensong abyde—	
	He graunteþ hem no las.	
and the same on each day of the Octave,	And al þat wike vche day	
	þis pardoun lasteþ so,	600
	Hose al þe seruyse hauen may ;	
	And ȝit he schal han mo :	
	ffor vche dayes seruyse	
and 100 thrown in.	An hundret dayes to bote—	604
	Wel him ouȝte to seyen þise	
	On hors and eke on foota.	
	¹ þe laste pope þat was nou,	¹ The next vv., wanting in Harl., are a new addition.
Pope John	Of Ion ¹ þat was hiht,	¹ It is John XXII, 1316-34. 608
	Al þe pardun he graunteþ ow	
doubled these.	And doubleþ hit wiþ his miht.	¹ Miller le Poer, Bishop of Leighlin, Ireland, 1321-41 (cf. Cotton's Fasti II, 384).
	Meilerous, ¹ þorwh godes grace	

Cambr. MS.

an hundrid dayes of forȝifnes
 he grauntid to hem alle in fay
 þat come vn-to þe matynes
 on þat same thursday ; 636
 ffourti dayes for eueri houre þat tyde,
 & an hundrid for þe masse,
 an hundrid who-so þe euensong abide—
 he grauntid hem no lasse. 640
 and al þat woke eueriday
 þis pardoun lastiþ so,
 who-so al þe seruyse han may ;
 & ȝet he schal han mo : 644
 ffor eueri days seruise
 an hundrid days to bote—
 wel men auhte to seen therin¹ þise
 on horse and also on fote. ¹ r. to seelen
 þe laste pope þat was now,
 his name Iohn hiht,
 al þis pardoun he grauntiþ ȝow
 & doublip it wiþ his myht. 652
 Meylerus, þorw goddis grace

Harl. MS. 4196.

He granted to all men at þe mes
 A hundreth daies of forȝifnes ;
 And at þe matins who wald be,
 A hundreth daies haue suld he ; 648
 And at þe first euin-sang byfore
 A hundreth daies by þe sex score ;
 And for ilk oure he vowched-saue
 ffourty dais þat men suld haue ; 652
 And to þe euinsang folowand
 A hundreth daies he cumand ;

Bisschop of leihlinne,	612	Bp. Miller of Leighlin
He hap mendet in þis cas		
þorwh miht þat he ʒaf hymme :		
ffourti dayes to pardoun		
He hap ʒiue þerto ʒete ¹	¹ orig. ʒite	616
To alle wiþ good deuocioun		
Hereþ hit or hit rede.		
So hit a-mounteþ holliche		
On and ffourti ʒere		620
And sixcore dayes, troweliche,		
Whose hereþ his seruise here.		
Ihesu graunte ow alle and some		
On eorþe so forte spede		624
þat þis pardoun ow make come		
To þis Angeles Brede.		
þat Mon eete Angel Brede,		
þus furst we be-gon ;		628
To heuene [hit] mot ow alle lede		
Boþe Wyf and Mon,		
In nomine patris wiþ ou go,		
Et spiritus sancti do also. Amen.		632

gave 40 days
more pardon.Altogether 41
years, 60
days.

May Jesu

lead you all
to heaven!*Cambr. MS.*

bisschop of ley3-lymme,
he hap amendid al þis cas
þorw myht þat god ʒaf hym :
ffourti days to pardoun
he ʒaf þer-to, wiþ-out drede,
to alle þat wiþ good deuocioun
herin it or don it rede.
So it amountiþ holliche
on and fourty ʒere
& sex-score dayes, truliche,
who-so heriþ his seruise here.
Ihesu graunte ʒow alle & some
in erthe so for to spede
that þis pardoun ʒow make come
vn-to þis heuenlich brede.
þat man ete aungelis brede,
þus first we began ;
to heuene it mote vs alle lede
boþe wyf and man,
In nomine patris & filij wiþ vs go
Et spiritus sancti do also. amen.

656

660

664

668

672

Harl. MS. 4196.

And fourty at þe cumplin clere
vnto all men þat it will here.
And forþermare, if men will luke,
þis same pardone es all þe woke
To þam þat cums with gude entent,
vntill þe vtas be all went.
God grant vs so, whils we lif here,
þis seruise forto say or here,
þat we may with þat pardon lend
In life þat lastes with-owten end.

655

660

664

MS. Vern., fol. CXCVI b—CXCVIII, b.

Robert
of Brunne's
*Handlyng
Synne*,
p. 306.XXXI. *Septem¹ miracula de corpore cristi.*(From Robert of Brunne's *Handlyng Synne*, p. 306—333,
ed. Furnivall, Roxb. Club, 1862.²)Prolog.
God Al-
mighty,grant us to
speak worth-
ily of this
Sacrament,
and to say
nothing
wrong.To show His
love,Christ gave
His Body to
feed His Dis-
ciples.

He also died

to bring us all
to bliss.

GOd Almihti þat alle þing weldes, 4471
 Wyndes, watres, wodes and ffeldes,
 And¹ soply, as þou madest of nouht ¹ Furn. As
 Alle creatures þat euer were wrouht, 4
 ffor-ȝif vs, lord, þis day vr synne,
 þis digne sacrament to bi-ginne,
 And also worschupe¹ þer-of to speke, ¹ F. & wurschypfully
 þat we neuere þe troupe¹ breke, ¹ F. beleue 8
 Ne forte telle in þis Prolonge¹ (!) ¹ F. þys long
 þing þat falleþ to eny wronge,¹ ¹ F. fall-of may any wrong
 But þat hit mihte beo þe to queme
 And vs in studefast troupe to ȝeme.— 12
 Godus sone in heuene a-boue,
 He schewed vs also¹ muche loue: ¹ F. alle for
 ffor whon his passion neihȝed him neih,
 To his disciples þat weren him by 16
 He ȝaf his bodi, hem to fede—
 More loue miht he not schewe in dede—
 þat þei schulde muynde haue
 Of hym þat miht hem þenne saue. 20
 Ȝit a-forward¹ he let hym slo ¹ F. afterward
 Wiþ so gret¹ dep-pyne and² wo. ¹ F. ful vyle ² and pynyng
 ffor vs and hem dude he þis,
 To bringe vs alle to his blis. 24
 More loue miht he not do,
 Ne neuer mon mihte do so;
 ffor vs he dude hit, in certeyn,
 þat we schulde loue hym wel aȝein. 28
 þouh we vr-self [ȝaf] an hundred siþe,
 O poynt of such loue miht we not kype

¹ Only 6 miracles are given in the text.² That this 2nd homily is part of a longer poem on the Ten Commandments, Vices and Virtues, with Narrations, appears from v. 381 ff., 497 ff.

Lyk to þat loue he haþ vs done, ffor hit is vre saluacioune.	32	Robert of Brunne's <i>Handyng Synne</i> , p. 306-8
And of vs ȝit askeþ he nouht But þat may wel I-nouh be wrouht :		
Nopþing bote loue wiþ good louyng, ¹	¹ F. but loue-longyng	Christ asks us only to love Him above all things.
To loue him ouer al oþur þing	36	
And for his loue to leue synne—		
Wip ¹ loue his blisse þen may we wynne.	¹ F. his	
And ¹ þou may neuere haue hym to þe	¹ F. ffor	For that, we must see sin,
But þou wolt furst synne fle :	40	
Alle þing he loueþ, but synne he hates ;		
ȝif þou loue hym, wiþ synne þou bates. ¹	¹ F. wlates	
ȝif þou loue on, þou most nedes fforsake þat þyng þat he forbodes,	44	
Elles hit is told for no loue, And nomeliche to vr lord aboue.		
þou maizt not loue him, þe boc seiþ, ¹	¹ F. wyþ no greythe	
But þou haue wiþ þe good feiþ,	48	and have faith.
þat is to sey, leue þou ¹ hit wel	¹ F. to beleue	
Al þat is writen of hym vchedel.		
Studefast treuþe of loue hit semes, ¹	¹ F. comes	
And of trewþe loue men nemes : ¹	¹ F. nomes	52
So is þat on wiþ þat oþur, Wip studefast treuþe loue, his ¹ Broþur.	¹ F. ys þe	
To whom ouzte vr loue be went ? To trouþe ¹ of þis sacrament.	¹ F. But to þe beleue	56
þis schulde leue vche cristen mon And lerne þe trouþe of on þat con :		
þat þe bred þat sacrefyed is		We must be- lieve that the Sacramental Bread is God's flesh,
On þe Auter, is godus flesch, flesch and blod, þer hit is leid,	60	
þorwh þe wordus þe prest haþ seid ; þat lihte wiþ-Inne þe virgine Marie		
And on þe Rode for vs wolde dye	64	
And from deþ to lyue a-Ros, God and Mon, in Miht and loos.		
ffor hose troweþ not þis cler In þe sacrament of þe Auter,	68	
He schal neuere þe blisse a-byde, ffor no þing þat him may be-tyde.		or we shall never be in bliss.

Robert of Brunne's <i>Handlyng Synne</i> , p. 308, 309.	In þe Olde lawe þus is writen—	
As God made all things of nothing,	Iewes and Cristene wel hit witen :	72
	“ God seide þat ¹ hit was wrouht,	¹ F. and
	He Comaundede alle þing of nouht ”—	
	þis wordus aren verrey and cler,	
	Dauid hem seide in þe psauter.	76
	Sepphe he made al of nouȝt þat ¹ was,	¹ F. alle þat nouȝt er
it's less diffi- cult to change Flesh into Bread and Wine.	Lasse Maystrie were in þis caas	
	fforte chaunge on liknes	
	In to a-nopur þyng þen hit is,	80
	þat ilke liknesse in ¹ Bred and Wyn	¹ F. of
	In flesch and blod to torne hit in.	
	His flesch and blood in Bred is wrouht ; ¹	
	Sipþe he made [al] be-fore of nouht,	¹ F. Yn flesche and blode þe brede be broȝt
	ȝif þou seo hit not bodiliche in siht,	
	þi soule wip-Inne schal trouwe hit riht ;	
	And þauȝ þow fele no sauour	
	But verrey wyn and bred of ffLOUR,	88
	þis is wisdam of godus ordinaunce,	
	To saue vs alle from þis Chaunce :	
If we had to take it as Flesh, we should refuse it.	ffor ȝif hit weore as flesch to take,	
	Wip-stonde ¹ we scholde and hit forsake ;	¹ F. wiate
	And for he nolde we hit forsoke,	
	Bot alle men hit vndurtoke,	
	þerfore his wisdam his owne rede	
	Sauereþ hit in wyn and Brede.	96
	Hit semeþ bred as to þe siht	
	And as Bred hit sauereþ riht ;	
	Nouȝur in siht ne in felyng	
	Knowest þou of no certeyn þing.	100
	What schal þenne þe most saue	
Stedfast be- lieff will save us best.	But studefast þouht þat þou schalt haue,	
	Studefast troupe of vch a del,	
	þat wol vs saue wondur wel.	104
Some have seen Christ bodily in the Bread.	And summe han hit seyen Bodily,	
	To whom he schewed his Mercy.	
	Lo her a tale al and sum ¹	¹ F. for of ȝow sum
	þat is In Vitas Patrum :	108

I. Narratio cuiusdam religiosi.*

Hit was a Mon of Religioun, Of alle Men¹ he hedde gret renoun ; And,¹ for þe fend wolde him haue schent, He leenede not in þe sacrament, And seide, hit was not Ihesu þat Conceyued was þorwh gret vertu, Ne Ihesu was not þat Oble þat was reised atte sacre	444 ¹ F. almes ¹ F. But 112 A man under Vows said Jesus was not in the Sacramental Wafer.
And þat þe folk honourde to ;¹ To leue hit was not to do. ¹ F. And þo þat wurschep dede þarto Bi-fore two Abbotes þus he tolde— þis Abbotes write þis tale to holde, Hit scholde be told to eueriche mon¹ þat is aȝeyn þe Cristendom Til hit beo preued bi Clergye Wher hit beo treuþe or heresy.	116 ¹ F. And þo þat wurschep dede þarto 120 ¹ F. euery wham 124 2 Abbots argued with him.
þis Abbotes schewed him þe rihte wey, Wiþ alle þe ensaumples þat þei couþe sey ; And al he seide hit was lye, But ȝif he seȝe hit wiþ his eȝe “Don¹ þen so þat I hit seo, þen wol I leue þat hit so be.”	128 He said it was a lie, unless he saw it. ¹ F. Doþe
þis Abbotes preide a ful seue-niht þat he¹ wolde schewe him, to trouwe² his miht, In flesch, in Blod on þe Auteer, To Conferme his trouþe cler. And him-self preide specialy þat god wolde schewe hym in Body, “Lord,¹ for no mis-bileue, þat þow scholdest wiþ me¹ greue, But forte schewe þe riht soþnes þat þow art sacrament of þe Mes, þat I may make oþer certeyne Whon I wiþ eȝen haue þe seyȝene.”¹	132 ¹ F. god ² F. þurgh 136 ¹ F. L. he seyde ¹ F. me þe 140 They prayd Christ to show Himself on the altar. The unbeliever also prayd to Christ.
þis Abbotes lyȝe in orisoun Til þat þe seueniht were don.	144 ¹ F. seyne

* MS. Simeon : *Quod corpus cristi est veraciter in sacramento altaris, realiter, & non figuratiue.*

202 XXXI. *Six Miracles of God's Body. 1. Bleeding Child.*

Robert of Branne's <i>Handlyng Synne</i> , p. 310, 311.	þe Sonenday ¹ to Churche þei come,	¹ F. sevenþe	
	þat oþur Mon wiþ hem þei nomie.		
On Sunday, the unbeliev- er and the 2 Abbots went to Church.	A sege was ordeynt for hem þre, To bi-holde al þat priuite		148
	Of þat holy Sacrament þat scholde be schewed in here present.		
	Bi-twene hem sat þis ilke mon Of whom þe Miracle furst bi-gon.		152
At the Sacra- ment, they	Whon þe oble was on þe Auter leid And þe prest þe wordes hed seid,		
thought they saw a liue Child on the Altar,	Alle þre þouzte hem ¹ verreylike By-fore þe prest a Child lay quik,	¹ F. þan	156
	In feir forme, of flesch and blod ; þis say þei þre þer þey stod.		
and an Angel cut it in pieces,	Whon þe prest scholde parte þe sacrament, An Angel [doun] from heuene was sent		160
	And sacrefyed þe child riht þore : As þe prest hit brac, þe Angel hit schore,		
so that its Blood ran into the Cha- lice,	þe Blod in to þe Chalis Ron Of þat child, boþe God and Mon.		164
	þe prest ¹ zede to þe hizeste degre,	¹ F. þys man	
	To hosel him as hit fel to be ; Hem ¹ þhouzte þe prest brouzte on þe patin ²	¹ F. Hym	
and the Priest offerd the un- believer a bit of the bleed- ing flesh.	Mosseles of þat child newe slayn And beed him a Mossel of þat flesch,	² F. pateyn	168
	Wip al þe blod þer-on al fresch. þen gan he crie wiþ loude steuene :		
	" Merci, Godus sone of heuene,		172
He confest that the Bread	þe Bred I sauh on þe Auter lyze Hit is þi bodi, I seo wiþ eþe ;		
	Of þe Bred þorwh sacrament To flesch and Blod hit is went ;		176
had really turnd into Flesh and Blood.	þis I beo-leeue, and euere I schalle, ffor verreyliche we seon hit alle."		
	Whon he and þei weore alle certeyne, In forme of Bred hit tornde azeine.		180
	He dude him hosel as oþur wore, And was a good mon for euer-more.		
	And al oþure beo ¹ þe bettre	¹ F. beþ	
End of the 1st Tale.	þat hereþ þis tale or redeþ þis lettre.—		184

XXXI. *God's Body. Properties of the Sacramental Wafer.* 203

þe Prest þat sacrep Godus bodi, He moste beo ful clene nedeli ; A lewed mon þat schal hit receyue, Alle-Maner fulþe moot he ¹ weyue. ¹ F. behouep hym	188	Robert of Brunne's <i>Handlyng Synne</i> , p. 311, 312.
But ¹ beo þou neuere so good a prest ¹ om. in F. Ne neuere so gret wip-Inne ¹ þi Brest, ¹ F. Ne so grette wytte yn I rede þou here hou þei ¹ are schewed, ¹ F. þe properties Al-þauh þei ¹ ben of langage lewed. ¹ F. þe langage be but	192	
þou wost wel, in ¹ þe Oble ¹ F. þat Is ¹ a luytel þyng to se : ¹ F. ys but So schaltou beo luytel in wille, Luytel and Muchel ¹ wip-uten ille, ¹ F. meke	196	The wafer's 7 qualites against the 7 Deadly Sins ; cf. p. 178-9. It is little, against Fride ;
Nout in pride ne in heihþe, ffor no wisdam ne no sleihþe ; þe soþe hit is ¹ wip Lucifer, ¹ F. þat we ne falle Proude men schal wone ¹ þer. ¹ F. ffor pr. m. w. wyþ hym	200	
þe Oble is mad of whete, þe Beste ¹ corn þat men of ² ete : ¹ F. louelyest ² om. in F. So schulde we beo meke and louely To alle þo þat ben vs by ;	204	made of wheat, against Wrath ;
þis Mekenis is a-zeyn þat ¹ Ire ¹ om. in F. þat is wip Lucifer in þat ¹ fyre. ¹ om. in F.		
þe paast of þe oble nouht ne owe Beo maad of no-maner sourdowe, ¹ F. swetnes ffor þe sourdowe makeþ al soure þe swettest ¹ þat comeþ of þe floure. ¹ F. swetnes Bi þis sourdowe is tokenynge þat Envye is a wikked þinge,	208 212	without sour dough, against Envy ;
ffor hit for-dop alle swetnesse of dede, þat god scholde ȝiue vr soules ¹ meede ; ¹ F. ȝyue for soule þerfore makeþ he non herburgrye þer he fyndeþ biforen envye.	216	
O vertue ¹ In þe whete is ¹ F. A v. also þat is mucche a-zein Slouhnes : þer whete comeþ he wol ¹ not prike, ¹ F. ffor whete-corne wyl As Otes don and Barlike :	220	round, not prickly, against Sloth ;
Ne we ne scholde not be ¹ prikel ¹ F. haue any In ¹ Idelnesse ouer-Mukel ; ² ¹ F. Of ² F. mykyl Idelnesse gruccheþ and is heui of þouht And is ¹ soone wroþ for nouht, ¹ F. also	224	

204 XXXI. *God's Body. Properties of the Sacramental Wafer.*

Robert of Brumme's <i>Handlyng Synne</i> , p. 312—314.	And þat wrapphe comeþ of sorwe,		
	And ¹ of wonhope wol muche Borwe.	¹ F. þat	
	þis sacrament of þe Messe		
	Loueþ not such Idelnesse,		228
unmixt, against Covetous- ness;	Not wiþ non nul he dwelle		
	Bute þer men of þe ¹ Ioye spelle.	¹ om. in F.	
	þe paast of þe oble seid beo-forn		
	Schal not beo of medlet corn,		232
thin, against Gluttony;	Bote al onliche of whete :		
	foule desires ¹ schal men lete,	¹ F. þe mastlyoun	
	þat bi-meneþ, In no wyse		
	We schal vs giue to ¹ Couetyse,	¹ F. medel wyþ	236
white, against Lechery.	þat is also called ¹ Aueryce,	¹ F. And namely wyþ	
	þe whuche is a foul ¹ wikked vice.	¹ F. ys tolde a	
	Also þou seost þe oble is þinne		
	And muche honeste wiþ-Inne : ¹		240
The Sacra- ment must be taken in charity, not in sin ;	And þat wol wel signefye	¹ F. & grete dunhede ys noun þer-ynne	
	Aȝeyn þe sinne of glotenye ;		
	þer wol not þe sacrament reste,		
	Ac ¹ glotenye wol him out keste.	¹ F. þere	244
else we take our damna- tion.	And as ¹ þou sest, þe oble is whit :	¹ om. in F.	
	So schul we haue no-maner delyt		
	Of no-maner flesches take, ¹	¹ F. of fleschely lak	
	ffor lecherie ¹ makeþ þe soule blake.	¹ F. Of l. þat	248
	þeos seuene partyes ¹ beþ	¹ F. properties	
	In þe Oble, as we seop,		
	And eueri propurte þer-Inne		
	Is aȝein an hed-synne.		252
	A-ȝeyn þis sacrament do þo		
	þat aren in synne and þerto go,		
	Or aren in wille aȝeyn to wende		
	To synne and hem-self schende ;		256
	As ¹ prest þat goþ to synge Mes	¹ F. Also a	
	þat in dedly synne is ;		
	An hondred-fold he sungeþ more		
	þe[n] he a lewed mon wore.		260
	Alle þat receyue þe sacrament		
	In dedly sunne or wikked entent		
	Or ¹ in eny of þeos ² seuene	¹ om. in F. ² F. þese yche	
	þat þou hast here herd nempne,		264

XXXI. *Six Miracles of God's Body. 2. Tell-Tale Faces.* 205

Riht to ¹ heore Dampnaciun,	¹ F. Hyt ys to	Robert of Brunne's <i>Handlyng Synne</i> , p. 314, 315.
And perfore vengauce schal be don.		
And here I schal telle a tale		
Hou hit is to þat mon Bale :	268	16158

2. *Harracio presbiteri parochialis.**

A Parisch-prest was in a Toun,		2. <i>Miracle of the Tell-Tale Faces.</i>
Of ful gret discrecioun,		A Parish- Priest
fful good and rihtful he was,	¹ <i>al. F.:</i> Dyacrecyū a ryȝt wyt ys	
And god sende hym of his gras : ¹	On boþe partyȝ fryȝtly to ges.	272

Of his parischens he vndurstode		
Whuche wer vuel and wȝuche wer gode.		
Two he hedde forte gete		
þat nolde neuere synne lete.	276	had 2 very bad parish- ioners.

And hit felde ¹ on an Asterne,	¹ = fell	One Easter
þat þe prest scholde non hosul werne		
But hit were for þe gretur synne,		
Inobedience or Corsyng Inne : ¹	¹ <i>F. As yn cursyng or yn vnbuxyme</i>	280

þis prest was in ful gret þouht		
Wher he schulde hosele hem or nouht.		he doubted whether to give 'em the Sacrament,

He preyede to God, heuene-kyng,		
þat he wolde sende him tokenyng	284	

Wheþer he scholde hem hosul ¹ forbede ;	¹ <i>om. in F.</i>	
To ȝiue hit ¹ hem he hedde gret drede.	¹ <i>F. To housel</i>	

from god he hedde þis onswere :		
þat vch on scholde heor ounne charge bere,	288	but God bade him

And þat he scholde werne hit none		
But ȝiue hit forþ to euerichone ;		give it.
"Do as Ihesu dude in dede,		Do like Jesus.

And þou schalt no mon hit forbede,	292	
No more þen he dude Iudas		
þat hedde I-don a gret trespas ;		He didn't leave out Judas at the Last Supper.

Ihesu ȝaf alle wiþ mylde mood,		
Whon Bred was turned to flesch and blod.	296	

ffor summe þat hit take hit schal hem saue,		
And summe perfore peyne schal haue ;		
Aftur þey aren of synne clene,		
Also schal hit on hem beo sene."	300	

* MS. Simeon : *Quod propter peccatum occultum commissio non debet negari.*

Robert of Brunne's <i>Handlyng Synne</i> , p. 315, 316.	3it preyed he god of More grace :	
	þat he mihte knowe be þe face	
	Whuche receyued hit worpily,	
The Priest prayd that he might know by the receivers' faces, who took the Sacrament worthily or not.	And w3uche to haue hit not worpi.	304
	And [god] ¹ graunted him his wille,	¹ om.
	To knowe þe goode from þe ille.	
	þe folk þat to þe prest went	
	fforte receyue þe sacrament,	308
So some had bright faces ;	Of somme þe face was also briht	
	As þe sonne In somer ¹ -liht ;	¹ F. on days
some, black ;	And summe þe ¹ visage was also blak	¹ F. here
	þat noþing miht hit Blakore mak ;	312
some, red ;	Of somme hit was ¹ as red as blod,	¹ F. And some were
	Starynge as þei weore wood ;	² And sum were swolle þe v3esages
some, swollen ;	Of somme þe visage was bolled ² stoute,	
	As boþe heore e3en welleden oute ;	¹ F. gnapped
some, prikt their hands and feet ;	And summe nympe ¹ wiþ ² feet and hondes,	² F. here
some were like lepers ; some like idols.	As dogges don þat gnawen heore bondes ;	
	And somme hedde visages of Meselri ;	
	And somme were lyk foul Maumetri.	320
	Moni wondres weore on hem seene,	
	Mo þen he coupe þenne deme. ¹	¹ F. so at þat tyme
	þe prest, whon he sauh alle þise,	
	Of þat siht he gan to grise,	324
	ffor þat siht he ¹ was hidouse	¹ om. in F.
	And dredful and Meruilouse. ¹	¹ F. perylous
The Priest prayd God to explain this.	3it pre3ede he god wiþ good entent	
	þat he mihte wite what al þis ment.	328
	And god almihti louede him wel	
	And wolde schewe him eueridel :	
The bright-faced	"þo Men þat weore so briht	
	As þe sonne on day-liht,	332
	þo Men aren 3it in Charite	
were pure ;	And clene of synne, and worschupeþ me.	
the black-faced,	þo Men þat were so blake	
	þat no þing mihte hem blakore make,	336
lechours ;	þo weore ¹ lechours foul wiþ-Inne	¹ F. are
	And haue no wille to leue heor synne.	
the red-faced, tyrants ;	þo Men þat weore so red as blood,	
	þei are tirauns ¹ wikked of mood,	¹ F. Irus &
		340

XXXI. *Six Miracles of God's Body.* 2. *Tell-Tale Faces.* 207

Heore Euencristen for to slo			Robert of Brunne's <i>Handlyng Synne</i> , p. 316, 317.
Wip dede ¹ and wip word also. ²	¹ F. dep	² or wyþ pyne do wo	
þo þat þow sauh wip Bollen visage,			
þo aren Envyous and ¹ ouer-outrage.	¹ om. in F.	314	the sweld- faced, envious; the prikers, backbiters;
And þo þat nympt her fingres and hendes, ¹			
Are Bachyteres bi-twene frendes.	¹ F. finger endes		
þo þat þou sauh Meseles bi siht,			the lepers, lovers of property;
þey loue more good þen god almiht.		348	
þo þat þou sauh lik Maumetrie,			the idol-like, carers for worldly things.
On worldly þinges þei most affye,			
More loue þei catel þat he haþ sent			
þen þei don hym þat al haþ lent.		352	
þeose-maner men are riht ¹ in wille	¹ F. 3yt		
In heore synne to leue stille,			
And þerfore schal þe sacrament			On these the Sacrament calls for Judgment.
Of hem aske heor ¹ Iugement,	¹ F. harde	356	
þat þei haue resceyued him vnworþily			
And serued þe fend wip ful Envy." ¹	¹ F. hys enemy		<i>End of the 2nd Tale.</i>
þis tale is told for loue of þo			
þat in synne to hosul go,		360	
Or ben in wille to torne aȝeyn ;			
Al heore trauayle þei don in veyn.			
Ȝif þou wole ¹ þyn hosel saue ² take,	¹ F. when	² shalt	Before you take the Sacrament, wih to for- sake sin.
Beo in wille þi synne to forsake		364	
Euermore in studefast herte ;			
And ȝif ¹ þou synne in bodi ² smerte,	¹ F. boghe; And om.		
God takeþ hit nouȝt to so gret grim	² F. sone aȝyr and		
As þou in tresun Receyuede hym.		368	
In no þing wot I more tresun			
þen bringeþ þi lord on his felun,			
And ȝit men seiþ þe synne is to greue ¹	¹ F. here a. ys grefe		
þat bringeþ a trewe mon on a þeue.		372	
Ȝif þou do þus þi witande,			
þen chargin hit me ¹ moste on hande.	¹ F. men hyt		
þerfore loke þou wite nouht		375	
No synne I-hud In herte ne þouht! ¹	¹ F. has 2 vv. more.		
ffor ¹ no Clerk þat is in synne,	¹ F. Also		No Cleric in sin should serve at the Altar.
Til he leue and þer-of blynne			
He schulde not serue atte Auteer	¹ F. Ne halewede þyng to come		
Ne hondle þing þat comeþ þer ¹ neer.		380	

Robert of Brunne's <i>Handlyng Synne</i> , p. 317, 318.	I touched er ¹ of þis outrage Whon I spac of þe ¹ sacrilage, þat þe holigost schewed him nouht ffor þe Dekene syngede in þouht ; In þe tale of Ion Grisostomus þis tale is told, for ow and vs.	¹ See Furniv., p. 274-5. ¹ om. in F.	384
After taking the Sacra- ment, no one should turn to sin.	Als is he worþi to ben i-schent þat sone aftur þe sacrament To folye and to synne drawes— Luitel of Godus vengauce hym awes ! 3if þou forȝete or ouer-sittes þe tyme of hesul þat þou wel wittes, Luitel fors of him þou ȝeues, Nouþur þou louest hym ne leues. ¹ And ouer al he loueþ þe best ; And þou ne wolt a nihtes gest Leten hym herborwe in þin hous ! þou art vnkynde and ¹ Meruyulous, þat al þe ȝer þou letest him weyue, Wiþ worschiþe woltou not him resceyue. God Manaseþ for þis chesun, ffor ¹ riht hit wole and eke resun : ffor suche men aren holden vntrewe	¹ F. þou louest hym nat þat þou by lyues	388
The Old Law enjoind Con- fession once a year.	In þe Olde lawe and in þe newe. Comaunded ¹ In þe Olde lawe was Ones in þe ȝeer to schewe þi trespas.	¹ F. Comaundement	404
The New Law says, "Receive thy Creator once yearly."	þe newe lawe is of þe more honour, Ones in þe ȝeer ¹ resceyue þi creatour, Ones a ȝer him to knoweleche, þi lord to plesse for doute of wreche.	¹ F. Ones to	408
The Mass helps souls in Purgatory.	þat prest i blame ouer alle þinge, Wiþ-uten gret skil þat letteþ to synges ; ffor mony a soule mihte I-saued be ¹ Wiþ þat Masse þat þenne leueþ he. ² ffor alle þat in þe ¹ payne Is, Abydeþ socour of þe Mes, ffor eueri Masse makeþ Memorie Of soules þat aren In purgatorie. Muche þonk schal he ¹ haue þat helpeþ soules for to saue ;	¹ F. be saued ² F. he hap leued ¹ om. in F.	412
		¹ F. þat prest	420

XXXI. *Six Miracles of God's Body.* 3. *Priest Felix.* 209

No þing may so muchel awayle
Of heore peynes and heore trauayle
As þe sacrament of þe Auteer,
Hit¹ makeþ hem of peynes cleer.² ¹ F. Ne ² so c. 424
And þat may I schewe apertely
Bi a tale of seynt Gregori :

Robert of
Brunne's
*Handlyng
Synne*,
p. 318—320.

(3.) *Harracio felixis p̃rsbiteri.*

3. *Tale of the
priest Felix.*

S^{eint} Gregori seiþ for þe same :
Hit was a prest, ffelix his name ; 428
Bi-syde he wonede¹ in a baþe, ¹ F. hys wonyng He liyd near
Was a wassching In an hote baþe. a hot bath ;
þis prest ofte pider þede,
To wassche him whon he hedde nede. 432 and when he
þis prest þer euer [redi]¹ he fonde ¹ F. redy washt in it,
A Mon to wassche him,² to foot and honde ;
He drouȝ his hosen of and his schon ² F. þat serued hym a Man always
And redi was hem on to don ; 436 attended to
At eueri tyme he pider com him,
His herneis¹ feire of he nom, ¹ F. Hys alone & hys hosen
And seruede him at eueri tyde
In þat watur and ofte¹ beo-syde. ¹ F. eke 440
þis prest þat com pider so ofte,
þat þis mon þer seruede so softe,
He ne askede hym neuer-more
Wherþen he was ne hou he com þore ; 444 but he never
But eueri tyme he was redi askt the Man
And seruede him ful apertely.¹ ¹ F. penyibly (penyblely) who he was.
þis prest þouȝte, " he scrueþ me wel,
His trauayle wol I quite sum-del." 448
On a day he pider þoulte
And twey loues wiþ hym he brouhte.
In to þat baþ þeode þat prest
And wusch him as he dude nest ; 452
þis mon was þere him aȝeyn,
To serue him wel he dude his Mayn.
þis prest, whon he scholde go,¹ ¹ F. furþe go One day,
He ȝaf þis mon þis loues two, 456 Felix gave
And þonked him muchel his seruyse, the Man 2
And more he scholde haue¹ opurwyse. ¹ F. he wolde loaves.

Robert of Brunne's <i>Handlyng Synne</i> , p. 320, 321.	þis Mon onswerde þis prest a-ȝeyn : "þis bred ȝe bringeþ to me in veyn, ffor neuer-more schal I ȝete Bred ne non oþur mete :	460
The Man said he was then a corpse :	I am a Mon þat is ded, þat neuer-more schal ete bred." þe prest asked : "on what manere Is hit þat þou wonest here ?" þis Mon onswerde in þat tyde :¹	464
formerly he was a Lord : now he servd for his sin.	"I was lord here ar I dyede,"² And þis seruise þat I am Inne Is þe peyne for my synne.	468
He begd Felix to offer the 2 loaves on the Altar,	Bote I þe preye <i>par</i> charite, Offre on þe Auter þes loaves for me ; And I beseche þe ouer alle þynge	472
and sing 6 Masses for him.	þat sixe Masses for me þou synge ; And he'o weore songen, I hope to wende In to þe Ioye wiþ-outen ende. And whon þe sixte masse is left,	476
Then, if he didn't come to the Bath, he'd be in Bliss.	ȝif þou ne fynde me her eft, Trouwe [þou] þenne forsoþe i-wis þat for þi preyere I am in Blis." þis prest al þat wike longe ffor þis¹ mon preyede and songe. And whon þe wike was al gon,	480
He did not come, but went to Bliss.	þe prest com þidere, and fond non ; He hoped¹ wel þat he was brouht To blisse, for he ne fond him nouht.— Beo þis tale ȝe may se þat hit is gret Charite Masses for þe dede to synge, þe soules [out] of pyne forte bringe.	484
End of the 3rd Tale.	Ouer¹ alle þing hit haþ pouwer, þe sacrament of þe Auter, And nomeliche whon hit is don Wiþ good monnes deuocion ; Him wol god sannore here þen on þat is him nouht so dere. In þe seueþe Comaundement Toucheþ to þis sacrament	488
The Sacrament of the Altar has power over all things.		492
		496

XXXI. *Six Miracles of God's Body.* 4. *A Suffolk Man.* 211

In a tale of þat ¹ kniht,	¹ F. a	
Hou þe prest þat liueþ not riht,		500
Of his preyere is luytel prou,		
And þere hit telleþ wel hou. ¹	¹ See F. p. 72-76.	
And I schal telle anopur here		
Of a Masse of a good frere :		504
(4.) þou a man of Souþfolk was saned þorou a masse.		
A Mon in Souþfolk ones dyed,	10396	
Bi-sydes Sudburi, as men seid.		
ffor þat mon such grace was diht		
þat him was graunted to come a niht		508
fforte speke wiþ his wyf,		
To mende þe fautes of his lyf.		
"ʒef a Masse," he seide, ¹ "were for me don	¹ om. in F.	
Wiþ a good mornnes deuocion,		512
I hope to Ioye for to go		
And beo dilyueret of al my wo.		
I preye þe, dame, par charite		
To trauayle so muche for me."		516
Heo graunted hym þat ilke bone,		
And ros vpon þe morwen sone		
And to þe ffreres sone heo code,		
þer heo hopede best to spede.		520
Heo com and spac wiþ a ffrere		
And preyed heo moste his masse here,		
And for hire hosebondes soule to synge,		
And heo wolde ʒiue hym offringe.		524
þe ffrere dude hire a Mes		
In Comuyn, as þe seruise is.		
Whon þis Masse I-songen was,		
Heo wente hom a good pas.		528
þe niht aftur þenne com he.		
"Slepestou?" he seide. "nay," seide heo ;		
"Are ʒe ʒit," heo seyde, "in blis?		
þe Masse for ow I-songen is."		532
"þe Masse," he seide, "þou dudest do, ¹	¹ F. be do	
A parti hit helpeþ ² me þerto ;	² F. halpe	
Mi part ich hedde of þat Mes		
As of þing þat Comuyn is.		536

Robert of
Brunne's
*Handlyng
Synne*,
p. 321, 322.

A bad Priest's
prayer is of
little worth.

4. *Tale of the
Suffolk Man.*

A man died
near Sud-
bury,

and got leave
to go to his
wife,

and ask her
to get a Mass
sung for him.

She got a
Friar

to sing a
Mass "in
common" for
her husband.

The Sudbury
man came
back and told

his wife that
a bit of a Mass
wouldn't do
for him,

212 XXXI. *Six Miracles of God's Body.* 4. *A Suffolk Man.*

Robert of Brunne's <i>Handyng Synne</i> , p. 322, 323.	3if on weore specialy for me seid, Of my payne I were ful leyd, ¹ 3if þe prest were of lyf so good	¹ <i>at. F.</i>	
he must have one all to himself, sung by a Priest of good life.	þat God his preyere vndurstood ; I hope þenne grace to haue þat his Masse mihte me saue ;" Ofte he seide to his wyf : " A prest, A prest of clene lyf !"		540 544
So his Wife,	On þe Morwen forþ heo eode To þe ffreres eft to ¹ spede,	¹ <i>F. et god</i>	
thro' a Prior,	And schewed hit to þe priour, And preyed him of socour ; 3if he hadde eny broþur þat he kneuh ¹ beter þen oþur,	¹ <i>F. hopele were</i>	548
	" þat wol synge me a Mes ffor a Mon þat ded is, At ¹ myn ese he schal haue To a pitaunce what he wol craue."	¹ <i>F. And at</i>	552
got a holy	þe prior spac to ¹ a ffrere And preyed him on alle manere þat he wolde a Masse synge ffor þat soule heo made preyinge.	¹ <i>F. vn-to</i>	556
Priar to	þe ffrere was an holy mon ; And ar [þat] he his Masse bi-gon, He preyed to god his orison, Wip ¹ a gret deuocion, ²	¹ <i>F. Yn</i> ² <i>afflyeryoun</i>	560
sing a Mass for her husband only.	þat hit mihte ben him to pay, þe Masse þat he scholde synge to-day. Whon þe Masse was don to þe ende, He bad þe wommon hom [to] wende, " And whon þou more eft heres, Cum and sey to vre ffreres !"		564 568
Next night	þe niht aftur—lustneþ now !— He com and seide : " slepestou ?" " Nay," heo sayde, " hou fare 3e ?" " Wel," he seide, " and so worp þe !" " Sire, weore 3e a-payd of þat Mas þat for ow to-day songen was ?" " 3e," he seide, " graunt Merci ! þat Masse to me is more worpi		572 576
her husband came, and told her that			

XXXI. *Six Miracles of God's Body.* 4. *A Suffolk Man,* 213

þen al þe world an hundred siþe,
 Ne miht haue mad me neuer¹ so bliþe. ^{1 F. half}
 His preyere was to god so dere, ^{1 F. þat he besoghte wyþ}
 ffor al þat he preyede¹ he wolde here; 580
 þeiþ he hedde preized for a þousund mo,
 ffrom payne to blisse þei hedde i-go; ^{1 F. he had broȝt þo}
 ffor what þing he helde asked bone, 583
 God wolde ha¹ graunted him ful² sone. ^{1 F. God hade 2 as}
 Haue good day! for now I wende
 To þat Ioye wyþ-uten ende.
 God lete þe¹ neuere þer-of mis, ^{1 F. vs}
 þou ne he,¹ to haue þat blia." ^{1 F. Wyþ-outyn ende} 588
 þe wyf com sone on þe Morn
 And fel on kneþ þat ffrere bi-forn
 And tolde him þer eueridel
 Hou he for his preyere was wel. 592
 And þat ffrere ful wel he¹ lette, ^{1 F. þarty}
 And þonked God, for Ioye he grette.
 Wel weore hym at his endyng
 Hedde such a prest for him to synge!— 596
 In þis tale schewed is:
 Of¹ alle þing good is þe mes, ^{1 F. Ouer}
 þe¹ sacrament on þe Auter ^{1 F. For þe}
 Ouer alle passeþ his pouwer. ^{1 2 vv. om.:}
 In þe Masse þei hem a-fye ^{for hyt makeþ mencyn of þe passayun}
 þe soules þat are in purgatorie.¹ ^{As Iesu cryst to deþ was doun}
 þe sone is offred to þe ffradur of heuene
 ffor þe soules þe prest wol nempne; 604
 þat is þus for to¹ mene: ^{1 F. Also þys tale wyt}
 ȝif þe prest beo good and clene,
 þenne wol Ihesu crist hym heere,
 ffor what þyng he makeþ preyere; 608
 Preye he for soule or for bodi,
 þat aren in pyne or¹ in nuy, ^{1 F. or here}
 Boþe wol god almihti saue
 What þe gode prest wolde haue. 612
 Not only for soulus is he herd,
 Bote eke for vs here in þis world.
 Beo a Mon in seknesse or in prisun,
 Weyferynge, or in temptaciun, 616

Robert of
 Brunne's
*Handlyng
 Synne*,
 p. 323, 324.
 —
 this separate
 Mass

had won him
 everlasting
 Joy.

End of the
 4th Tale.
 —

Christ is
 offerd to God
 for the Soules
 the Priest
 names.

Both the
 dead and the
 living

Robert of
Brunne's
*Handlyng
Sonne*,
p. 324—326.

are helpt
by the Eu-
charist.

Or in eny oþur trauayle,
þe sacrament wol vs a-vayle;
Hit wol delyuere vs out of peyn,
3if vr troupe beo certeyn. 620
And þat was wel schewed in dede
In Engelonde, so seiþ seint Bede:
In his Bokes writen hit is,
A feir Miracle of þe Mes: 624

5. *Bede's Tale
of the Knight
Ruyna (or
Ymma and
Tuna).*

In Bede's day
was a battle
between K.
Edric and
the King of
Lindessay,

near the
Trent.

Elswyn was
slain.

A knight
Ruyna was
nearly kild.

When Ruyna
recovered,

he was seizd
by K. Col-
dred, and
handed to an
Earl.

(5.) *Narratio Bede.*¹

¹ Cf. Hist. Eccl. IV. c. 22.

þat¹ tyme seint Bede was liuonde,² ¹ F. What 10519
Weore Mony kynges in þis londe. ² man lyuande
Bi-twene two was gret Batayle—
þerfore i telle þis Meruayle; 628
þat on hiht Edfride, of North Cuntre,
þat oþur of lindeseye was he.
Edfride hedde gret seygnery,
Seynt Andreu hosbonde of hely. ¹ F. Audre 632
þis Batayle was bi boþe heore a-sent
Bi-sydes a watur men calleþ Trent.
Sire Elfride¹ broþur hette Elswynne,² ¹ r. Edfrides
² F. Elfwynne
He was slayn þat Batayle Inne; 636
On boþe partys ne was non
So feir a kniht of flesch and bon,
Ne non so douhti was of Armes—
þerfore seint Bede pleynede his harmes. 640
A-noþur kniht was¹ feld down ¹ F. also was
Nerhonde ded, and fel in swoun;
þe nome of þis 3onge kniht
Ruyna,¹ seiþ seint Bede, he hiht. ¹ F. Iumna 644
Whon þis Ruyna hedde long leyn,
He keuerde, and seet vp a3eyn,
And stopped his woundes þei schulde not blede,
And, as he mihte, þennes he 3ede, 648
To seche him help sumwher to haue,
Of¹ frendes fynde him to saue. ¹ F. Or
As he wente wiþ muchel drede,
He was taken wiþ kyng Coldrede;¹ ¹ F. Eldrede 652
And brouht him¹ to a lordyng, ¹ F. vn-
An Erl, þat heold of þe kyng.

þe Erl asked him what he was, And wher he hedde ben in hard cas. ffor doute of dep he was a-friht And dorste not seye he was a kniht ;		656	Robert of Brume's <i>Handlyng Synne</i> , p. 326, 327.
He seide : "sire, 3if þi wille ¹ be, I am an hosebonde-mon ¹ of þe cuntre, I was wont to lede vitayle To knihtes þat weoren in Batayle ; And nou I am a pore mon, þus fro þis Batayle I com, ¹ And wolde fonde to haue ¹ my lyf, Til I may come to my wyf."	¹ MS. welle ¹ F. om. mon	660	Ruyna said he was a hus- bandman.
þis Erl dude a leche bi stoundes To tente ¹ to hym, to hele his woundes. þat tyme was here mony þeodes, Mony vsages, and ¹ mony leodes, ffor vche a kyng in þat dawes ¹ Vsede his diuerse lawes :	¹ F. Tende ¹ F. 3u ¹ F. dawes	668 672	The Erl had him cured,
Summe were cristene in vre fay, And summe leeuede in paynymes lay ; þerfore þat tyme was muchel þro, And ofte was boþe werre and wo.		676	
3if a kniht ¹ miht oper men take, He scholde hem sulle or in seruage make. Wherefore i telle so of þis kniht :	¹ F. kyng		
þe Erl let him bynde eueriche niht, þat he ne scholde from hym fle Ne stele a-wey to his cuntre. ffor al þat þei mihte him bynde, Ofte loos þei dude hym fynde ; Neuer so faste þeih heo him bounde, Loos a-noþur tyme þei him founde.		680 684	and then bound every night, to stop his running away.
þis bounden kniht, Ruyna, Hedde a Broþur, þat hihte Tymma ; ¹ þis Tymma was prest Religious, ffor he was Abbot of an hous, So longe he liuede in þat estre þat his nome heet Tymmestre ; ¹ þat tyme, ¹ as ich vndurstonde, Hit was in Northumberlonde.	¹ F. Tymma ¹ F. Tuncestre ¹ F. lounne	688 692	Ruyna's brother, Abbot Tymma,

- Robert of
Brunne's
*Hauyllyng
Scene.*
p. 327, 328.
came to the
Trent, found
a body like
Ruyna,
buried it,
and sang
daily Mass
for it.
- pis Abbot hedde tipinges certeyne
þat Ruyna was in Batayle slayne. 696
He com to Trent, þis Abbot Tymma,
And fond a bodi lyk to Ruyna;
Honorabliche he dude hit graue
In his chirche þer he wolde hit haue, 700
And song þerfore day and oþur:
He wende hit hedde ben his broþur.
þauh Tymma hedde chosun wrong,
His broþur hedde þe goodus¹ of þe song— ¹ F. godenesse
ffor God al wot, and wust hit þere 705
ffor whom he made his preyere:—
þeih men a-niht þis kniht bounde,
A-Morwe þei hym loos founde, 708
Men mihte hym neuere bynde so fest¹ ¹ F. yn bondes so feste
þat þei¹ þat tyme nolde al to-berst. [¹ the bonds]
þe men þat hedde þis kniht in holde,
þis wondur to þe Erl þei tolde. 712
þe Erl hedde þer-of gret wondur
þat þis bondes weore so in-sondur;
He seide, him-self wolde wiþ him speke
And wite whi his bondes dude breke. 716
Bi-fore þe Erl was he set,¹ ¹ F. fette
And þe Erl feire he gret.
"Sey me," he seide, "þou belamy,
Const þou wel on sorcery? 720
Sum wicche-craft I trouwe þou bere
þat þi bondes þe not dere;
fforsoþe," he seyde, "sumwhat þou dos
þat euer-more þei fynde þe loos." 724
He seide: "wicche-craft con I nouht,
Ne for me schal non beo wrouht,
Ne I nul be by fendes craft
vn-bounde beo,¹ bi no wicche-craft. ¹ F. ne 728
Sire Erl," he seide, "hit is a-noþur:
In my cuntre I hane a Broþur,
þat leueþ wel þat I beo slayn,
ffor I com not hom aȝeyn; 732
ffor me-he syngeþ vche day a Mes—
prest, abbot forsoþe he is.
- So that, tho'
Ruyna was
bound every
night, he
was, thro' the
Mass, free
every morn-
ing.
- The Earl askt
him what
witchcraft
this was
thro'.
- Ruyna told
the Earl that
his Brother
the Abbot's
- singing Mass

XXXI. *Six Miracles of God's Body.* 5. *Bede's Tale.* 217

I wot wel, þat is þe enchesun þat my Bondus here ¹ vndon ; ffor no þing ne haues pouwer Aþeyn þe sacrament of þe auter. ffor, ȝif I weore ded, in oþur werld, His preyere for me weore I-herd, To bringe me out of peyne and wo, And siþen to blisse forte go."	¹ F. are so	736	Robert of Brunne's <i>Handlyng Synne</i> , p. 32 ^v , 323. undid his bonds,
Al þat Meyne and þat Erl Leeuede wel he was no cherl, as ¹ he to-fore hem hedde i-seid Whon þei on hym furst hond leyð ; Bi his semblaunt and feir beryng Hym semed wel a gret ¹ lordyng, Bi his speche þei vndurstood þat he was mon of gentil blod.	¹ MS. And as	744	as it would loose him from Purga- tory.
þe Erl tok him in priuite, Wheþen he was telle scholde he ; "Sey me soþ, and, as I am trewe ¹ kniht, þou schalt no skape haue, be my miht." ¹ "Sepphe þou me bi-hotest pes and grip, I am þe kynges mon Eldrip ; ¹ Armes I bar in þat Batayle, Wiþ my pouwer him to auayle."	¹ om. in F. ¹ F. ne plyȝt	752	At the Earl's request,
"So me þhouȝte," seide þe Erl, "þou ¹ semed not to ben a cherl. Bote for þi knowlechyng her me bye ² þou weore worpi for to dye, ffor þou halp ³ þer to slo, þat al my kynde is ded me fro ; Bote, for I er sikerde þe, Scha[l]t þou haue no skape for me."	¹ F. Edfryth ² F. But for þat y here þe seye ³ F. hylpe	756 760 764	Rayna con- fesses he is K. Edfrith's man.
He eode and sold him for Raunsoun At Londone to a ffrisoun. A ffrisoun, ȝe schul vndurstonde, Is a Mon of ffrys-londe. þis ffrisoun scholde þis Mon forþ lede, And dude on him bondes for drede, ffor a-skapyng bi þe weye He dude bondes on him leye.		768 772	The Earl sells Rayna to a Frisian in London, who puts bonds on him,

Robert of Brunne's <i>Handlyng Synne</i> , p. 329, 330, but the Masse bursts them.	Bot þat vaylede him no-þyng Neuer a day, þat byndyng: 776 ffor in þat tyme þe masse was songen, þe bondes to-barst and al to-sprongen.
	þis ffrison þhouzte: "hou may þis beo? He may riht wel from me fleo; 780 Happyliche hit a-vayleþ¹ nouht ¹ F. vayled þe Catel þat I wiþ him bouht."
The Frisian offers Ruyna his freedom if he'll pay what he cost.	þe ffrison seide: "wolt þou wel Restore a-zeyn al my Catel, 784 And I schal ȝiue þe leue to go To þi Cuntre þat þou com fro. But furst þou schalt me troupe pliht, And trewely hold hit wiþ al þi miht, 788 To bringe þe Catel I ȝaf for þe, And elles I graunte þe not fre." He graunted him al þat he seide, And troupe in hond wiþ hym he leide. 792
Ruyna gets the money from K. Loyre of Canterbury,	þis Ruyna wente to kyng loer, þat was kyng of Caunturber— He was seint Andreus¹ suster sone, ¹ F. Andre And Ruyna was wont wiþ hym¹ to wone; ¹ F. here 796 Of al his stat, boþe wo and wele, Ruyna told him eueridele.
and then goes to his brother Tymma,	þe kyng ȝaf him his Raunsun; And [he] bar hit to londun to þat ffrison. 800 Sepþe eode he hom, þis kniht Ruyna, To his broþur, Abbot Timma,
and tells him how T. helpt him,	And tolde him of al his wo-fare And of his cumfort in al his care. 804
End of the Tale.	þis Abbot wel vnderstood þat his Masse dude him gret good And þe sacrament gon hym borwe Out of seruage and out of sorwe. 808
So, learn that Masses help us here, as well as souls in Purgatory.	þis tale telleþ vs seynt Bede In his gestes þat we Rede.— Bi þis tale may men lere þat Masses helpeþ vs wel here: 812 ffor vs liuyng hit makeþ Memorie, Also for þe soules in purgatorie.

XXXI. *Six Miracles of God's Body.* 6. *The Miner.* 219

Vche mon schal leue þat riht	¹ F. þat holpe wyl be as was	Robert of Hirunne's <i>Handlyng Synne</i> , p. 330, 331.
þat helpen hit wolke as [hit] dude ¹ þe kniht.	816	
þis sacrament helpeþ not 3it alone,		
Bote þe offrynges euerichone,		
Al þat we offre atte Mes,		
Al to vre saluacion hit is.	820	
Not only forte saue þe dede, ¹	¹ F. þe þat dele beþ	
þe quike hit saueþ also and rede; ¹	¹ F. redeþ	
As wel haue þe quike þe prou		
As þe dede þerof þe vertu nou ¹ ;	¹ om. in F.	824
Quike and dede, More and lesse		
Ben I-saued þorwh þe Messe.		
þe Offringe is as a present,		The offering at the Mass helps us too.
þat helpeþ vs wiþ þe sacrament,	828	
To þe ffarur of heuene tentefuly,		
ffor whom þou offerest to haue Merci.		
A tale I fond ones I-writen,		
And as I sauh hit, I wol 3e witen,	832	
And wel a-cordeþ in alle þinge		
þat God is payed of good offringe.		
(6.) Of a man þat was closed in a myne.		
H it was a Mon bi-3onde þe sée,	10729	6. <i>The Miner Aript by his Wife's Man- offringe.</i>
A Mynour, wonede In a Citee.	836	
Mynours, þei makeþ in hulles holes,		A Miner
As men don þat secheþ coles.		
þe ¹ Mynour souht stones vndur molde	¹ r. þis	
þat Men of maken seluer and golde.	840	
He wrouhte and holede in þe hille.		dug in a hill.
A perilous chaunce fel hym tille :		
A gret parti of þe Myne		The Mine fell in,
ffel down þer and closed hym Inne.	844	
His felawes alle þat weren hym hende,		
þat he weore ded wel þei wende ;		
þei eode and tok hem alle to Rede,		and the Miner was thought dead.
And tolde his wyf þat he was dede.	848	
þis wommon bi-menede hir hosebonde sore—		His Wife
God leue þat mony such wymmen wore !—		
Heo helped his soule in alle þynges,		
In almes-dede and in offringe ;	852	

Robert of Brunne's <i>Handlyng Synne</i> , p. 332, 333.	Heo Offred for him atte Auter fful of wyn a picher, And [a] feir lof wiþ-al,	
offred a picher of wine and a loaf daily at the Altar, for a year, save on 1 day.	Eueri day as ¹ principal, And al þat twelf-moneþ stabely, Bote o day þat passed forby.	¹ F. as for a 856
	ffewe suche wynnmen [now] we fynde þat to heore hosebondes are so kynde ! Bote pis wyf wiþ al hire miht Dude for him [boþe ¹] day and niht.	860 ¹ F. boþe; MS. Vern. om.
At the year's end the Miner's males	Hit fel at þe twelfmoneþ ende, His felawes to þe hul gon wende,	864
	And come to þat same stude eft þer þei heore felawe in werk left. Riht þere þei furst bi-gon	
dug down to him, and found him safe and sound.	þei percede þorwh in to þe Mon : þe Mon In good stat þei founde, Liuinge, wiþ-outen wem or wounde.	868
	Euerichone þei hedde ferly, And þat was gret Resun why ! Alle þo men weore in gret weer	872
	How he hedde lyued al þat ȝer. Bote þenne he tolde hem euerichon How he hedde lyued þer al-on :	876
He told 'em that his Wife had sent him bread and wine every day save 1.	" I haue I-liued gracious lyf þorwh cortesy of my wyf : Eueri day heo haþ me sent Bred and wyn to present ;	880
	But o day, þenne eet I nouht, ffor my mete me nas not brouht."	
	þei ladde þe mon in to þe toun, And tolde þis Miracle vp and down, ffurst þorwh þe Citée,	884
The day he fasted	And seþþe þorwh al þe contre. Hit com in spekyng ¹ atte laste þat day þat he dude faste.	¹ F. þey asked hym 888
	He tolde hem þe dayes name, And his wyf seide þe same :	
was the Good Friday when	þat day heo offrede neuer a del, þe goode ffriday hit mihte be wel.	892

Now may 3e here þat almes-dede			Robert of Brunne's <i>Handlyng Synne</i> , p. 333.
Gostlyche wole a mon fede,			
And so may 3e wel vnderstande			
þat God is payed of good offrande.—	896	his Wife didn't offer at the Altar.	
ffor al þis tale in 3or lyues			<i>End of the Tale.</i>
Trustneþ not in 3or wyues,			
Ne in 3our children no-þing ;			
Makeþ or-self 3our offering !	900	But don't you trust to your wives ! Make your offerings yourselves !	
So kynde a wommon as I of tolde			
Liueþ not now, beo 3e bolde !			
Ne no clerk þat þis rede			
Schal fynde non nou of so kynde dedes.—	904		
3e men þat are nou In present,			
þat hereþ rede þis sacrament,			
Ouer alle þing hit hæþ power,			
þe sacrament on þe Auter,	908		
As I haue here to ow i-schewed,			
Not to lered bote to lewed.			
3e lewede men, I telle hit ow—			
þis clerkes con hit wel I-nouh.	912		
Prei3e we þenne vr creatour,			
þat ¹ þe sacrament, vr saueour,		¹ om. in F.	Let us pray that the Sacrament, Christ, will save us !
þat Bodi and soule he wol vs saue,		¹ om. in F.	
And we him to ¹ loue and he us to ¹ haue. Amen.	916		<i>End of R. Brunne extract.</i>

10810

XXXII. *Þou a man schal l3ue partytly.**(A translation of the first part of St. Edmund's *Speculum*).

¹ IN nome of him Alweldyng		¹ The following Introduction (1—50) agrees with the Index to the prose-transl. in MS. Vernon (but is wanting in MS. Thornton).	
þat is vr hei3e heuene-kyng,			fol. cxxvii.
Takeþ hede here in alle wyse			
To fleo þe sunne of Couetyse	4		
And alle þe dedly Synnes samed			
þat her-aftur schul beo named.			Flee Couet- ousness.

* This treatise follows the Gospels without being separated from them, either by a larger Initial or special title ; yet it is a separate treatise, being a translation of the first part of St. Edmund's *Speculum* ; it was made perhaps from a prose translation such as is found in MS. Vern., f. cccv., and Thornton (E. E. T. Soc. 1867, p. 15 seq.). The sense is frequently obscured and corrupted. Another translation of St. Edmund's *Speculum* is *þe Spore of Loue*, p. 268 ff. The *Speculum* is printed in De La Bigne's *Magna bibliotheca veterum patrum*, ed. Col. 1618, vol. XIII, p. 355.

You shall be told, 1. how to live perfectly; 2. God's will;	13e mouwe also here hardily Hou mon schal lyue parfytly; þenne schul 3e here also	1 In the Spec. precedes: Quomodo homo debet respicere ad statum suum. 9
3. what makes men holy;	What is þe wille of god euermo; Also schul 3e here now rede What þing makeþ mon holy in dede;	12
4. self-knowledge;	þen schul 3e here, 3if 3e wol trouwe, Hou mon schal him-self knowe, In bodi and in soule also, Wher he liue treweli or ne do;	16
5. God's goodness;	Also mowe 3e here in hi3 þe godnesse of god þat is euer redi;	
6. how to spend time;	þen mowe 3e heere in þis ryme How a Mon schal spende his tyme.	20
7. how to contemplate God in creatures;	Also heere lerne we may Hou þat we schule vre lord pay. ¹ Herkneþ alle feire and stille:	1 Spec.: Quomodo homo debet contemplari Deum in creatura.
8. God's will as in holy writ;	Heere schul 3e so of godus wille, As witnesseþ folliche hit þe Bok þat is cald holi writ:	24
9. the 7 deadly Sins;	þe seuen dedlich synnus, þe braunches also, I wol 3ow telle, ar 3e go;	28
10. the 7 evangelical Virtues;	þe seuen vertuwes of Ion þe Ewangelist, ¹ þat ² was ful wel wiþ Ihesu Crist;	1 = the seven blessings, which however are given in Math. 5, 3. Spec.: De 7 virtutibus evangelicis.
11. the 7 Gifts of the Holy Ghost;	þe seuen 3iftus of þe holigost, þe whuche ben of mihtes most, And of heore strengþe also I-feere Sumwhat þenne mowe 3e lere;	2 MS. þas
12. the Ten Commandments;	þen schul 3e heere in presens Whuch ben þe ten Comaundemens;	36
13. the 3 Virtues, Faith, Hope, Love;	þe[n] schul 3e heere feir and briht Of þreo ¹ vertuwes and of heore miht, þat is ffeiß, good hope, and loue, þat wol vs bringe to blisse aboue;	40
14. the 12 Articles of the Creed;	Of þe twelf Articles of þe ffey Schul we also sumwhat sey;	
15. the 7 Sacraments;	Of þe seuen Sacramens, þat euer ben in godus presens;	44
16. the 4 chief Virtues;	So schul 3e heere sum or al þe ffoure vertuwes Principal:	1 cf. v. 857 ff., where the 4 cardinal virtues (45—8) are included.

Whatever you do with any of your Five Wits,	To don his biddynge þou not asterte In al þat þou may þenke wiþ herte, And loke þou no þing þer-of breke Wiþ al þat þou wiþ mouþ mai speke,	88
	Or worche in dede wiþ-oute striue Wiþ eny of þi wittes fyue, Wiþ siȝt of Eȝe, wiþ Tonge tastyng, Smellyng of Neose, of Ere heryng ;	92
	What þou dost bi wei or strete Wiþ bodi worching, going wiþ feete, Liggyng, stondyng, þenkyng ¹ also,	96
	Loke ȝif hit beo godus wille or no. ȝif hit beo his wille, do hit son ; ȝif hit ne beo, hit not don,	
	Do hit not þenne for no maystrie, þouȝ þou scholdest þerfore dye.—	100
2. What is God's will ? That we be holy.	þenne mony mon loud and stille Wol aske, what is godus wille. Hit is to vs boþe more and les	
3. Then learn what makes a man holy.	To haue vs euere in holynes.— þenne is to wite what, and whi, þat makeþ a mon þenne holi.	104
a. Knowledge of Truth,	Two pinges þer ben In worchyng : þat on is loue, þat oþur knowyng ;	108
	þat is knowyng of alle soþnes, And loue of alle grete goodnes.	
b. Love of goodness. To know God, that is Truth, thou must know thyself.	To knowyng of god þat is soþnes Maist þou not come in blod and flesch,	112
	Bote to knowe ¹ þin owne flesch, ² And also ³ godus grete goodnes,	116
	Maistou not come, as I þe mene, Wiþ-outen loue of þin Euencristene.	
	To knowyng of þi-sel[f] maistou Come þorwh good þenkyng nou ; ¹ þou mayȝt come to godus knowynge þorwh þin owne feire plesynge. ²	124
4. Self-know- ledge may be got by thinking what we were, are, and shall be.	To knowe þi-self old or ȝinge Maistou come bi þis bithinkyng : þenk bisiliche, I preye þe, What þou weore, art, and schalt be,	

¹ r. altyng¹ r. þow knowyng² r. self ?³ r. to loue of¹ Sp. per frequentem
meditationem² per puram contemplacionem

- ffurst as to þi bodi here,
 Sepphe to þi soule þat is so dere.
 As to þi bodi : fouloure hit is
 þen euer was eny donge, I-wis—
 Was neuer ȝit dounge so foule
 þat wolde so stinke, rote and moule ;
 þou weore in so gret fulpe igete,
 Abhominable hit is þerof to speke ;
 þou schalt beo dilyueret to frete
 To Todus and oþur wormes mete.
 What þou hast ben & art, haue in mynde,
 þat þi soule beo not beo-hynde ;—
 What þi soule schal beo in tyme comyng,
 May no mon knowe but heuene-kyng.
 þenk þou hast In chele and hete
 I-do mony wikkednesse and grete,
 þenk also, hem to redresse
 þow hast laft mony gret goodnesse.
 þenk also, þat þis beo not weyued,
 þat longe hast lyued, and mucche reseued,
 And hou þou hast spendet þat reseit ;
 To þe þenne wol þis beo ful streit :
 ffor vch a tyme, drede þe nouȝt,
 þat þou hast not on god I-þouȝt,
 þou hast so loren of þi dispens
 And don aȝeyn þi lordus defens—
 ffor hit is vr lordus biddyng
 To loue him ouer al oþur þyng.
 ffor þou schalt ȝelde also a-counte
 What vch an Idel word wol amounte,
 Also to Acountes þou schalt beo brouȝt
 ffor euerich Idel werk and þouht ;
 And as vch an her on þin hed is wried
 þat is saued schal beo glorified,
 Also schal no þing ascape
 Wiþ-outen a-counte erly or late. . . .
 ffor þe soule þer hit is holde,
 Is more þen al þis worldus molde—
 Here is mucche of godus grace !
 ȝit schal hit occupye no place.

128 Our body is
 ylier than
 dung, was
 bred in filth,

132 and shall be
 worms' food.

136 What our
 soul shall be,
 God only
 knows.
 140 What has it
 been ?
 Think of our
 many and
 great sins,

144 and how we
 have spent
 our time.

148 Whenever
 we have not
 thought on
 God,
 we have lost
 our time.

152

156 We shall be
 cald to ac-
 count for
 every hille
 deed and
 thought.

160

164

226 XXXII. *How to live perfectly. Our Shortcomings.*

Our bodies and soules are all astray.	þe Bodi and þe soule ben al a-stray, Diuerse þouȝtes, willes, disaires al day : Ho mihte þenne seche his herte so niȝ To ȝiue acountes al trewely Of al þat euere he hedde mys-wrouht Or eny mis-dede hedde in þouht? Seoþ now, breþeren bi ten or twelue, How ȝe ha neode to knowe or-selue !—	168
Our soul now has little good, little sense and power.	Tac good ȝeme what þou [now] art To soule, and let hit not astart, Whon þou hast in þe luytel of goode, Luitel of wit and pouwer and moode, þis is þis mucche forte say þat þou coueytest vche a day þing þat nouht is worþ in dede Ne þat þe helpe mai at gret nede. Help vs god þat sitteþ on ofte, ffor elles beo we bigyled ofte, Opurwhile þorwþ Ragynge as vnwitti, And opurwhile beo veyn ¹ glori ;	172 176
We covet things of no worth.	þow art so chaungable be-hynde & bi-forn, þat we wol to-day we wol not to-morn ; Ofte vr-seluen for to plesse Are we aboute worldly ese, But we haue hem at vr wille We beo turmented, us þinkeþ wiþ ¹ ille : Whon þou hem at þi wille most hast, þen art þou wiþ hem agreued mast.	180 184
We are often deceivd by vainglory, hope and fear.	þow art so chaungable be-hynde & bi-forn, þat we wol to-day we wol not to-morn ; Ofte vr-seluen for to plesse Are we aboute worldly ese, But we haue hem at vr wille We beo turmented, us þinkeþ wiþ ¹ ille : Whon þou hem at þi wille most hast, þen art þou wiþ hem agreued mast.	188
We are chaungable.	þenk wel ȝit, I rede þe, Hou liht þou art to tempted be, ffebel and Brutel to stonde a-ȝeyn, Redi to asente wiþ al oure mayn. Of alle þeos Merueylous chaunces Vr lord haþ sent vs diliueraunces, And vche opur day þerfore ¹ He vs dilyuereþ more and more. ²	192 196
We are easily tempted.	Whon þou weore nouȝt, he formede þe, þi soule to his liknesse to be,	200
5. God's goodness.		
He made us in His like- ness.		

¹ r. þerfro

² r. mo

- And þy stinkynde bodi also
ffoormed he wiþ lymes two,
So feir and noble and of gret prise
þat no Mon may no such deuise. 208
- þenk bisiliche, 3e
þat loueþ or ffadres and modres fre,
Whi 3e louen hem so tenderly—
I wolde wite þe resun whi. 212
- 3if þou seist þus, as soþ hit is,
ffor þou wer born and geten of her flesch :
So don þe beestes, soþ to say,
þat bredden of Mon and wommon al day. 216
- þe soþe 3if þou wol lerne þen,
Bodi ne soule nastou of hem,
But bi him ful witterli
þat is vr lord, god Almihti. 220
- What heddestou ben, I preye þe,
3if þou heddest stille such i-be
In fulþe of synne as þou i-gete were ?
ful Abhomynable hit is to here. 224
- 3if þou loue broþur or suster þan
ffor þei ben of þat flesch i-tan
þat þou weore þi-self also—
þerfore þat loue hast þou hem to : 228
- þou scholdust þen loue hard and nesch
A pece of ffadur or Modur fflesch
In þis Maner, þat I sei here,
Al on Schornes¹ þei; hit were. ^{1 r. of-shorne} 232
- 3if þou sigge in þis degre
þou louest hem, for flesch figured þei be
To þi liknes, and for þei han
Soule of god as þou hast tan : 236
- Bi þis is he no more þi broþur
But on as mucche as is a-noþur,
But in as mucche neuer-þe-latur
As 3e hedde boþe on flesch-fadur, 240
- And þenne þe biginnyng¹ of vre flesch ^{1 MS. biginnyng}
Is stynkynde fulþe neuerþeles.
Of O flesch-ffadur alle we came,
Adam was he cald bi name ; 244

We love our
Father and
Mother,

because we
were born of
them,

but our body
and soul are
from God.

If we love
our Brother
because he's
one flesh with
us,

we should
love every
man so,
because we
all had 1
flesh-father,

Adam.
Q 2

	And for he dūde so gret folye, Scholde we neuer loue her fleschlye, But vche Mon þus scholde loue oþur Gostlich here as sustur and broþur.—	248
We should love one another with spiritual love.	Ihesu, þat is vr aller kyng, As I seide atte bygynnyng,	
Jesus made us,	Whon þou weor nouzt, þen formed he þe. Whon þou weore lore, þen fond þe he, Whon þou weore sold in sorwe and sinne,	252
redeemed us,	þen bouzt he þe wiþ muchel wyne; Whon þou were diht, i-dampned also,	
saued us.	þen mihtfulliche he saued þe þo; Whon þou weore boren in synne eke, He Baptised þe wiþ wordus swete.	256
He puts up with our sins,	And whon þou sungest, al day to se, þen Mekeliche he soffreþ þe, And longe he wol ȝit þe abyde, Resseyue þe aftur, so may be-tyde, And putte þe in to his swete couent, Euer to beo to him present.	260 264
He waits before beat- ing us,	Whon þou mis-dost, he wol þe þrete, Longe he bydeþ ar he wol bete; Whon þou syngest wiþ wille fre,	
He forgives us,	fful sone wol he for-ȝiue hit þe. Whon þou mis-gost eke also, He þe Amendep wiþ wille ful þro, Whon þat þou in doute art ouht, In to þe techyng he haþ þe brouht; Whon þou art hungri in eny neode,	268 272
He feeds us.	ffeire he ordeyneþ þe to ffeede;	
Jesus warms us,	Whon þou hast colde, he warmeþ þe, Mon, Whon þou hast hete, he keleþ þe þon; Whon þou wakest, ¹ he saueþ þe so,	276
sustains us,	Whon þou slepest, he kepeþ þe to; Whon þou rist vp, he þe sosteyneþ, Whon þou fallest, he þe reiseþ, Whon þou sittest, he halt þe ek, Whon þou stondest, he strengþeþ þi feet, And also, soþ for to say, He vndursitteþ þe euere and ay;	280 284

¹ MS. walkest

XXXII. *How to live perfectly. Our Duty to God.* 229

Whon þou gost, he wol þe lede,		leads us,
Whon þou aȝeyn turnest, resseyueþ þe eke,		
Whon þou gost mis, a-ȝeyn calleþ he, ¹	¹ r. þe	
Whon þou art seek, þi cumfort to ² be.—	² r. wol?	288 and comforts us.
Such goodnesse in mony degre		
Hap vr lord god I-do for þe.		
And goodnesse in þyn herte wore,		
þou weore holden euer-more	292	
Alle dayes to þenke [on him] I-wis,		6. For these benefits we should always
And alle tymes to þenke for þis,		
Alle dayes to speke to [him] Aboue		
And alle dayes him hertly loue, ¹	¹ = praise	296 praise Him,
And also wel, ȝit i þe say,		
On niht as vpon þe day.		
þerfore þou þat art þus wrouȝt,		
At euen and morwe haue þus þi þouȝt	300	
Hou mony þousund men to say		and think how many other folk have died,
Han perished in þat niht or þat day,		
Summe in bodi, soþ hit is,	304	
Summe in soule leosen her blis ;		
Summe in fuire and oþur maneere,		
Summe in water þat is so clere ;		
Summe Robbed and woundet also ;	308	been wounded,
Summe sodeynly to deþ han go		
Wip-uten schrif and hosul þen		
þat hem þe rihte wei scholde ken,		
And for defaute of Confessiun		and perhaps been daimd.
Parauntur go to dampnaciun.	312	
Þ enk also, a-noþur is þis		
þat niht and day moni mon is		
ffalle in peril of soule way,		
þat þe fend hap mad hem stray,	316	We should think how many have fallen into the 7 Deadly Sins ;
þat is to sei þus forþi		
In þe seuen synnes dedly :		
In Gloteny and Lecherie,		
Monslauȝt also and Envy.	320	
And of alle þeose wikkede chaunses		and from all these, Christ has deliverd us.
Hap crist mad þe diliueraunces,		
He hap þe saued as mihti kyng		
Wip-uten þyn owne deseruyng !	324	

What have
we done for
Him?

And what hastou don him and whare
þat haþ þe kept from al þis care?
3if þou toke þus goode kepe
Whon þou awakest of þi slepe, 328

He is ever
busy, caring
for us.

Hou mony goodnesses he haþ þe do,
And euer is to þe aboute mo,
þow schuldest him loue souereynli
Ouer al þis world, witterli; 332
þou schalt him fynde so bisy now
Euermore a-boute þi prow
As non oþur þyng he aboute were
But þe to kepe whil þou art here. 336

Every morn-
ing we should
thank Him

Whon þou hast þouzt in þis wyse,
A-Morwe soone vp arise
And þonke þi lord of al þis goode,
þat for þe wolde dye on Roode, 340
And sei to him wiþ herte fre
In þis maner þat i sei to þe:

¹ no MS.
Simeon
for keeping
us safe and
sound,

*Gracias ago tibi, domine Ihesu criste, qui me [mise-
rum peccatorem]¹ in hac nocte custodi[sti], [pro-
texisti], visitasti, sanum saluum & incolimem
ad hunc horam peruenire fecisti, & pro alijs vniuersis
beneficiis que¹ michi tua sola bonitate contulisti. Qui
vuius & regnas deus per omnia.²*

and for all
His benefits.

¹ MS. qui

Sey þus, for hit is to þi by-heue, 343
Boþe on Morwen and at eue. ² The English translation is omitted.

Before going
to bed,

³ Þ Enk þenne, I rede, also, ³ vv. 355—362 are not in the Spec.

Ar þat þou to þi bed go,
Hou þou hast spendet þi tyme honeste
Whon þou vp ros til þou go to reste; 348

we should
pray God
mercy for
our sins.

And whon þou hast bi-þouzt þe wel,
Bi-sech god merci eueridel
Of al þe synnes þat þou hast wrouzt,
And goodnesse þou hast do nouzt 352
Whil vr lord þe lante miht,
In þat day ne in þat niht.
And loke þou do non oþur dede
Til þou haue þe Comaundet, I rede, 356
þe and alle oþur goode eke
In to þe hond of god ful meke,

XXXII. *How to live perfectly. Prayers to Christ.* 231

And þenne schaltou þus ¹ say	¹ The Latin text (In manus tuas &c.) is omitted.	And every night we should say,
In þis Manere, I þe pray. . . .	360	
What þeos wordus ben to mene, þe schul on Englisch here bi-dene :		
" I n to þin hondes, lord verray, And in to þin holy Aungeles ay,	364	"I commit to Thee
I be-teche þis ilke niht		
Mi bodi and soule to þe be diht,		myself,
Mi breþeren and my sustren alle,		
And al my frendes, what-so bi-falle,	368	my friends,
And my nexte frendes eke,		
And al my gode doeres, i beo-seke,		benefactors,
And also I be-seche at ene		
Alle oþur cristene for to mene.	372	and all Christians.
Kep vs, lord, þis niht in hiȝe,		Keep us from
þorwh þe ¹ beo-sechyng of þi Modur Marie	¹ Ms. þi	
And of al halewen also		
þat euer weore on eorþe i-do,	376	
ffrom vices and couetyse vn-hende		
And ffrom temptaciun of þe fende,		temptation and sudden death!
Of sodeyn deþ vnwarned to telle,		
And also from þe pyne of helle ;	380	
Liht myn herte of þe holy gost,		
As þou art lord of milhtes most,		
And of þi grete grace þou me take,		
To þi Comaundemens me boxum make,	384	
And neuer beo departet from þe		Let me never be parted from Thee!"
Wip-outen ende, so mot hit be." —		
þif þou vse þis-Maner þing,		
þen schaltou haue soþfast knowyng,	388	
To knowe þi lord in whom is al,		
þat haþ þe Mad and saue schal.		
Loke þenne þat þis beo þe rif,		
Her-wip to lede holy lyf. —	392	
Þ reo Maners þer beo þen		7. There are 3 kinds of Con- templation :
Of Contemplaciun vs to ken :		
þe furste of hem þat þer is,		1. in Crea- tures,
In Creatures hit is, i-wis ;	396	
þat oþur in holy writ, we fynde ;		2. in Holy Writ,
þe þridde in god and in his kynde.		3. in God.

232 XXXII. *How to live perfectly. Contemplation of God.*

I. Contempla- tion of God in His crea- tures.	Contemplaciun is, siker 3e beo, þe goodnesse of god for to seo.	400
Three things are in God, as seen in creatures :	Bi his ¹ Creatures may þou seo þan þreo pinges ben In god and Man ; þis þreo ben, vs to redresse :	¹ MS. þis
	Miht, wit, and gret goodnesse. ¹ . . . Wit to god þat is sone, Goodnes to god holigost in wone.	¹ 2 vv. wanting : (Miht is ap- propriat to god þe Fader). 405
1. Power,	þorwh his miht, þat wel was torned, Alle pinges þei ben formed ;	408
2. Wit,	þorwh his wit, so wel demeyned, Alle pinges wysliche he ¹ ordeyned ;	¹ r. be
3. Goodness,	þorwh his goodnesse, not denyed, Alle þeose pinges he ¹ multiplyed.	¹ r. be 412
1. His power appears in their great- ness.	His pouwer maistou seo þe laft þorwh her gretnesse and here schaft ; His wit also wiþ-outen distaunce þorwh heore bounte ¹ and ordynaunce ; His godnesse may we seo ful newe Bi heore Multiplicaciun and vertuwe. Heore gretnesse may we seo Wiþ foure þropurtes ¹ þat þer beo,	¹ r. beaute 416 ¹ Lat. dimensiones 420
	þat is folliche for to say þorwh heore heignesse and depnesse ay, þe opur two ben of strengþe þat is ¹ þorwh heore brede and lenge.	¹ MS. was 424
2. His wit : to some He has given being only, as to stones ;	His wit maistou seo ful breme, 3if þou þerof take good zeme, þer as he hæþ 3iue sum creature þore Beoyng wiþ-outen eny more,	428
(to others being and living,)	þat is as muche forte say As stones þat ben in world al day. ¹ . . .	¹ Some vv. wanting : (to sum being & liuing as to treon & grasses). 432
to others being, living, and feeling, as to beasts ;	He hæþ 3iue to opur þynge Lyf, beoynge, and fleoynge, ¹ And al þise ben bi his hestes To þat þing þat men callen bes'ces. To opur hæþ he 3iuen also	¹ r. felynge 432
to others being, living, feeling, and reason,	Lyf, beoynge, and fleoynge ¹ bo, And also more þing of Renoun : He hæþ to hem ¹ I-3iue resoun ;	¹ r. felynge 436 ¹ MS. hhu

XXXII. *How to live perfectly. Contemplation in creatures.* 233

- þis þing is I-ziuen þen
 Boþe to Aungel and to men. 440 as to Angels
 Stones noþing may þei feele, and Men.
 Ne grasas, and ȝit lyue þei¹ wele; ¹ ec. grasas
 Bestes lyuen and feleþ þe;
 Mon lyueþ and waxeþ as doþ þe tre, 444 Man liues
 And as a Best feeleþ, he doþ, like a tree,
 And resun as Angel haþ he soþ. feel: like a
 þenk þou on þat dignite beest, and
 To creature of Mon is ȝiue so fre, 448 has Reason
 Hou þat his ȝift wiþ honoures like an Angel.
 Sormounteþ alle oþur Creatoures.
 þerfore seiþ Austyn þus fol riht:
 "I nolde ben Aungel, þeiȝ I miht, 452
 Heore stat wolde I forsake þan
 ffor þat stude was purueyed for man."
Þenk also, Mon is worþi
 Gret schenschiþe, witerli, 456 Man is blame-
 þat wol not liue at godus wille worthy if
 And his Comaundemens folfile, he'll not liue
 Whon alle Creatures þat ben and were after God's
 Ben ordeynd for monnes mestere. will;
 þe goode bestes¹ þat meke beo þon, ¹ r. creatures 460
 Beoþ maad for þreo þinges for mon :
 ffor to helpen vs wiþ-uten fayle, to help us
 As schep, hors, kuyn, in vre trauayle; 464 in our work,
 And vs to feede,¹ and vs to cloþe, ¹ r. hyde? cf. MS. Thornt. and to feed
 As leþer, flesch¹ and wolle boþe,² ¹ r. flax (Th. lyne). and to clothe us.
 As Corn on eorþe and foules to be ² ȝ vv. om. ? cf. MS. Thornt.
 And also fiissches in þe Séé. 468
 þe nuyȝing grazes¹ and bestes venimous ¹ ec. grasas
 Ben ordeynd for þreo þinges to vs :
 ffor chastisyng, and amendement,
 And for techyng wiþ good entent. 472
 Chatised and punissched we ben in route
 Whon we ben hurt, and in such doute;¹
 And þat is ful derworþli ¹ i. e. in doubt of being hurt
 Of Godus owne grete merci— 476
 þerfore bodili he com
 To Chastise vs, boþe goxl and Mon,¹ ¹ MS. Th.: And þat es gret
 mercy of Godde þat he will
 chasty vs bodyly þat we be
 noght punescht lastaundly.

234 XXXII. *How to live perfectly. Contemplation of God.*

	bat we nere dampned wiþ-outen ende ffor to dwelle wiþ þe ffende.	480
	We ben amendet whil we wol mynne bat al vr wo comeþ fro vr synne ; Whon we seo þe soþe þus	
All our woe comes from our sin.	So smale creatures may greuen vs, þen may we pinke þat we be fful of febelnesse and of ffelete, We ouliten alle to beo ful Meke.	484
When little beaste grieve us, we should think how frail we are.	Whon we godus werkes wol se and seke . . . ¹ Whon þou hast þus monyfolde þe werkes of god folliche beo-holde,	488
	¹ The 3rd point (teaching of notious creatures) is wanting.	
Lift up thy heart and think of the power, wit, and goodness of God :	Lift vp þyn herte wiþ wille liht And þenk þe Muchelnes of Godus miht, bat alle þing ordeyneþ in delyt, And al hit is for vre profyt.	492
	A, Lord, Merci ! what schul we say Bot we þe serue to þi pay ? Al þat he vs ȝaf to Multiplie,	496
We destroy His beaste !	Alle þo Bestes we distruye ; ȝif God ordeyne and forme hem, We beo bisi to struize hem þen. ¹	500
	¹ Some verses om. ? Loue ¹ God for his goodnesse ; Honoure him for his feirnesse ; Glorifye him at þi redres And also for his grete prouwes. —	504
II. Another kind of Con- templation is Holy Writ.	Þ En is þer a-noþur degre Of Contemplacium, I telle þe, þe wȝuche trewe and soþ is hit : bat ia cald holy writ ;	508
Holy Writ teaches us to avoid sin.	bat wol teche þe wiþ-Inne, To drawe þe from peril of synne, þe peyne forte douten ay, To loue þe Ioye þat come may. And euer loke, aboute þou be To holde wiþ þe Charite, ¹ pis world also in alle wyse þou beo aboute to dispise ; Loke þou what is to done, And also loke what is to schone. ¹	512
	¹ 513-14 ought to follow the 2 vv. om. after 518. The text is here very corrupt.	
	¹ 2 vv. om., cf. Spec. : Quan- tum illuminat intellectum in cognitione veritatis, et quan- tum inflammat affectum in fervore caritatis.	

XXXII. *How to live perfectly. What Scripture teaches.* 235

Of þis two þinges seruen hit	
Al þat is writen in holy writ :	520
þis ben þo two, to trowe,	
þat þou schalt boþe leue ¹ and knowe ²	¹ r. loue ² 2 vv. om.; Spec.: Ex scriptura debet extrahere et cognos- cere :
W3uche ben þe seuen synnes dedly,	Holy writ teaches us the Sins, Virtues, Command- ments, Creed, &c.
And þe seuen vertuwes þerby,	
þe ten Comaundemens al-wey,	
And þe twelf Articles of þe fey,	
And þe seuen 3iftus of þe holiȝost,	
And þe seuen sacremens most,	528
And þe seuen werkes of Merci,	
And þe vertuwes of þe Ewangeli, ¹	¹ The 7 prayers of the Paternoster are om. here and in the poem.
And þe Ioyes also of heuen	
And þe peynes of helle to nemen.	532
<i>Off þe seuen dedly synnes.</i>	
S euē Sinnes þer ben dedly :	
Pruide, Wraþþe, Sleuþe, and Envy,	<i>The 7 Deadly Sins.</i> 1. Pride, 2. Wrath, 3. Sloth, 4. Envy, 5. Gluttony, 6. Covetous- ness, 7. Lechery.
Glotonye, and gredines ¹ also, ¹ = couetise, cf. v. 605.	535
Couetyse ² and lecheri, wiþ hem to go. ² om. Couetyse	
Pruide no-þing elles ne is	
Bote loue to muche monnes hihnes.	
And of him comeþ oþur seuene :	
Vnbuxumnes, þat draweþ from heuene,	540
Azeynes god, be þou serteyn,	
Or elles azeyn his souereyn ;	
þat is to sei, I telle þe son,	
To leue þat is hym beden don—	544
þus is he peired and not mendet,	
He doþ ¹ þing þat him is defendet.	¹ r. And do
þat oþur þing is Auauntyng,	2. Boasting,
¹ Whon mon of oþur monnes þing	¹ These vv. are corrupt; cf. V. pr. tr.: whon a mon auntyng him of good þat he haþ of a-noper or of an vuel (Th. of ill) þat he haþ of himself.
And to him-self bi wikkednes	
He hateþ and bringeþ him in distres.	
þe þridde spice is Ypocrisy,	3. Hypocrisy,
Whon mon feineþ him to haue in hiȝe	552
Holines þat he haþ nouht,	
And doþ ¹ his wikkednes in dede and þouȝt.	¹ Vern. pr. tr. hut, Th. hydes.
þe ffeorþe spice, hit is þen	
Dispit þat he haþ to oþur men,	556
	4. Despise of others,

4. Sloth, Of Slouþe þat ilke foule synne
Euere hit tormenteþ hymme ;¹ ¹ so Th.
5. Covetous- Gredines in eueri toun
ness, Casteþ þe vnsely mon adoun ; 640
6. Gluttony, Glotenye descyueþ hym in luytel stage ;
7. Lechery. Lecherie put him in foul seruage.

*God's Seven Blessings.**Seuen blessinges of god.¹*

The remedies
against the 7
Deadly Sins
are the 7
Blessings of
the Gospel.

A 3ein þis seuene vices þus ¹ This passage, om. in MS. Thornt.,
Ordeynt remedie sone Ihesus, 644
agrees with the pr. tr. in MS. Vern.

And send us seuen vertuwes in hihe

In þe holy Ewangelye,¹ ¹ Math. 5, 8.

And seiþ þus in þis Manere

As 3e schul her aftur here : 648

1. Blessed are
the Poor in
Spirit.

“ Blesset be þe meke of spirit euene,
ffor heoren is þe kynedom of heuene ”—

þis is a3ein pruide and mood,

þat bi-nymeþ a Mon his god so good. 652

2. Blessed are
the Meek.

“ I-blesset beo þe deboner þen

A3eynes heore euen-cristen men,

ffor þei schul haue in to heore honde

þe lond þat is euer lastonde ”— 656

þis is a3eyn þe foule Envye,

þat bi-reueþ mon his euencristen trie.

3. Blessed are
they who
mourn.

“ Blesset beo þo þat wepen ofte,

ffor þei schul beo cumfortet on lofte ”— 660

þis is a3eynes wrappe to delue,

þat bi-nymeþ a Mon him-selue.

4. Blessed are
the Merciful.

“ Blesset be þe Merciable men,

ffor god schal haue Merci of hem ”— 664

A3eynes gredynes þis mot be,

þat of no mon he haþ pite.

5. Blessed are
they who
hunger after
Righteous-
ness.

“ Blesset beo þo þat hungry be þen

Aftur Rihtful, disyr forte ken, 668

ffor þei schul be fed in blisse ”—

þis is a3ein Slouþe and rechelesnesse.

6. Blessed are
the Pure in
Heart.

“ Blesset mote þe clene of herte be,

þe face of god schul þei se ”— 672

þis is a3eyn glotenye doying,

þat euer þenkeþ on flesch lykyng.

XXXII. *How to live perfectly. 7 Medicines for 7 Sins.* 239

"Blesset þe þe pesybles i-tald, Godus children schul þei be cald"—	676	7. Blessed are the Peace- makers.
Azeynes lecherie þis ordeynt wes, ffor þe lechour naþ neuer pes; He naþ no pes for his beste, He may in herte neuer ha reste.	680	
þeose ben þe vertuwes seuene Aþeyn þe vices forte nempne.¹		¹ The last part of the Chapter in the Speculum is omitted.
<i>Seuen medicines for þe seuen dedly synnes.</i>		
Afftur þis he wol vs teche, God þat is vr goude leche, þis seuen medicines, trie to vs, To helen vs of seuen Malediuns,	684	7 Medicines for 7 Sins. God has given us 7 Medicines to cure us of the 7 Diseases,
And þus he confermeþ¹ hem²	688	¹ The poet or scribe took confermeþ for conforment. ² r. men. and confirm us in the 7 Virtues.
In to³ seuen vertuwes þen Bi vertue of þe holy gost, þat is lord of milites most.		
þeose þei ben to nempne þat þing: þe hologicost of wisdom and of vndurstandyng, And also, wip-uten fayle,	692	1. Wisdom, 2. Under- standing,
þe gost of strengþe and of counsaile, þe gost of wit and of pite, þe gost of doute of god mot be.	696	3. Strength, 4. Counsel, 5. Wit, 6. Pity, 7. Fear of God.
þorwh þis seuen 3iftes god 3af mon Al þat he haþ neode of þon To his Bodiliche lyf		
And to his soule wip-uten strif.	700	
Seo hou mon may in his mode Leue þe vuel and take þe gode:		
To leue þe vuel þat is forbod Techen þe gost of þe doute of god;	704	To leue evil teaches the spirit, Fear of God; to do good, teaches Pity.
þe gode to do, I telle þe, þat techen þe gost of pite.		
Two þinges þer beo þan þat letten good doinge of man:	708	Two things hinder good deeds:
þat on is worldly riches,		1. riches,
And also gret frouwar[d]nes¹;		2. tribulation.
Riches, hit mon deseyuen,		
ffrouwardnes from god him weyuen.	712	

¹ Sp. *adversitas mundi*. Th.
tribulation, cf. v. 718.

240 XXXII. *How to live perfectly. The 10 Commandments.*

To despise worldly riches,	perfore a mon schal dispise Worldly richesse in alle wyse, þat he beo not deseyuet beo hit : þat vs techep þe gost of wit.	716
teaches Wit ;		
to suffer tribulations manfully,	And þou schalt suffre stalworpli Tribulacions and anguyuses worldli, þat þou neuere ouercomen be :	
teaches Strength.	þus techep þe gost of strengþe to þe. þeose foure ben souereynly To bodiliche lyf forþy.	720
The other 3 teach	þat oþur longen wiþ-uten strif Alle to þe gostly lyf.	724
3 kinds of Contempla- tion :	ffor þreo maners bi resun Ben of Contemplaciun :	
1. in Crea- tures,	On is [in] Creatures bi vre entent : þat techep þe gost of entendement.	728
2. in Holy Writ,	A-noþur in holi writ also, þat þou seost what þou schalt do And what þing þou schalt lete : þat techep þe gost of counseil swete.	732
3. in God.	þe þridde is of him-self, god and Mon : þat techep þe gost of wisdom. Now seo we now hou Ihesu þe lele Is euer aboute vr help and hele.	736
<i>The Ten Com- mandments.</i>	<i>þe ten comaundemens of god.¹</i>	
Three relat- ing to God :	A fftur þis schaltou witen þen Wꝛuche ben þe comaundemens ten.	
1. 1. Worship the One God,	þe furste, hit is be þin a-cord : Worschipe to ¹ O god, vr lord. þen þe fend þe may not derue, ʒif þou him only worschipe and serue. Worschupe him þorw feiþ and mode,	1 r. þou 740
and serve Him with good works.	And serue him wiþ werkes gode. þenk ʒif þou haue alle tȳm	744
	Trewely honoured hym, And ouer alle oþur þinges Serue[d] hym and his biddynge ;	748
Think whether you've kept the vows	þenk ʒif þou haue ʒolden him þi beo-hest þat þou be-ʒiʒtest hym mest or lest :	

¹ This passage agrees with MS. Thornton.

XXXII. *How to live perfectly. The 10 Commandments.* 241

pou him be-hiztest feiþful trist Whon þou toke þi Baptist ; Or 3if þou haue lasse penaunce don þen þe was leyd penaunce vpon. þorwh þis comaundement al-to-gader Mon is ordeynt to god þe ffader.	752	made for you at Baptism.
þ At opur bi-heste is forto seyn : Nempne not godus nome in veyn. þorw þat is defendet lesynge, ffalshede, and forswerynge.	756	I. 2. Name not God's name in vain.
þorw þat is eueri good mon in wone Ordeynt touward god þe Sone, ffor he him-self bereþ witnesse And seiþ " I am soþnesse " expresse.	760	
þ E priddle heste is forte say þat þou kepe wel þin haly-day. þat is to sei, vch an heih fest þat comeþ þe to, mest or lest,	764	I. 3. Keep the Sabbath Holy.
Haue þin herte in pes and reste most. þat ordeyneþ mon to þe holygost.— þeose þreo hestes techeth ow and me To beren vs to god þe Trinite, To whos liknesse Mon is mad In soule, þat scholde be trewe and sad. Seuene opure techeth men Hou þei schul bere hem to her euen-cristen.	768	
þ E furste is : worschupe þou folly fflesch-fadur and modur and þi gostly. And þat in two Maner of þinges : In boxumnesse and for-berynges, And help hem bi þi pouwer in dede Of alle þinges þat þei haue node. þen schalt þou beo of long lyf In corþe here wiþ-uten stryf.	772	
3if þou wolt haue þe lyf longe, Worschupe þi god ¹ wiþ wille stronge, ffor he ² þe brouȝt, wite hit wel, Al þi lyf euerich a del.	776	Command- ments re- lating to our fellow- Christians.
þ at opur heste, hit is þon : In no wey þat þou sle no mon.	780	II. 1. Honour thy Father and Mother. Help thy Parents to all they need.
VERNON MS.	784	
	788	II. 2. Slay no man ;

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	þenne schaltou wite here, Mon-slaucht is in þreo manere, In þreo manere hit is ful smerte : Of hond, of tonge, and of herte. Of hond hit is wiþ-uten meþ Whon a Mon wiþ wepene sleþ, Or whon he putteþ him in dede ¹ In prisun or in oþur stede— þat ilke doing cause may be Of his deþ, as I sei þe. . . . ¹ Monslaucht of herte is also here In oþur two vuel manere : Whon Mon coueyteþ oþures deþ in hiþe, Or for de-faute leteþ him dye And nil not helpen him in þat mester Ne him deliuere, ȝif he ha pouwer. þEn is hit þe þridde heste : To do no lecherie, mest ne leste. He þat wol lyue wiþ-uten dyȝing In þe blisse of heuene-kyng, Him weore need to kepe ful boun His dedlyche lyf from corupeioun, ffrom þat corupeioun, sei I, þat wol come of his bodi. þE ffeorþe heste is, witerli : To do no þeþe ne Robberi. He þat wol spare oþurmennes lyf, Bi-nyme him nouht wiþ no strif, þorwh wȝuche bi-nymynge þou maiȝt bi-reue his lyuynge. þE ffyfþe heste þen is þis : þow schalt bere no fals witnes Aȝeynes þin euen-cristen þen, Ne also þou schalt not cumforten hem þat wolden liue in reste and ro (!) ¹ Heore neihȝebors harm to do. ffor bi a fals witnessse i-bore A Mon may worldli beo forlore. ȝif þou no counseil in no res To him þat wolde liuen in pes	792 796 799 804 808 812 816 820 824 828
put none in prison;		¹ Sp. in loco mortis
wish no man's death.		
II. 3. Do no lechery.		¹ Some vv. wanting (manslaughter by tongue).
II. 4. Do no theft or robbery.		
II. 5. Bear no false witness against thy fellow- Christian.		¹ Cf. Th. : þou sall noght bere f. w. agaynes thyne euencristyn with hym þat will noye hym or ala hym.

XXXII. *How to live perfectly. Commandments. Virtues.* 243

Wip hys euen-cristen to debate ; ffor 3if þou dost, hit torneþ to wrake.	832	
Þ E sixte heste wip-uten strif : Coueite þou nouzt þi neizebors wyf, Ne non of his seruauens also, Ne nouzt þat him longeþ to.	836	II. 6. Covet not thy neighbour's wife,
Þ E seueþe heste is þus, I-wis : Coueyte þou not þi neizebors godis. þis two hestes acordyng ben To þo bifore as 3e may sen, þer he seiþ to þe in hiȝe "Do no þefþe, ne lecherie," ffor he þat haþ wikked wille and smert, Wikked entent is in his hert, He may not longe for no þing Holden him from mis-doing. þerfore I warne þe nou so, þat þou lecherie ne do ; 3if þou wolt not stele nou, Opur mennes good coueite not þou. þeos ben þe ten hestes to say þat god 3af Moyses in þe Mount of Synay.	840	II. 7. or his goods. These last agree with the former, "Do no theft or lechery."
þe furste þreo, witeþ hit wel, Ben to godus honour eueridel ; And to þi-self longen þe seuene, To louen alle cristene euene.	844	
	848	
	852	God gave these 10 Com- mandments to Moyses on Mount Sinai.
	856	

þe seuen vertues of god.

A ftur scha[1]tū wite wȝuche ben þe seuen vertuues vpon to sen, þat is to wite : ffeij, hope, and loue, Qweyntise, Rihtfulnes a-boue, Temperaunce, and strengþe mest. Of O Matere ben þeos two ¹ hest And þe seue vertuues in presens, Saue þis is þe differens :	860	<i>The 7 Virtues</i> (3 here, & at p. 247-8).
þe ten hestes techē þou ² þou schalt do, þe seuen vertuues techē þe matere ³ also. þe ffurste þreo þat ben aboue, Is to wite, ffeij, Hope, and Loue,	868	1. Faith, 2. Hope, 3. Love, 4. Skill, 5. Rightful- ness, 6. Temper- ance, 7. Strength. The first three, Faith, Hope, Love, R 2

¹ r. ten?
² r. what ³ r. manere
Cf. Th.: The x commandment;
keunes vs what we call do,
and þe vii vertus keunes vs
how we call doo.

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relate to God.	bise þreo, þei orleyne hou þou schalt Touward god liue þat al walt ;	
The other 7 teach us the way to Heaven.	And þis opere her-aftur seuene Teche þe to knowe þe way to heuene.	872
	þE ¹ wite wel, my leue ffrende, Alle beo we formed to on ende :	¹ MS. Ze
To know God,	þat is to seye, god to knowe, Him to loue and honoure we owe.	876
and come to a good end, we must,	Bote þreo þinges, ar we wende, Beon nedful to come to vre ende :	
1. know whither we shall go ; 2. go will- ingly ; 3. trust to go well.	And þenne is þis þat on To wite whodur we schulle gon ; þat opur, þat we ben willi To gon in trust ful treweli ; And þenne is þe þridde þinge : To haue trust of wel goinge—	880 884
	Gret folye hit were to fo or ffrende To bi-ginne þing he may not ende.	
We must have might, knowledge and will.	A Mon þat wol wel do þer-tille, Moste ha miht, Connyng, and wille, þat is to say þus 3ow to : þat he con, Mai, and wol [wel] do.	888
These we can't have of ourselves ;	But for we haue not vs ner Of vr-self Miht, ¹ Wit, ne pouwer,	¹ r. Will 892
so God has given us Faith.	þerfore haþ god 3iuen vs tille ffeþ, alle bise to folfille. ² ffeþ ordeyneþ vs to god þe sone, To whom is a-þroþred wisdam in wone ; Hope ordeyneþ vs to þe ffadur riht, To whom is a-þroþred Miht ; Loue to þe Holigost doþ vs dresse, To whom is a-þroþred alle goodnesse.	¹ Sp. : ideo donauit nobis Deus fidem ad implendum defectum cognitionis, spem ad implendum defectum potestatis, charitatem ad ordinandum voluntatem ad unum & aliud. 896 900
Faith makes us know God.	And þerfore of god wiþ-outen lesyng ffeþ doþ vs to haue knowynge ; And þat knowynge of ¹ god wiþ mood 3iueþ vs frely and largeli of his good :	¹ r. seþ; cf. Th. : and þat knaweyng vs sayse þat he es wondrousfull[y] fre þat one þis manere and þus largeli gyffes of his gudnes. 2 r. knowyng
Of Faith comes Hope.	And out of þat godnesse ² is i-crope And comeþ to vs þenne hope ; Of þat knowyng, I vndurstod, þer he seþ vs þat he is good,	908

XXXII. *How to live perfectly. 12 Articles of Faith.* 245

þer-of comeþ feir aboute		
þe þridde vertue þat is loue,	910	The 2nd Virtue is Love.
ffor vch a þing, Resun whi,	¹ The 4 cardinal virtues are treated separately v. 999, p. 247 ff. as in Th. and in the Spec.	
Schal loue þe goode kuyndeli. ¹	912	
<i>þe twelue articles of þe fey.¹</i>		
þ En schaltou wite, as I þe sei,	¹ This passage differs from Spec., Th. and V. pr. tr.	12 (13) Articles of the Faith.
Whuche ben þe .xij. Articles of þe fei.		
ffurst, god is on in him-self for to lende,		1. God is 1 God and 3 Persons.
And þre persones, wiþ-uten ende,	916	
And is verrey God and lord		
þat alle þing made wiþ his word.		
þat oþur article is ful trye :		2. He took flesh,
þat he tok flesch and blod of Maide Marie.	920	
þe þridde Article ¹ : þat he was bore þon		3. was born God and man,
Of hire, soþfast god and mon.	¹ belongs to the 2nd in Spec., Th. and V. pr. tr.	
þe fferþe Article, we sen hit red :		4. died under Pontius Pi- late,
Vndur Pilatus pouwer was he deul,	924	
Not for nede, I sei ow tille,		
But vs to buye of his ffreo wille.		
þe ffyfte ¹ is, soþ to telle :	¹ belongs to the preceding in Spec. and V. pr. tr.; is om. in Th.	5. went into Hell,
þat his soule wente doun to helle	928	
And fet hem out in to his blis,		
Alle þo þat weren his.		
þe Sixte : þat he ros wiþ-uten striue,		6. rose to life,
God and Mon, from deþ to lyue.	932	
þe seuene is in vre sawes :		7. ascended
Aftur þe fulle fourti dawes		
Of his blisful and hard dyzing		
He steih to heuene þer he is kyng ;	936	into Heaven, and
He þat is lord of Séé and Sond		
Sitteþ þer on his fadur riht hond.		
¹ þe eihþe is : he schal present	¹ In the Spec. &c. these last articles belong to the preced- ing (8th), and the 7 sacra- ments form the 7 last.	8. shall judge good and wicked at Doomsday.
Beon atte day of Iugement,	941	
Goode and wikkede schal he deme		
And alle þing as him wol bi-seeme.		
þe Niþe is wiþ-uten bost :		9. The Holy Ghost
þat in god is þe holygost,	944	
And euermore so wol be,		is the 3rd person of the Trinity.
þe þridde persone ¹ of þe trinite ;	¹ MS. persones	

	Of whom, þat is so heiȝ in blis, Al-holichirche halewed hit is.	948
10. Holy Churchmen shall enjoy communion.	þe tenþe is of comynge ¹ of holi men, ¹ r. comonyng þat is to sei fulliche of hem þat ben lymes of holychirche And no dedly synne nul worche, Han part of alle goode dedes sone þat in holi chirche ben done.	952
11. Thro' the Sacraments the sins of the good shall be forgiven.	þe Elleueþe is : þorw þe sacrament Of holichurche wiþ good entent þe goode schul haue forziuenesse Of heore synnes more and lesse.	956
12. Man and wife shall rise again.	þe twelfþe is þat Mon and wyue Schullen arise from deþ to lyue.	960
13. The good shall have everlasting life: the wicked, endless pain.	þe þrettenþe is : þe goode schul haue Euerlastinde lyf þat schal hem saue, And þis opure þenne schul wende To lastyng pyne wiþ-outen ende.	964
<i>The Seven Sacraments.</i>	<i>þe Seuen sacramens of holy churche.¹</i>	
	A ftur þis schul ȝe here bi-ginne þe sacramens seuen þat fordon synne ; He hem ordeynde synne to wiþ-stonde And þe gode to take on honde.	
1. Baptism.	þe furste is cald Baptisme, þat child takeþ er þen his crisme ; þat clanseþ mon of þat synne þat vr forme-fader brouȝt us inne.	972
2. Confirmation.	þat opur sacrament is of renoun And is cald Confirmacioun : ffor whon he is so cristned þon, He confermeþ þe holigost in mon.	976
3. Penance.	þe þridde is penaunce to biginne, þat freteþ a-wei þe fulþe of synne.	
4. Eucharist.	þe feorþe is sacrament of þe Auter, þat confermeþ mon hol and feer And ȝiueþ him strengþe good wiþ-alle, þat he eft-sones in synne ne falle ; þat sacrament reconsileþ him ay, Susteyneþ him, þat he ne falle may.	980 984

¹ In Spec., Th. and V. pr. tr. included in the creed as forming the 7 last articles. The text is abridged.

XXXII. *How to live perfectly. 7 Sacraments. 7 Virtues.* 247

þe fflþe is ordre, þat ȝiueþ power
To Men ordeynet in heore nester
þe sacramens to make and worche,
To serue wiþ god and holi churchē.

5. Ordination.

988

þe Sixte is Matrimoyne to bigyzne,
þat defendeþ dedly synne
In werkes of generaciun þon
Bi-twene mon and wommon.

þe seueþe is þe enoyling
 Of seke in perel of dizing,
 And þat is in Aleggaunce
 Of Bodi and soules penaunce.

7. Urtion,
 when near
 death.

996

þeos ben þe sacramens þen,¹ þat longeþ to alle cristene Men.

he seven¹ principal virtues. ¹ r. four, as in Spec.

**4 Chief
Virtues**
(see p. 243-5).

Aftur þis nou wite we schal
W₃uche ben þe iiij. vertuwes principal, 1000

Bi w3uche vche monnes lyf here
Is gouernet in þis world so dere :
Qweyntise, Rihtfulnes bi chaunce,
Strengþe, and also Temperaunce.

1004 Skill, Right-
fulness,
Strength,
Temperance.

Of þeos foure spekeþ þe holygost
In þe Bok of wisdam most
þat no þing bi good delyt

In corpe to Mon doþ more profyt.
ffor hose to do wel vnderstode,
He moste knowe vuel from goode,

1008

1. Skill
teaches us to
know evil
from good.

Also, he seop here bi lettre,
 He moste knowe þe gode from þe bettre : 1012
 þat vs techeþ in alle wyse

þat þyng þat is called queyntyse.
And whon þou hast þus i-chose,
þe wikked from þe goode to lose¹
þat techep þe vertue to distresse
þat is clepe¹ Rihtfulnesse.

¹ Spec. : Et quando elegisti bonum de malo aut de duobus bonis melius, & tunc debes conquire qualium & facere bonum, & distitere minus bonum & facere malum bonum : & hæc virtus iustitia appellatur.

² Rightfulness
Justice
Virtue.

Two þinges þer ben in world ful pikke
 Letteþ mon do good and takeþ¹ wikke: ¹ r. forsake? 1020
 þe riches of þis world is on,
 þat alle weyes deseýueþ mon,

	He disseyueþ mon in mony þinges,	1023
	þorwh swete restynges ; ¹ Spec. adversitas, Th. tribulacyon	
2. Temper- ance teaches Moderation in prosperity.	A-noþur is Contek of worldli strif ¹ Aþeynes mon, doun hym to dryf. Aþeynes richesse mesure þe in tide, Beo þou not risen to muche in pride :	1028
	þat vertu is wiþ-outen distaunce þis þat men calleþ temperaunce.	
4. Strength teaches fortitude in adversity.	Aþeynes worldly cuntেক and strif Loke brennyng wille ¹ beo þe rif,	1032
	þat þou beo not so feble boun ¹ Sp. audacia animi, Th. hardines þat þe world þe caste a-doun : And þat vertue in brede and lengþe Is þat þat is i-cleped strengþe.	1036

7 *Works of
Mercy.**Seven werkes of mercy.*

	A ftur schaltou wite redili Wþuche ben seven werkes of Merci.	
1. feed the hungry ; 2. give drink to the thirsty ; 3. clothe the naked ; 4. house pil- grims ; 5. visit prisoners ; 6. comfort the sick ; 7. help bury the dead.	þe furste is, ȝiue þe hungry mete ; þat opur, drinke þe þrusti to gete ; þe þridde, cloþe þe naked bi tymes ; þe ffeorþe, to herborwe pilgrymes ; þe ffyfþe, prisons to visyte swete ; þe Sixte is, cumforte þe seke ; þe seuene, in certeyn place ¹ we rede, ¹ Tob. 1, 20. þat is to helpe burie þe dede.— þen maistou sey in tour and toun :	1040
Let no one bound by vows excuse him- self from doing thus,	“ I þat am in Religioun, I naue no pouwer to ȝiue no mete, Ne drinke ne herborwe to hem gete, Ne cloþing to hem haue I non, To visite prisons may I not gon : I am in opur monnes pouwer ; þefore me were beter seculer, þat I mihte do trewely Alle þese dedes of Mercy.”	1048 1052
or wish he was a secular.	þenk not þus, I rede þe, Leste þou her-Inne deseyued be. Beter hit is to þe in eueri toun To haue pite and compassioun	1056 1060

- In þyn herte in alle weyse
 Of hem þat þou seost in Meseyse,
 þen þou heddest al þe world wiþ þe
 Hit forth to dele for charite. 1064
- 3if þi-self, as I sei nou,
 And more þen al þe world 3iuestou.¹
 ffor þei þat suffre in alle wyse
 Chele, hungur, defaute and Miseise,
 Ihesu seiþ wher-so he go
 And him-self he clepeþ þo;
 þus he seiþ in his gospel—
 Hose wol hit seche, may fynde hit wel : 1072
- “What to þe leste of myne don be,
 3e hit don al to me.”
 Wheþer weor betor or more sen 1075
 To Iuge or elles Iugged to ben ?¹
 þefore to pore make þe liche,
 ffor þe pore schul Iugge þe riche;
 As vr lord seiþ feire and wel
 In his owne goode gospel :¹ 1080
 “3e þat alle þynges haue to proue,
 Leueþ hem for me and for my loue,¹
 And at þe grete day of dome,
 Whon I schal sitten in my trone— 1084
 ffor þere þo men schul me se
 In þe Seete of my Maieste—
 þei¹ schul sitte on twelf seges wel¹ 1088
 And Iugge þe twelf kuyndes of Israel.”
 Wheþer weore hit better at þe leste
 Haue heuene in possession or in bi-hest ?¹
 ffor þus seiþ God, witeþ wel,
 In his holy Godspel :²
 “Blesset mote þe pore of spirit be,
 ffor heoren is heuene,” as I sei þe.
 He seiþ not þus in his steuen
 Heoren “schal beo” þe kyngdam of heuen, 1096
 But he hem doþ to vnderstonde
 þei ben in possessiun and in honde.
 Seint Bernard in a sarmoun seiþ euen :
 “þe pore naþ not in erþe, ne riche in heuen.” 1100

Give thyself
 to the poor
 needy.

¹ Some vv. wanting. Spec.:
 Sed jam posses dicere: verum
 est quod melius est homini
 dare seipsum quam de auro;
 sed multum praeualet dare
 vnum cum alio quam vnum
 illorum per se. Dico quod
 non est ista: Vtrum praeualet
 vocari Dominus quam eius
 servus? Scis bene quod
 praeualet vocari Dominus.
 Sed illi qui &c.

What is done
 to the least of
 Christ's folk
 is done to
 Him.

¹ Spec. adds: Tu scis bene
 quod praeualet iudicare:
 et hoc faciunt pauperes

The poor
 shall judge
 the rich

¹ Math. 19, 28.

¹ Math.: Vos qui reliquistis
 omnia et secuti estis me &c.

at the Day of
 Doom.

¹ r. 30

¹ Spec. adds: Certum est quod in
 possessione: sic habent pauperes
² Math. 5.

Have Heaven
 in possession.

God says,
 “Blessed are
 the poor in
 spirit, for
 Heaven is
 theirs.”

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The rich must buy Heaven from the poor.	And ȝif þe riche wol heuene haue, At þe pore he mot hit buye and craue.— Nou is hit good for to sen Wȝuche þat verreylich pore ben,	1104
	And also þulke opere iliche Wȝuche þei ben, þat ben cleped riche. Summe ben þat han riches þikke And hem louen wiþ al heor witte :	1108
	þo ben þis riche gredi men, And euer coueyten þe world þen. Opur þer ben in dede and þouȝt Volde be riche, but þei may nouȝt ;	1112
	ffor and þei hadden worldus good, þei wolden hit loue as þei were wod : þulke ben þeose, soþ to telle, þe caytyf beggers þat nouȝwher wol dwelle,	1116
caltive beg- gars who coveit all they see ;	But euer þei reyken aboute to craue, Al þat þei seon þei wolde hit haue ; Also wiþ hem sette we moun þis fals folk of Religioun.	1120
	þeos ben as riche in vnquerte As þeos opure and as proude of herte ; Crist spekeþ of hem in þe gospelle ¹ And þus þe wordus doþ he telle :	1124
a camel 'nd sooner go thro' a needle's eye than they to Heaven.	" A Chamayle mihte beter pase þorwh anelde ȝe þenne in case, þen miht such a riche mon In heuene come to þat kyndom."	1128
	Summen þat richesse is to brouht, Han hit, but þei louen hit nouht, But neuerþeles, þe soþ to saue, ffayn þei ben riches to haue :	1132
Some rich men spend all for the love of God.	þos ben þese, to seye ow here, þe goode men of þe world so dere, þat al heore richesse wol dispende ffor loue of god þat hit sende.	1136
	Bote þe more harm is forþi, Suche ben fewe, witerli ! Opur þer ben, soþ hit is, þat haue not of þis worldus blis	1140

¹ Math. 19, 24.

XXXIII. *St. Paul's Visions of the Pains of Hell.* 251

Ne no þing þerof doþ craue
 Ne nolde not, þauh þeiȝ mihte, hit haue :
 þis ben holy religious þerfore
 And opure, þat mai wel beo cald pore ;¹ 1 MS. pore 1144
 Heoren is þe Ioye euerlastonde
 Wiþ god and wiþ godus sonde.
 þen may we here-of nou say :
 "Blesset beo þe pore in spirit ay, 1148
 ffor heoren is þe kyndom
 þer as dwelleþ God and Mon."
 þenne drede we on þat opur syde
 Leste þe wariing hem bi-tyde, 1152
 To þis ilke riche men,
 Leste þei schulle in helle bren.
 Pore þei ben in heor herte
 þat ben pore and louen pouerte, 1156
 And þei ben pore in querte
 þat han riches and louen pouerte.

They and
 holy monks
 shall have joy
 everlasting.

Let the rich
 take care lest
 they burn in
 hell!

[XXXIII.] *þe visions of segnt poul wan þe* *St. Paul's*
was rapt in to paradys.² *Visions of*
Hell.

Lustneþ, lordynges, leof and dere,
 3e þat wolen of þe sonday here !
 þe sonday a day hit is
 þat angeles and archaungeles Ioyen, I-wis, 4
 More in þat ilke day
 þen eny opur, as I þe say.
 þen wol we her ate dwelle
 Ho preyed furst rest for soules in helle. 8
 þat is to witen, I sei þe so,
 Poul and Michel Archaungel bo.
 ffor god of his grete miht
 þe peynes of helle put in heore siht. 12
 Poul sayh bi-foren helle ȝates
 Brewnynge tres þat neuer slakes ;
 Before Hell-
 gates St. Paul

In Sunday,
 the Angels
 joy more than
 in any other
 day.

² Ed. before in *Engl. Stud.* I. p. 295-9. This piece seems intended to supply the place of the last article (Ioyes of heuen & Peynes of helle) of the preceding treatise, cf. p. 235, v. 531-2; it has no special initial or title.

252 XXXIII. *St. Paul's Visions of the Pains of Hell.*

saw folk hanging on burning trees.	Mony on for heore synne þonne Weore I-pyned and honged þer-onne : Summe bi hondes and bi feet þere, Summe bi þe her, summe bi þe ere, Summe bi þe Armes þat weore longe, And summe þer hengen bi þe tonge.	16 20
St. Paul saw also sinners in a burning caldron,	He sau3 a caudren brennyng at enes Of diuerse colours wiþ seue lemes, And þer weore þei for heore synne Diuersliche I-pynet þer-Inne ;	 24
In which were 7 plagues of	And seuen peynes weoren þer also þat duden þe soules muche wo :	
Snow, Ice,	þe furste of snou3, þe secunde of ys,	
Fire,	þe þridde fuir in alle wys,	28
Blood,	þe ffeorþe blod, as I þe say,	
Adders,	þe ffyfþe Eddres of foul aray,	
Lightning,	þe sixte leyt, as mon may þink,	
Stink.	þe seueþe peyne hit was of stynk. At þat penaunces were þei in cast, Synful soules, and al for-þrast, þe w3uche þat nolden in no chaunce ffor heore synnes do no penaunce ; þer weore þei turmented in þo ledes, And vche reseyuied aftur his doedes.	32 36
Some wept and yeld ; all wisht to die.	Summe wepten and 3elled þenne, Summe gouleden, and summe dude brenne ; þei disireden euere to dye— Hit miht not beo, wiþ-outen ly3e, ffor þe soule, wher-so hit go, Schal neuer dyen, for weole nor wo. þerfore sore hit is to drede þe places of helle for wikkedhede !	40 44
In Hell is a burning Wheel,	In þe w3uche þer is a whel brennyng, Wiþ muche serwe euer-lastyng ;	48
and under it 1000 paine,	Vndur þat wheel is þer þore A þousund grisly peynes sore, ffyue tyme vche day, to telle, Beo turmented wiþ þe Angel of helle, In vche of þo ffyue tymes Ben a þousund soules turmented in pynes.	 52

Aftur þat sayh he, þer he stod, A wondur orible grisly flod, And in þat flod say he þere Mony deueles bestes were : As físsches þei were in þat flod þo, 'Todus, Neddres, Snakes, mony mo, And þe synful soules in hiȝ Eten and gnowen wiþ-uten merci— Of hem tok I ¹ no more kep	56	St. Paul saw too a horrible flood,
But as a Lyun doþ of a schep. Ouer þat watur he sayȝ ligge A wondur long and an heiȝ brugge, And ouer þat brugge saf goon þen þe soules of good rihtful men Wiþ-uten harm of word or dede, And also wiþ-uten eny drede.	60 64	with Toads and Snakes gnawing sin- ful souls. A bridge spand the flood :
þe soules of synne[r]s, as I þe telle, fallen doun þer, in pyne to dwelle, þer to take and resseyue so As þei on eorþe deserueden to. Be war of þis, I sei, beo-fore, As God seide in þe gospel þore :	72	Good souls went safe over it, while sinners' souls fell into the flood.
<i>Ligate per fasciculos ad comburendum :</i> Byndeþ hem in knucchenus forþi, To brenne, lyk to licchi, Spous-brekers wiþ lechours, Rauisschers wiþ rauisschours, Wikked wiþ wikked also, ffor so schul þei to-godere go. ffor eueri creature go schal Bi þat brugge sum or al, And lasse or more schal he be deruet, Er aftur he haþ heer deseruet.	76	
þEr sauh þe goode mon poule In þat pyne moni diuerse soule : Summe to þe kne, and summe to þe hipes, Summe to þe navel, summe to þe lippes, And summe he sauȝ bi-suyled as souwes In þat pyne vp to þe brouwes ;	80 84 88 92	Sinners were bound, like to like, ravishers with ravishi- ers, and so on. Many were in pain to the knee, hips, navel, to lips, brows.

	And þei weore turmented euerlastyngly, þei wept and gouled and weore sory. And Poules herte was so sor þat for serwe he wepte þor. And of þat Angel asked he Whi summe were þer in to þe kne.	96
All yeld.	þe Angel seide to him þen : " Heo ben Bacbyters of men, þat in word and dede, as I þe say, Hyndren heor euencristen þat þei may.	100
Those tor- tured to the knee were back- biters ;	And þo þat to þe navel þou se, Spousbrekers and lechours þei be, þat astur heore dedes, to vndurstonde, Nolde no penaunce take on honde.	104
to the navel, lechers ;	And þo þat weren up to þe lippes blake, Stryf and Iangelyng in chirche dude make, Vche to oþur Iangled wiþ scorn— To heere godus wordus þei han forborn.	108
to the lips, brawlers in church ;	And þo þat weren vp to þe brizes In þat flod aboue þe eizes, þulke weore glade of þe mischeef Of heore neihȝebors and of heore greef."	112
to the brows, gladders in neighbours' ills.	And Poul wepte and seide þo : " Muche wo is hem I-come to þat so mony peynes grymme Ben ordeynt to for heore synne !" Seynt Poul þo bi-tornd his face And sayȝ anoþur derk place, Moni Men and wymmen þer amongus þat for-freten heore owne tonges.	116
St. Paul saw folk gnawing their own tongues.	And Poul asked of him þere What-maner men þat þei were. þe Aungel seide to him ful sleih : " þei vsuden Ocur and vsuri ; Merciable weore þei nouht, þerfore hit schal be dere aboutht."	120
They were Usurers.	And Poul sauȝ þenne a-noþur plas, þat moni peynes þer-in was ; þer he sauh dispitous þing : As Blake Maydens in Blac cloþing,	124
He saw too		128
Maidens in black,		132

- And þei sodun euerichon
 In wellyng pich and Brumston ;
 Brennyng dragouns and serpentis ifere
 Hongyng aboute heor nekkes were, 136
 Gnawying hem, to don hem schom,
 To-tere þe flesch from þe bon.
 And þer weore foure Angeles to telle
 þat weoren of þe hous of helle, 140
 Brennyng hornes hedde þei on hed ;
 þei hem *turmented* and dude hem qued,
 ffaste þei wente þis pepul a-boute
 Wip moni *turmentes* grete and stoute, 144
 Seying to hem, as was heore wone :
 " Knoweþ ȝe," þei seide, " godus sone,
 þe wȝuche þat muche on ȝou þouȝt,
 Al þe world whon he bouȝt ? 148
 ffor ȝe nolde neuer knowen him
 ȝe schullen han here þeos pynes grym."
Poul þis asked feire and wel.
 And þenne onswered þe Aungel : 152
 " þeos serued not chastite
 Til tyme of heor weddyng schulde be,
 But lyuede in heore lecherie,
 And heled heore children and dude hem dȝe 156
 And ȝaf hem to swyn or to houndes
 Or drouned hem In flodes groundes,
 And schewed hem to þe worldus degre
 As þei maydens hedden i-be ; 160
 And in þis lyf þei lyueden ȝore
 And duden no penaunce þerfore."
 Aftur þis he sayȝ at ene
 Men and wymmen moni and lene, 164
 Lene þei weore, wip-outen flesche ;
 þei soffred harde and noþing nessche :
 Muche lay bi-foren hem of Mete
 þat hem deynet not of to ete. 168
 þo weore þeose þat weore not trewe
 And nolde not faste þat hem was duwe,
 And hedden of mony metes dedeyn,
 But hit weore likerous, be certeyn. 172

boiling in
pitch, while
flaming ser-
pents gnawd
their flesh,

and Devils
with burning
horns tor-
mented them.

These were
unchaste
girls

who lived in
lechery, and
killed their
babies,

yet pretended
to be maid-
ens.

St. Paul saw
also lean folk,

who on earth
wouldn't fast.

	P En sau3 poul a serw3ful siht— And he loked þer forþ riht :	
And an old man between 4 Devils :	An Old mon sat þer wepynge Bi-twene four deueles foul zellynge.	176
	Poul asked what he was. And þe Angel seide in plas :	
	"He was Neclygent a3eynes forbod And kepte not þe lawes of God,	180
he'd been unchaste, covetous, and proud.	He nas not chast of bodi i-sou3t Ne of herte ne of his pou3t, But euer he was Couetous, Proud of herte and contrarius ;	184
	þerof nolde he him not schriue Ne do no penaunce bi his lyue, þerfore he schal beo pyned ay Wip-uten Noumbre til domus-day."	188
	P oul wepte and bigon to goule. þe Angel seide : "whi wepustou, poule ? 3it say3 þou not, as I þe telle, þe strengest peyne þat is in helle."	192
St. Paul then saw a pit	þe Angel him schewed wip-uten weoles A put a-seled wip seuen seles. He bad him stonde bac, for þat þing, þat he milite sustene þat stynk.	196
from which the stink was awful.	He opened þe Mouþ of þat put : Hit stonk foule w3on hit was vnschut ; þe stynk þat com out of þat plas Passed al þe peynes and stinkes þer was.	200
	þen seide þat Angel, to biginne : "Hose comeþ þis put wip-Inne, Bi-for God and vre ladi Schal neuer of him beo no merci."	204
	P oul askede : "w3uche ben þo þat schulen to þis peyne go ?" He seide : "hose leueþ not in wone þat Iesu crist, Godus sone,	208
In it were those who didn't believe Christ was born of the Virgin,	Tok flesch and blod of þe virgine Marie And seþþe was boren of hire bodye ; And also pulke, I telle hit þe, þat neuer wollen Baptized be,	212
and who did not receive Baptism or		

þulke þat resseyue not worþily
þe flesch and blod of godus bodi."

POul loket forþur þen
And sauȝ ful mony men and wymmen ;
Wormes and serpentis on hem seeten,
Euer as houndes þei on hem freeten.
So mony soules þer weore in hold,
Vchon on oþur, as schep in fold.
Hit was also dep to nemene
As from þe eorþe vp to heuene.
Of heore serwyng was muche wondur,
þei made a noyse as hit weore þundur.

And þenne poul loket toward heuene,
And out of eorþe he herde a steuene ;
A synful soule he sauȝ comynge
Among seue deuēles waymentynge ;
þe wȝuche þat same day forþi
Was itaken from þe bodi.

þe Angeles of God, þat ben vr frendes,
Crijeden faste to þe ffendes,
Seyzinge allas, makynge heore mon :
" What haþ þat wrecched soule i-don ? "

þe ffendes seiden : " verreyment,
He haþ seȝen his Iuggement ;
He haþ ben muche mys-auyset,
Godus Comaundemens he haþ dispyset,
In eorþe he lyued in foly
And þer dude he no remedi.
His owne cha[r]tre haþ he rad
þat his synnes were Inne I-sprad,
And so forþ, we telle þe,
His owne self þen Iugged he."

þen tok þe deuēles and him bounde,
And caste hym in to þe derkeste grounde,
þer as was wepyng wiþ muche vnseeþe,
Goulyng and grisbatyng of teþe.

þEn seide to poul þat Aungel :
" Leeue pou hit and knowe hit wel :
So as Mon doþ in his lyuing
So schal he haue aftur his endyng."

VERNON MS.

the Eucha-
rist.216 St. Paul saw
also men and
women torn
by worms and
serpents.

220

224

228 Then he saw
a soul coming
from earth
with 7 Devils,

232

236

who said he'd
depleased
God's com-
mands, and
liu'd in folly ;

240

244

so they bound
him, and cast
him into the
darkest place.

248

252 As man does
in life, so
shall he have
doom after
death.

S

	Aftur þat þis was forþ so sent, In-wiþ þe space of a monient,	
St. Paul saw next, a right- eous man's soul brought up,	Aungeles of heuene saiþ he come þon, Brouhten þe soule of a Rihtful mon. þer was Ioye wiþ loud steuene, ffor so þei beeren hit in to heuene ; Of a þousund Angeles he herde þe vois, Ioyng wiþ a semely noys,	256
welcomd by Angels,	And seiden : " murie soule, blesset þou be, ffor euer murþe schal beo wiþ þe ! þou art i-blesset of God in trone : þe wille of Ihesu hastou done."	260
taken before God,	þ En seide þe Angeles in heore seiþing : " Ledes þym vp to-foren vr kyng ! Glad may he ben of alle clerkes þat schal him-self rede his goode werkes."	264
and led into Paradise.	Aftur þat Mihel lede him in hiþ To paradys to opur holi. A Ioyful noyse was hem among Of Angeles and Archangeles wiþ song.	268
The Damnd	þ Ei þat in peyne bi-neþen lyþe, Herden þis and al hit seiþe ; þei zelleden wiþ lodly cry : " Poul, Michael, on vs ha merci ! Prei for vs wiþ good a-cord To vre god and to vre lord !"	272
call on Paul and Michael to pray for them.	þ En seide þe Angel to hem þo : " Weputh ! poul and I wolen also, þat Almihti God, þat may best, Send þow sum refuit and sum rest."	276
They, with	And þeose þat in peyne weore Cried on God wiþ delful beere ; Michael and poul also, And a Legioun of Aungelus mo.	280
Paul and Angels, did pray ;	þe soun of hem was herd ful euene Vp in to þe ffeorþe heuene, Seiþinge " haue merci on hem, þe Sone of God and eke of mon."	284
their sound rose to the 4th Heaven.	And þenne þei þe heuene seiþ Open a-non ful sodeynly,	288
		292

- þe Sone of god com doun þo
 And herde hem preye, mony on mo,
 þei preieden alle ful tenderli
 "Haue merci on vs, sone of Dauí!" 296
- Þ**E vois þenne of vre heuene kyng
 Ouer al þe peynes was herd seying :
 "What good ha 3e ðon herbifore
 þat 3e aske reste so sore ? 300
- I was ðon on cros for 3ou wiþ ðere
 And smiten wiþ a ful scharp spere,
 I-nayled also wiþ nayles þree,
 Eysel and Galle to drynke bode me ; 304
- I 3af my-self for 3ou to be,
 ffor 3e schulde ouer come wiþ me.
 Bote 3e weore þeues, coueytous,
 Proude and wroþe and enuyous, 308
- Good neuer nolde 3e do non
 Ne to schrifte nolde 3e not gon,
 Ne do penaunce for no þing
 Wiþ Almusdedes ne wiþ fastyng, 312
- But 3e weore ly3ers al 3or lyf
 And liueden euere in serwe and strif."
 En kneled Poul and Mihel
 And a Milioun Angeles wel 316
- Bi-fore þe sone of God, to pray
 þei moste ha reste þe sonenday.
 þo weore þeos, as I ow telle
 þat weoren in þe pynen of helle. 320
- Þ**En seide vr lord to hem in spelle :
 "ffor Poul and also Michaelle
 And myn opure Angeles on hi3e,
 þat ben in heuene so goode and tri3e, 324
- And also of my grete goodnesse,
 Hem to ese of heore distresse,
 þis rest I 3iue 3ow ful soon
 ffrom þe seter-day at Non 328
- Til þe secunde hour beo cum
 On þe Monenday, al and suni."
 A non þe soules hedden þer rest—
 He 3af hit hem þat mihte best. 332

Christ askt
 the Damid
 what good
 they had
 done.

They were
 thieues and
 enuyous.

living ever in
 strife.

Then the
 Angels prayd
 that the
 Damid
 might rest on
 Sunday.

Christ
 granted this,
 from Satur-
 day at noon,
 till the 2nd
 hour on Mon-
 day.

þe soules crized ouerichon :

"Blesset beo þou, lord, sone of mon,

Lord and God of Dauid kuynde !

þis rest bi þe haue we in Muynde."—

336

He who hal-
lows Sunday
shall have
part of the
Angels' eter-
nal rest.

þerfore, whos halweþ wel þe sonenday,

He schal ha part of þe reste ay

þat þe Angeles in heuene

Han þere wiþ mylde steuene.

340

Beo war of þe serwe and drede

And of þe peynes þat we her rede,

And torne we in alle wyse

Vr lord to serue, þat hiȝe Iustise ;

344

Bi wȝuche seruyse we may come

To vre lord god and wiþ him wone.

St. Gregory's
Trental.

XXXIV. þe Pope trental.¹

I-writen I fynde a good stori, here byguanet þe guldene trental
þat ouȝte be loued awȝe wel.

þe Pope hit wrot seint Gregori,¹

St. Gregory's
Mother

Of his Modur and of hire lyf,

þat alle men heolden an holi hosewyf,

1 The name here, and v. 31,
is a later introduction to
the poem (cf. MS. Cott.).
(Gregory is said to have
instituted the Trental.)

So sad¹ of Maner, so mylde of Mood,

¹ V₂ good

þat alle men heolden hire holi and good ;

De-boner, deuout, so milde of steuene,

þat alle men gesset¹ hire worþi to heuene. ¹ V₂ gessed 8

¹ Ed. before in *Engl. Stud.* VIII, p. 275. The poem occurs again in the same MS. Vern. fol. CCCIII (V₂) ; other MSS. are Cott. Cal. A II (15th cent.), ed. by Furnivall, *Pol., Rel. and Love Poems*, London 1866, and MS. Lamb. 306 ; from these MSS. A. Kaufmann has tried to give a critical text, based chiefly on MS. Cott., and retaining its spelling (*Erlanger Beiträge* 3, 1889). A different version is extant in MS. Edinb. Adv. Libr. 19, 3, 1, ed. by Turnbull, *The Visions of Tundale*, Edinb. 1843, and MS. Cambr. Univ. Libr. KK 1, 6, ed. by Kaufmann l. c., which MSS. again differ greatly.

Trentale sancti gregoriȝ.

MS. Cott. Cal. A II, fol. 86 (ed. in Furnivall's *Polit., Relig. and Love Poems*, E. E. T. S. 1866).

A nobuȝ story wryte y fynde,
A pope hit wrote to haue yn mynde,
Of his modur & of her lyf
That holden was an holy wyfe,

Of myrthes sadde & mylde of mode,
þat aȝ men held her holy & gode ;
Bothe deuowte & mylde of steuen), 7
4 þat aȝ men helde her wordy heuen.

As holi I-holden as heo was,
 þe fend ȝit falled hire in a foul cas,
 He truyled¹ hire wiþ his tricherye was led by
the Devil into
lechery.
 And ladde hire in to lecherye, 12
 þat lust wiþ loue hire so be-gylede,
 So foule, til heo was wiþ childe.
 So priueliche noþeles heo hire bar
 þat þer-of nas no wiht I-war. 16
 And for no wiht schulde wite hire cas,
 Anon as hire child I-boren was,
 þe Nekke heo nom, þe child heo woriede,
 And a-non þe child heo buriede. 20
She wrung
her baby's
neck,
 þus was heo cumbred in careful cas,
 Ne schewed neuer schrift þerof, allas!
 ffor heo wolde holy I-holde be,
 Heo tolde neuer prest hire priuite; 24
and never
confest her
sin.
 Al¹ folk fayn was of hire fame, 1 V2 Alle
 So holy as heo was holden of name.
 Eft-sones hir fel þe same cas
 Riht as bi-foren bi-tyd hire was. 28
 ffor heo was comen of prys parage,
 Of riche kun,¹ of gentil lynage, 1 V2 kin
 Hire sone was seynt Gregori þe pope, 2 vv. 31-2 om. in Cott.
 Men heolden hire holy wiþ al heore hope,² 32
and the
Pope's
mother,
 þerfore heo schonede hir schrift to schowe,
 Leste by schrift hire cas weor¹ knowe. 1 V2 were
she feard to
confess, and
make her sin
known.
¹So schome makeþ men schone heor schrift 1 vv. 35-8 later
addition.
 And leose¹ þe grace of godus ȝift, 1 MS. leoseþ
 And siþen to liuen so sunfulli¹ 1 V2 sunfulli 36

So holy as she was holde of name, AH men were gladde of her fame. But as holy as she holden was, 11 þe deueH browȝth her yn a foule cas, He trifeled her so with his trecherye And ledde her yn lust of lecherye, ffor with lust of lecherye he her begylde TyH she hadde conceyned a chylde. 16 And also priuely she hit bare That þer-of was no man ware. And for no mon shuld wyte of þat case, Anone as þe chylde born was, 20	The chylde she slowȝ & wryede And pryuely she hit byryede. þer was she combred yn a careful case, And vnshryuen þer-of she was; 24 She ne tolde no preste her priuete ffor she wolde holy holden be. Efte-sones she felt in þe same case Ryȝth as beforn her be-tydde was. 28 ffor she was comen of hyȝ parage, Of goutyH kynne & worȝy lynage, þerfor she wolde not her synne shewe Nor yn schryfte hit be-knowe, 32
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And sorily dyen and sodeynli.

þis wommones dedes ner not aspyet,¹ ¹ V₂ neore . aspyed

She died. And softly sone þer-aftur heo dyed. 40

Whon heo was seyen¹ so softly dye, ¹ V₂ sejen

Men hopede heo weore in heuene ful hiȝe,¹ ¹ V₂ hie

Men heolden hir holy and so deuoute

þat of hire deþ men hedden no doute, 44

But wenden witerly alle to-wisse

þat heo weore set in souercyn blisse.

þer-aftur wiþ-Inne a luytel tyme

Vp-on a day sone aftur prime 48

And when
her son St.
Gregory was
saying Masse,

Hire sone þe pope at Masse stood,

And of his Modur trouwed bote good.

Al sodeynliche a-Midde his messe

a great dark-
ness came on,

þer drouh touward him such a derknesse 52

þat lakkede al þe dayes lyht

And was derk¹ as hit weore midniht; ¹ V₂ as derk as is at n.

And in þat derknesse a myst among,

Al stoneyd he was, such stunch þer stong; 56

þer-of so grislich he was a-gast

þat al swounyng he was al-mast.

Beo-syde he loked vndur his leor :

and he saw a
grisly crea-
ture,

A-Midde þe derknesse þer drouȝ on ner 60

A wonder grisli¹ creature, ¹ V₂ grislich

Riht aftur a fend ferde hire feture ;

So Ragget,¹ so Rent, so elyng, so vnel,² ¹ V₂ Ragged ² enel

like a Devil
of Hell.

As hidous to bi-holden as helle-deuel; 64

Mouþ and Neose, Eres and Eȝes

And so her dedes wer' not a-spyed.

But afturwarde sodenly she dyed.

When she was seyn so sodenly dye,

Men hoped she was yn heuen hye ; 36

They helde her so holy & deuowte

þat of her deth þey made no dowte,

But sykurlly men wende y-wys

þat she was worpy heuen blys. 40

Then aftur with-Inne a shorte tyme,

Vpon a day soone aftyr pryme,

The pope as he at his masse stode, 43

Vpon his modur he hadde powȝt goode,

Prayng to god with conciens clere

The soþe to knowe as hit were.

And sodenly yn myddes his masse 47

þer þrowȝ to hym such a derkenesse

þat he¹ lakkede ner þe dayes lyȝt,

ffor hit was derke as mydnyȝt ; ¹ om. he

In þat derkenes was myste among, 51

AH a-stonyed he stode so hit stongke.

Be-syde he loked vnþur hys lere :

In þat derknes a þyng þrew hym nere,

A wonþurfulh grysely creature, 55

Aftur a fend fyred with aH her feture,

AH ragged & rente, boþe elenge & eueH,

As orrybuH to be-holde as any deueH ;

Mowthe, face, eres & yes

flaumed al ful of furi lizes.¹¹ V₂ leizen

HE asked hit heizlich : " þorwh his milht
þat alle deueles schal dreden and diht,
And eke bi vertu of his blood
þat for Monkynde diȝed on Rod,

St. Gregory
askt this
creature

68

Sey me a-non¹ þe soþe soone :¹ V₂ aik. rly

What hastou in þis place to done ?

72

What is þi cause, þou cursed wrecche,
þus me at Masse to derue and drecche ?"

why it trou-
bled him at
Masse.

ÞE gost onswerde wiþ dreri cher :

" I am þi Moodur þat þe beer,

76

It said, " I
am thy
Mother.

þat for vn-schriuene dedes derne

In bitter peynes þus i berne."

ÞEn onswerd þe pope : " alas,

Allas, my Modur, þis wondur cas !

80

Allas, my Modur, hou may þis be,

In such aray I þe to seo ?

Men wenden witerli to-wisse

þou weore wel worpi to habbe bliasse

84

And þat ful wel wiþ God þou were,

To preyen for us þat liuen ȝit here.

Sey me, modur, wiþ-uten feyne,

Whi art þou¹ put to al þis peyne ?"¹ V₂ artou

88

Heo seide : " my sone, soþfastly

I schal þe telle þe cause why :

ffor I nas not such as I seemed,

I was wicked

But wikked and worse þen men me demed,

92

Brennede aȝ ful of brennyng lyes. 60

He was so agast of þat grysyly goste

That yn a swonyng he was almoste.

He halsed hit : " þorow goddes myȝte

That þe fende he putte to flyȝte, 64

And be þe vertu of hys blode

That for mankynde dyed on Rode,

Sey me sykerly þe soþe soone 67

What þou hast yn þis place to done ;

What ys þy cause, þou cursed wrecche,

Thus at masse me for to drecche ?"

þe gost answered wiþ drury chere :

" I am þy modur þat þe beere, ¹ r. berne

þat for vnschryuen dedes so derne 73

In bytȝer paynes þus y brenne¹."

Then sayde þe pope : " alas, alas !

Modur, þis ys to me a wondur case. 76

A, leef modur, how may þis be

In suche paynes þe for to se ?

ffor aȝ men wende y-wys ¹ L well with god

That þou hadde ben wordy heuen blys,

And fulȝ good¹ þat þou were,

To praye for vs þat ben here.

Sey me, modyr, wiþ-uten fayne, 83

Why art þou put to aȝ þis payne ?"

She syde : " sone, sykerly,

I shaft þe telle þe cause why :

ffor y was not such as y semed,

But myche worse þen men wened ; 88

	I sungede ¹ wikkedliche in my lyue,	¹ V: sunged	
and durst not be schriuen."	Of w3uch I ne dorste for schome me schriue ;"		
She then con- fess her ain.	Heo tolde him trewely al hire cas ffrom ende to oþur riht as hit was.		96
	"Sei me, Modur, for Marie flour,		
	S 3if ouzt may beo þi socour, ¹	¹ V: þi saf s.	
	Wher penaunce of fasting mai ouzt alegge,		100
	Beodes or Masses þi peynes abregge,		
	Or eny-maner oþur þyng		
	þat þe mai helpe of eny lissyng?"		
St. Gregory's Mother told him a Trental of 10 chief Feasts would serve her:	M I deore Blessedde sone," seide heo, "fful wel I-holpen I mihte beo,		104
	Holpen and saued I mihte beo wel		
	Hose vndurtoke a trewe trentel		
	Of ten cheef festes of al þe 3er		
	To syng for me in þis Maneer :		108
	þreo Masses of Cristes Natiuite,		
3 each of Christmas, the Epiph- any, Purification,	And of þe Ephiphan oþur þre,		
	þreo of þe Purificaciun,		
Annun- ciation, Resurrection,	And þreo of þe Annunciaciun,		112
	þreo of þe Resurrexiun,		
Ascension,	And þreo of þe Ascenciuu,		
Pentecost,	Of þe Pentecost oþur þre,		
Trinity,	And þreo of þe holy Trinite,		116
Mary's Birth and Concep- tion.	þreo of Maries Natiuite,		
	And of hire Concepcioun oþur þre"—		
I lyuede in lustes wykkydly in my lyfe,	Syker & saf my3th y be weH		
Of þe whyche y wolde me not shryfe ;"	Who-so trewly wolde take a trentel		
And tolde hym trewly aH þe case	Of ten cheef festes of þe 3ere,		105
ffro þe bygyunyng how þat hit wase.	To syng for me yn þis manere :		
The pope lette teres a-down Renne,	Thre masses of crystys natuyte,		
And to his modyr he sayde þen :	And of þe xij day oþur þre,		108
"TelH me now, modur, for loue of mary flour,	Thre of our ladyes puryfycacion,		
	And oþur þre of her Annunciacion),		
If any þyng may þe help or sokour,	Thre of crystes glorious Resurreccion),		
Bedes or masse, þy penaunce to bye,	And oþur þre of his hy3 Ascencion),		
Or ony fastyng, þy sorowe to aleye ;	And of pentecoste oþur þre,		113
What crafte or caste or any oþur þyng	And þre of þe blessed trinite,		
The may help or be þy Releunyng?"	And of our ladyes Assumpcion) oþur þre,		
"My blessed sone," sayde she,	And of her' IoyfuH natiuite þre ;		116
"ffuH weH y hope þat hit may be ;			

þeose weoren¹ þe cheef festes ten ¹ *at. ben*
 þat souereynliche socourde² synful men. ² *at. socour(en)*
 "What godmon syngeþ þeos masses, saunfayle, 121
 To synful soule¹ þei schullen auayle, ¹ *Vz soules*
 Wip þe 3eer wip-uten treyne
 Diliueren a soule ful out of peyne. 124
 Let sei þeos Masses bi 3oure hestes
 Wip-Inne þe vtaues of þe ffestes!
 And he þat schal þeos Masses do,
 Let sei þer-wip þe Orisun þer-to, 128
¹ *vv. 129-146 a later paraphrase of the two vv. in MS. Cott.*
 Treoweliche wip-uten were
 Eueri day þorwh-out þe 3ere, ¹ *Vz seyen*
 Heet him sei¹ hit eueri day,
 Oþur he þat doþ þe Masses to say." 132
 Hose wol knowe þis orisun clene,
 Hit is on Englisch þus mucche to mene:
 "God, vr verrey Redempciun, *Oracio*
 Vr soþfast soules sauaciun, 136
 þat chose al¹ oþur londes bi-form ¹ *Vz alle*
 þe lond of bi-heste In to beo born,
 And þi deþ suffredest in þat same,¹ ¹ *Vz þe a.*
 Diliuere þis soule from gult and blame, 140
 Tak hit out of þe fendes bond,
 And þat lond from þe heþene hond,
 And peple þat leueþ not in þe
 þorwh þi vertu amendet mote be; 144
 And alle¹ þat trusteþ In þi Merci, ¹ *Vz al*
 Lord, saue hem sone and soþfastli!"
 "A Modur," he seide, "þat wol I do,
 A ffor I am mon most I-holde¹ þer-to— 148
 þou weore my Modur, I was þi sone— ¹ *Vz holden (I-om.)*
 To synge þe Masses I schal not schone²; ² *MS. schome*

These Masses,
said within
the Octaves of
the Festivals,

and with a
Prayer,

would deliver
her soul.

The Prayer
is this:

"God, our
Redemption,

deliver this
soul from the
Fiend's
bond!"

St. Gregory
promiseth his
Mother to
sing this
Trental of
Masses,

These ben þe chefe festes ten
 That sokour þe sowles þat ben fro heuen.
 Who-so sayth þese masses, with-out fayle,
 ffor synful sowles þey shaþ a-vayle;
 Ah a 3ere, with-uten trayne,
 They delyuere a sowle out of payne.
 Lette say þese masses be 3our hestes
 With-Inne þe vias of þe festes! 124
 And he þat shaþ þese masses do,
 Sey he þer-with þis oryson also:
Deus qui es nostra Redempcio, 127
 With all þe oþur þat longen þer-to."
 The pope was gladde her-of in fay,
 And to his modur þen gon he say:
 "Modur," he sayde, "þis shaþ be do,
 ffor y am moste bounde þerto— 132
 Thou were my modur, I was þy sone—
 Thys same 3ere hit shaþ be done;

	God graunte me, Modur, þe stonde in stede ¹	¹ V ₂ stude	
	Aʒeynes þe synnes þat euer þou dude. ²		152
	I halse þe heizliche, Modur deere,	² V ₂ Aʒeyn . sunnes . dede	
	þis tyme twelf-Moneþ ¹ to me a-peere,	¹ V ₂ a tw. m.	
	Hol þin a-stat to me þou schowe,		
	þat, hou þou fare, I mouwe wel knowe ! "		156
	" M i sone," heo seide, "I wole, in ffey,"		
	And wiþ þat word heo wente hir wey.		
	So day from ¹ day þe ʒer con passe,	¹ V ₂ fro	
and on the days askind, he duly sang them.	þe pope for-lette neuer his Masse		160
	þe same dayes þat weoren ¹ asignet,	¹ V ₂ were	
	To helpen his Modur þat was so pynet, ¹	¹ V ₂ pyned	
	And tok þe Orisun al-gate þer-to		
	Als, as his Modur preizede him do.		164
At the year's end he saw	Þ at tyde twelf-Moneþ at Masse he stod		
	Holyliche wiþ deuociun good :		
	And in þat same tyde apliht		
	He sayȝ a swiþe selli siht,		168
a comely lady,	A comeli ¹ ladi, so dresset and diht	¹ V ₂ comly	
	þat al þe world of hire schon briht,		
crownd,	Comeli Corouned ¹ as a Qweene,	¹ V ₂ crowned	
led by 2 Angels.	Tweyn Angeles ladden hire hem bi-twene.		172
	He was so Rauischt of þat siht,		
	Al-most for Ioye he swounede riht.		
	He fel down flat bi-foren hire feet,		175
	þe teres of his eʒen he down leet, ¹	¹ V ₂ Deuoutli teres wiþ leores he leet	
God graunte me grace to stonde in stede	To helpe his modur þat was pyned, And toke þe orysons aȝ-way þer-to		148
Aʒeyns aȝ þe synnus þat euer þou dede.	Ryȝth as she bad hym for to do.		136
I commaunde hooly, my moder dere,	xij moneþ aftur as he at masse stode		
þat þis tyme twelfmoneþ þou to me apere,	With gret deuocion & holynesse gode, At þat same tyme fuȝt Ryȝt		
And hooly to me þy state þou telle,	He sawe a fuȝt swete syȝt :		152
That how þou fare y may wyte weȝt."	A comely lady dressed & dyȝt,		
"My sone," she sayde, "y wolȝ yn fay,"	That aȝ þe worlde was not so bryȝt,		
And with þat worde she wente her way.	Comely crowned as a qweene, Twenty Angellys her ladde be-twene.		
Day by day þe ʒer gon passe,	He was so Raueshed of þat syȝt		157
The pope for-ȝate neuur his masse	That nyȝ for Ioye he swoned Ryȝt.		
The same dayes þat were a-syned,	He fett down flatte by-fore her fete, þat ¹ deuoutly teres wepyng he lete,		
		¹ om. þat	

He grette¹ hire wiþ wel mylde steuene ¹ V₂ gret He greeted
 And seyde: "ladi, Qween of heuene, her as Queen
 Moodur of Ihesu, Mylde Marie, of Heaven,
 ffor my moodur Merci I crie." Mother of
 180 Jæsus.

"[D]O wey," heo seide, "I nam not heo
 [D] Ne whom þou wenest¹ þat I beo, ¹ V₂ þe wenest
 Bote, soþlyche, as þou seost me her, She said she
 I am þe¹ Moodur þat þe beer. ¹ r. þi; V₂ þi 184 was but his
 Bi-foren i ferde, þou wustest wel, own Mother.
 ffarynge as a fend of hel,¹ ¹ V₂ helle A year ago,
 I am nou such as þou sest her, she was as a
 þorwh help and vertu of þi preyer, Fiend of
 188 from derknesse i-dresset¹ to blisse cleer. ¹ V₂ om. i- Hell;
 þe tyme beo blesset þat I þe beer! now, by his
 And for þe kyundenesse of þi deede prayer, she
 Souereyn Ioye schal beo þy Meede. was ready
 192 And alle þat leten þeos Masses þus do, for bliss.

þerfore, Sone, þis storie þou preche!
 Mi dere sone, god I þe be-teche." 196
 Whon heo hedde endet þis wordes euene,
 Angeles token hire hom¹ to heuene. ¹ V₂ euene The Angels
 þe same hom to¹ god vs sende, ¹ V₂ om. to took her to
 To wone wiþ him wiþ-uten ende. Amen.¹ 200 Heaven.

¹ Then follows in MS. Vernon, William of Nassington's *Mirroure of Life* (translation of John de Waldeby's *Speculum Vitæ*), fol. CCXXXI—CCLXIII b, extant also in a MS. of Lord Ashburnham (best MS.), MS. Reg. 17 CVIII (written 1418), Hatton 19; then Rich. Rolle's *Pricke of Conscience*, fol. CCLXIII b—CCLXXXIII b; then *þe Spore of Loue*.

And grette her¹ with a mylde steuen ffro derknesse I dresse to blysse clere;
 And sayde þere: "lady, qweene of heuen, þe tyme be blessed þat y þe bere! 176
 Modyr of Ihesu, mayde marye, And for þe kyndenesse of þy good dede
 ffor my modyr mercy I crye." 164 Heuen-blysse shaft be þy meda.
 At þat worde with mylde chere And aþ þo þat leten þese masses be do,
 She hym answered on þis manere: Shaft saue hem-self & oþur mo; 180
 "Blessed sone, I am not she 167 þus may þey helpe her frendes aþ
 Who wenest¹ þou þat I be, ¹ r. Whom þ. w. That Reche-lesly yn synne falle.
 But cortes as þou seest me here Therefore, sone, þis story þou preche!
 I am þy modyr þat þe bere, And almyȝty god y þe be-teche." 184
 That her¹-by-fore, þou wyste weh, At þe endyng of her wordes euen)
 I was wordly payne yn heh, 172 An Angeht her ber yn to heuen.
 And now y am such as þou seest her, In to þat place god vs sende, 187
 þorow help of þe vertu of þy prayer, To dwelle with her with-uten) ende.

(MS. Cott. Cal. A II adds :)

Thys ys þe vertu, y þe telle,
Of seynt gregory trentelle.
But who so wyll do hit trewely,
He moste do more, sykurlly : 192
þe preste þat þe masse shaft synge,
At eche feste þat he doþ hit mynge
He moste say *with* good deuocion
Ouer Euen þe commendacyon, 196
Placebo & dyryge also,
The sowle to brynge out of woo ;
And also þe saluus seuene, 199
ffor to brynge þe sowle to heuen—
Among opur prayeres þey ben good
To brynge sowles fro helle f[l]ode,
ffor euery psalme qwencheth a synne,
As ofte as a man þoth hem myne.
Loke *with* good deuocyon þou hem say !
And to aH halewes þat þou pray,
To helpe þe *with* aH her myzte 207
The sowle to brynge to heuen bryght,
Ther' euur ys day and neuur nyght—
Cryst graunt vs parte of þat lyght !
Loke þese ben sayde aH in-fere
Euery day yn þe zere ; 212
Neuer a day þat þou for-zete,
These to say þou ne lette !
Also in þe vtas of euery feste

Also longe as hit doth leste— 216
viiij^{te} dayus men callen þe vtas—
þe preste moste say in his masse—
A nobuH orysoun hit ys holde—
þe colette þat fyrst y of tolde. 220
And aftur þe fyrste orysoun
þer ys an-opur of gret Renoun
þat to þe sowle ys wonþur swete,
Menne calle hit þe secrete. 224
When þe preste hath don his masse,
Vsed, & his hondes wasche,
A-nopur oryson he moste say,
þat yn þe boke fynde he may, 228
þe “post comen” men don hit calle,
That helpeth sowles out of þralle.
And þat þis be don at eche a feste 231
As þe trental¹ speketh moste & leste ;
Then may þou be sykur & certayne
To brynge þe sowle out of payne
To endeles Ioye þat lasteth aye,
þat god dyed fore on good fryday. 236
To þat Ioye he vs brynge ¹ corr. fr. trentall
þat ys in heuen *with*-oute endyng !
Pray we aH hit may so be,
And say Amen for charyte. 240

Explicit.

*The Spur
of Love.*[XXXV. *þe Spure of Loue.*]¹ fol. cclxxxiii b.(A free translation of St. Edmund's *Speculum*.)

Her beginnep þe Prikke of loue,
þat profitable is to soule be-houe.

God, grant
thy blessing
to all who
herken to
me!

God þat art of miȝtes most,
ffader and Sone and holigost,
þow graunte hem alle þi blessing
þat herken wel to þis talkyng. 4
ffor, lewed and lered, more and lesse,
Hit wol ow teche holynesse ;
To loue God wiþ fyn chere
Hit wol ou teche, my leoue and dere. 8

My dears,

¹ So the title in v. 21, 1081 ; in the heading the title is *þe Prikke of loue*. A local reference, v. 163 ff., seems to imply that the poem was written in Leicester. The translation is very free, with frequent additions, omissions, and contractions.

ffor mony a tyme 3e cone me preye			You've often askt me to
þer-of a lesson ow to seye ;			
3oure dulnesse sumwhat to scharpe			sharpen your dulness.
3e han me preyed for to carpe.	12		
ffor bisynes of worldli þing			
To monye hit is a gret lettyng,			
And eke 3or owne frelete,			
þat makeþ ow 3eore heui to be	16		
Of or-self and 3oure liuinge,			
þorw þe ffendes entysynge.			
þerfore þis bok to ow I make			I write, for your comfort, this <i>Spur of</i> <i>Love</i> ,
3oure discumfort for to slake,	20		
þat is cald "þe spore of loue,"			
þat stureþ or loue to god aboue.			
Riht as þe spore makeþ hors to reune,			
So schal þis bok sone god ¹ ou kenne,	¹ MS. good	24	to teach you Holiness.
þat is souereyn holynesse.			
3e schul fynde heer-in swetnesse :			
Loke 3e take herto good hede !			
ffor I schal telle 3ou, as I rede.		28	
þis may be 3or halyday werk,			
Hit wol a-vayle boþe lewed and clerk.			

*Of Meditation of þi-self knowyng.*¹

T akeþ good hede, of alle þinge	¹ The poem begins with Chap. 3 of the Spec.		Love first,
þis tweyne to loue, good þei wil þe bringe :		32	
þe ffurste Is Meditation,			Meditation,
þe toþer is Contemplacion ;			2. Contem- plation.
þenk of þi-self þat is to say,			
And on God, eueriche day.		36	
þou maizt not loue God riht wel			
But 3if þou knowe him furst sumdel,			
Ne þi-self neuer þe more.			
þat God is best wite wel þerfore ;		40	
And wene not þi-self be best,			
Al þi while þen hast þou lost.			
þi-self loke þat þou knowe,			Know thy- self,
ffor þat schal make þe Meke & lowe		44	
And able to knowe þe grete bounte			to know the goodness of God.
Of God þat sitteþ in Maieste.			

	Bi-þenk þe þenne, whil þou hast quart, In Bodi and Soule what þou art.	48
Thy body was begotten of filth, and thy 9 issues are unclean :	þi bodi was gendred of foul matere, þat is wlatsum for to here. ¹ bi al þin Issuwes hit is wel sene þat þou art not wiþ-Inne ful clene.	52
	Nyne Issuwes þou hast, I wene, 3if þou loke hem al bi-deene :	
2 Ears,	Tweyne Eren þou hast, ben ful of wore,	
2 Eyes,	þyn Egen ben goundi whon þei ben sore,	56
2 Nostrils,	þi Neose-þurles ben ful of snit,	
1 Mouth,	And þi Mouþ of glet and spit,	
2 Privities.	þyn Issuwes þat aren in priuete ffor schome þou letest no mon hem se.	60
St. Bernard says	þerfore, seint Bernard as he vs telles : ¹ þou proude mon, þou art nouȝt elles	
man is a sack of muck,	But of Muk bretful a sekke ; Mon, schuldest þou not so muche rekke	64
an 1 womn's brother.	Of þi-self þen of anoper, ffor Rot is þi flader, worm þi broþer, ffor gendred he is riht of þe same As þou. Proud mon, þou art to blame, þat þow berest þe so stoutli And hast þow non enchesun whi !	68
	Heddest þow be maad of stones riche, Sonne or Mone or bodi heuenliche, How nobliche þow heddest be wrouȝt ! As Lucifer þow miȝtest haue þouȝt. Of his beute proud he was :	72
	þerfore him tidde a wel foul cas, In heuene he durede but a while. Riht so pruide wol þe be-gyle And caste þe doun riht to grounde,	76
Proud man, thy soul shall go to Hell. Thy body shall rot.	þi soule in peyne hit schal be bounde. þi bodi, þat now is hol and sounde, So foul rot hit schal be founde, Hit schal not turne to gras nor flour, But in to wlatsum and foul odour.	80
	þus maiȝt þou knowe þi bodily staate, þi fleschli lust forto abate.	84

¹ vv. 51-96. This passage is
wanting in the Spec.

¹ cf. The sayings of St. Bernard.

Meditacion of þe Soule.

O f þi soule 3it þenke þow	Thy soul	
What staat hit is Iune now,	88	
And what þou hast don her-bi-foren—		
Or elles þou maiȝt sone be loren.		
þenk hou muche wikkednesse	has done evil,	
þou hast don, and [left] ¹ goodnesse,	¹ om.	92
How luitel good þow hast wrouȝt,	and little	
þi tyme hast spendet aboute nouȝt ;	good.	
Of werk and word þat is gon	Of every work	
And of þi tyme schal leue riht non	and word	96
þat þou ne schalt ȝelde ful streit acounte,	shalt thou	
þou nost hou muche hit wol amounte.	give account.	
3if þou weore bounde for to telle	exemplum	
In þe sée þe smale grauelle,	100	
Or sterres in þe firmament,		
þow heddest gret neode, verrement,		
fforto a-vise þe wonder wel !		
So most þou rikene eueridel	104	
Werk, and word, and þouȝtes alle,		
þat ben wel mo þen graucl smalle ;		
And of þi tyme þat is past.		
þerof þou maiȝt ben sore agast	108	
To þenke þus what þi soule haþ ben !	Think on	
What hit is now, is good to sen.	what thy soul	
So chaungeable is þi soule, my frende,	is now !	
þat nouȝt þe pleset adai to þe ende ;	It is change-	112
Now art þow sori, now art þow glad,	able.	
Now art in hope, now art adrad ;		
3it wilnest þow þing þat neuer ne was.		
þou art more frele þen is þe glas : ¹	116	
Wip-oute touche hit lasteþ ay, ¹ vv. 116-121 wanting in the Spec.		
þi soule is frelore atte assay :	It is frail, '	
þorw siht wip-oute & þouȝt wip-Inne		
Hit may be broken, wip dedly synne.	120	
þerto assentest þou lihtly,		
And for to be fondet þou art redi,	ready to be	
And forte wip-stonde hastou no miȝt,	tempted,	
But þorw þe grace of god almiht,	and can stand	124
	only by God's	
	grace.	

	þat kepeþ þe vp whon þou schuldest falle.	
God's goodness.	ffrom mony mischeues he con þe caille :	
	Whon þou art loren he þe fyndes,	
	Of Bondus of synne he þe vnbyndes ;	128
	To þe deucl whon we were sold,	
	He Raunsound vs, boþe ʒonge & old ;	
God takes not prompt vengeance on thee, but waits.	Dedly synne whon þou hast don,	
	He vengeþ him not þer-on anon,	132
	But Corteisliche he þe abydes ;	
	þi schome & synne ʒit he hydes.	
	He blames þe whon þou dost mys,	
God teaches and feeds thee.	And euere he techep þe, I-wys,	136
	In hungur & þurst he þe fedes,	
	Among þin enymys he þe ledes,	
	In hete and chele he þe refresches,	
	Slopyng, wakyng he þe redresses.	140
	Heron þou þenke boþe Euen & morn !	
Think how He has let others die, not thee ;	And eke, hou mony men han be lorn,	
	Boþe be water and lond also,	
	þat God ne hap not tendet to	144
	As to þe so bisyli.	¹ The Spec. has a complete prayer, beg. Gratias ago tibi, &c.
thank Him,	And þerfore sei, " sire, graunt Merci," ¹	
	Whon þow be-þenkest þe day or niht	
	Hou god þe kepeþ wiþ-oute dispit	148
	In Bodi or soule, erli or late.—	
	þus maiȝt þou knowe þin owne astate.	
and love Him !	To loue god bi alle resoun	
	ffor þis fordede þou hast enchesoun.	152
	þis þouȝt is Meditacion.	
	Now forþ to Contemplacion.	

Of Contemplacion in creature.

Contempla- tion is the sight of God, and His nobleness,	C ontemplacion is to seye :	
	Siht of god and his nobleye.	156
	þat maiȝt þou se be þin Inwit	
	In creature, and in holy writ,	
	And siþen in his owne kynde.	
	Of þeose ʒif we wol haue good mynde,	160
I. in His works.	þe nobleye of god [we se] in his werkes,	
	As men mowe seo, Lewed & Clerkes.	

pou þat neuere seȝe Duyk Henri,	<i>exemplum</i>	
þat þe newe werk of Leycetre reised on hiȝ :	164	Though you've never seen Duke Henry, who built the new work at Leicester, it shows he was a great lord.
þer-bi maiȝt pou wel wyte and se		
þat he was lord of gret pouste		
þat hit made of his owne cost—		
I hope he nauē peron not lost.	168	
þe makynȝ of vche a creature		
Such is ¹ godes miȝt wiȝ-oute Mesure.	¹ r. Schewis?	So God's creatures prove His power, wisdom, and goodness.
And bi þe ordre of vch a kynde		
His wit we sen but we be blynde ;	172	
And bi þe creatures meyntenynȝ		
Of his godnes we han witerynȝ.		
So long and Brod as is þis world,		
Heiȝ and dep, scheweȝ him a lord	176	The size of the World shows God's power ;
Of Miht and pouwer gret saunȝfaile,		
Al made of nouȝt wiȝ-oute trauayle.		
¹ Eyr & ffuir on heiȝ ben founde,	¹ vv. 179-192 wanting in the Spec.	the order of the elements His wisdom.
Water and Erþe heuy at grounde :	180	
Of his wisdom hit scheweȝ a part,		
And so to Ioyne hem a ful gret art.		
Hedde fuir and water to-geder ben set,		
Not wysli don men wolden han let,	184	
þat On þat oper wolde distruye ;		
Hedde Eir be Ioyned to eorþe so druye,		
Hit wolde for-chyne, for to seye soȝ,		
No fruit wolde bere as hit now doȝ.	188	
Water and Erþe are meynt to-gidere,		
ffor grene þynȝ schulde not al to-whidere.		
Gret wit and wisdom, as I ow tolde		
In God ȝit ȝe may be-holde : ¹	¹ In the MS. vv. 189-190 & 191-2 are transposed.	
How summe creaturs al-on		
Han beoynge of him, as stok and ston ;		
And summe, as treo and gras and flour,		
Han lyf, but Ioye non ne no dolour ;	196	He made some creatures with Being only,
Summe ben & liuen & fleon ¹ lykyng,	¹ r. felen	others with Life,
As Beest and ffoul and ffisch fletynȝ ;		
Ouer alle þeose Mon bereȝ þe pris,		
ffor he haȝ reson to make him wys—	200	but Man with Reason,
þat makeȝ hym peringal lo here		
To Angeles of heuene, to ben heor feere.		equal to the Angels.

- So mucho may ȝit be monnes grace
 þat he mai passen an Angeles place. 204
 Seynt Austyn, þe grete clerk, seiþ riȝt so :
 An Angeles place he wolde for-go
 ffor to haue þe worþi stede
 þat God haþ ordeynd for Monhede. 208
 Herof I rede þou take good keepe !
 Elles þou art worþi gret schendschip,
 But þou lyue astur þi degre,
 Live, then, after thy degree ! 212
 Sepþe þou hast such a dignite
 Alle þing to beo þin vnderloute,
 A-boue, bi-neþe, and al aboute.
 ffor al þing in corþe, mon, in sum wyse
 All things on earth were made for man's service. 216
 Was maad of god for¹ þi seruise : ¹ MS. þor
 Hors & Neet and eke Chamayle,
 þe to ese in þi trauayle ;
 Lyn, fforre, fflax, Selk and Wolle,
 Lyn, fforre, fflax, Selk and Wolle, 220
 þat diuersliche God ȝeueþ at folle,
 þe to kepe from chele and hete ;
 Beest, fisch & foul, & fruit, to þi mete.
 þe þinkeþ þar aunter hit is not so,
 Euen venomous beastes 224
 ffor venymous bestes þei don vs wo.
 þe harmful creatures, verrement,
 Weore maad til vre amendement,
 þei ben to vs a Chastisyng,
 And eke a wel feir techyng. 228
¹Whil þou hast in þin hond a ȝerd, *exemplum*
 þe Child þer-of is sore aferd, ¹ vv. 229-234 wanting in the Spec.
 Of his vntiȝt² ful sone slakes ² = Germ. Unzucht
 And to his lore good keep he takes ; 232
 Hit makeþ þe child boþe meke & lowe,
 A-Mendeþ him wel him-self to knowe.
 þe venymous beestes wel muche we dreden :
 þe beter þerfore vre lyf we leden. 236
 ffor summe to vs þei beo nuyouse,
 Godes werk we knowe ful meruilouse—
 Of Godes wisdom a wonder cast ! ¹ 240 ff. wanting in the Spec.
¹But of his goodnes be-hold atte last, 240
 Things above, as sky and stars, last
 þe Sky, Heuen, Sterres and heore nature

God haþ maad forte mowe endure		without
Euermore wiþ-outen eny gendrure ;	244	renewing ;
But þulke on eorþe eueri day þei rote,		but those on
As on is ded, anopur is gote—		earth rot
Such vertu in kuynde God con faste,		daily, and
þat longe I-nowh so mihte þei laste,	248	are daily
þif his wille were for euere and ay ;		multiplied.
So multiplie þei euer vche a day,		
þat summe ben olde & summe be newe,		
þorw þe godnesse of his vertue.—	252	
þus mowe ȝe knowe boþe more & lesse		Thus you see
Godes Miȝt, his wit, and his goodness		God's Might,
In creatures, as I haue told,		Wit, and
How gret, how good, how monifold.	256	Goodness
Seppe he haþ maad for vs al þis,		in His crea-
But we him lone we don amis.		tures.
þif þow loue ȝiftes in þin entent,		
Loue him wel rapur þat hit þe sent,	260	
þat is god al þing aboue.		
þerfore me þinkeþ we schulde him loue ;		We should
And for him-self ȝit wel more,		love Him for
Whon we be-þenken vs of þis lore.	264	these and for
þis þe furste Contemplacioun		Himself.
In Creatures of gret Renoun.—		

þe secunde contemplacion In holy writ.

þE secunde contemplacion is hit		Contempla-
þat I seide, in holi writ.	268	tion is fl. in
þei þow be lewed and con not rede,		Holy Writ.
Noþeles ful wel ȝit may þou spede		If you can't
To herkene þe sffere Sarmounyng		read it,
And oþer priue Carpyng,	272	you can hear
And loke ȝif þou mowe ouzt þer lere		the Friar
þin vnderstandyng to make more clere.		preach,
þer maiȝt þow lerne, as I trowe,		
Good from vuel for to knowe,	276	and learn to
Sinne to hate, vertu to loue,		know Good
And to ȝerne þe Ioye aboue,		from Evil.
þe pyne of helle for to drede,		
Nouȝt loue þis world but for þi nede ;	280	

- Alle þinges þat we of prechen,
 Summe of þeos poyntes forsoþe þei techen.
 þerfore I prey þou, takeþ good hede
 After holi writ þoure lyf to lede, 284
 Godes wille so to knowe þer-Inne
 þat þe mowe hate dedly sinne.
- The 7 Deadly
 Sinne. And þat þe mowe knowe wʒuch hit bene,
 I schal hem riken alle bedene, 288
 And þe spices þat of hem launches.
- I. Pride
 and its 6
 branches : Pride þe furste, hap six¹ Braunches : ² ¹ 7 in the Spec.
 1. Disobedi- þe furste is cald vnbuxomnes : ³ vv. 288 & 290 are transp.
 ence, Of herte hit is a gret hiʒnes, in the MS. 292
 Makeþ mon to leeten þat him is boden¹ ¹ orig. boden
 And to don þat is forboden
 Of God or Mon, his ouerlyng.
2. Boasting, þe secounde spice is Bostyng, 296
 þat makeþ mon forto him aununte
 Of good þat he wolde neuere haunte.
3. Hypocrisy, þe þridde spice is Ypocrisye—
 Schewest þe beter to Monnes eize 300
 þen þou art pi-self wiþ-Inne,
 And leetest as þou heddest neuer do synne.
4. Arrogance, þe feorþe is clept Arrogaunce,
 þat schewes oþur mennes mischaunce 304
 And openeþ al out heore wikkednes,
 So þat þyn may seme þe les ;
 Of oþer mennes schendschipe
 To þe þow takest worschipe. 308
5. Despite, þe ffyfte spice, hit is dispyt,
 Oþer menne goodnes setteþ¹ luit, ¹ r. settest ?
 þow seist hit is not worþ a Bore,
 So þat þin may seme þe more.¹ 312
6. Elation, þe Sixte is cald Elacion, ¹ The 6th in Spec., impudentia, is om.
 Boldnesse of vuel þat þou hast don ;
 þat makeþ mon for to fonde
 Correxion hou he may wiþ-stonde. 316
 þeos ben þe spices most comuyn of pride,
 þat spreden in þis world ful wyde.
 Pruide in heuene furst bi-gon,
 And seþþen in eorþe to mony a Mon. 320
- Man's Pride

- Of þeos þreo þinges as I schal telle,
 Of Pruide moni on haþ þe smelle :
 Of godes of knynde, or of grace,
 Or elles of worldes purchace. 324 is in ad-
vantages of
nature, grace,
or getting.
- Strengþe, feirnesse, good wit, or kynne
 Bi kynde þis mon haþ him wiþ-Inne ;
 ffeþ, Hope, Loue and Charite¹ ¹ *al. Spec. : Scientia, virtus, gratia,
bona fama, & dignitas.*
 Goodes of grace þei ben, parde ; 328
 ffeir Cloþes, Lond, Hous and Rent
 Worldes purchase ben, verrement.
 Of þeos þreo þinges pruide is born,
 þat makeþ mony a mon to be forlorn. 332
- þe secunde synne, hit is Envy : II. Envy,
 Of oþur mennes wele hit is sori,
 And of heor harm hit is fayn.
 þreo spices hit haþ, as men sayn : 336 its 3 kinds.
 In herte hit is furst, þorw vuel wille ;
 In word : þi neiȝebor Bakbyte and spille ;
 In werk, hit makeþ lered and lewed
 To his neiȝebor forte beo schrewed. 340
- Wrappe to þi soule Is mischaunce— III. Wrath
 Of þi neiȝebor hit wilneþ veniaunce ;
 ȝif þou in herte bere hit longe,
 Hattreden hit engendreþ swiþe stronge. 344
 Herof comeþ cheste and Manasyng,
 Vileynous wordes, and eke grucching,
 Discord, Repref, deynous lokyng—
 þeos ben alle a foul ofspring. 348
- þe ffeorþe is slouþe in godes seruise. IV. Sloth,
and its 4
branches.
¹ þe Braunches þerof I wol deuyse : ¹ vv. 350-308 differ from Spec.
 þe furste is feyntise wiþ-oute likyng,
 þat makeþ þe heui wiþ alle þing ; 352
 þat toþer is a tendernesse,
 þat suffreþ no disese nor duresse ;
 Recheleschipe is þe þridde—
 þou takest no kep what men þe bidde ; 356
 þe feorþe is called Idelnesse,
 Whon þou ne wolt worche, more ne lesse.
- þe ffyfþe is cald Auarice, V. Avarice
 þat haþ mony a sori spice : 360

- gives rise to treason and theft, &c. þerof comeþ treson, and Robberie, fforsweryng, Oker, and Symonye, þeþe, Beryng of fals witnesse, Lyzing, and of herte hardnesse, 364
þat makeþ þe no reupe to haue Of hem þat þe good craue.
- VI. Gluttony. Glotonye is þe Sixte synne, þat fouleþ mon wip-oute and wip-Inne. 368
- The kinds of Gluttony:
1. eating too much; þe furste spice is of gloteny To ete more þen þou mayȝt defye, Whon þou art in hele nomeli;
2. too lustily; Anoper is to ete to lustili. 372
Glotonye makeþ mon in hast To breke holychirche fast.
3. thinking too much about food; þe pridde makeþ bisili to þenche What maner of mete his lust may quenche. 376
þe feorþe, þat makeþ mon as ded,
4. Drunkenness, þat is foul drounkenhed— þat is dedly, bi enchesoun þat hit bi-reueþ mon his resoun; 380
But ȝif hit come wip-oute fayle Of feble brayn or gret trauayle, Or þe drinke be strengor þen men wenen, ffor venial synne we hit demen. 384
- VII. Lechery, and its sorts: Lecherie is on of¹ þe seuene, 1 MS. of of þat greueþ muche vr lord of heuene.
1. Fornication, In to þis synne whon tweyne falle þat ben sengle, is lest of alle; 388
2. with a Virgin, But ȝif þe wommon a Mayde be, Worse is þat, þe secounde degre;
3. Adultery, þe pridde is clept Holorie, þat wedlak brekeþ, is synne ful hye; 392
4. Incest, Incest þe ferþe, whon þou lyst bi þi gostly kyn or bodili;
5. Sodomy. þe worste of alle is Sodomye, Vn-kyndely synne, foul Ribaudye— 396
þerfore haþ God taken gret wreche. Of dedly synne her endeþ my speche.

*Of þe Seuene blessinges of þe gospel, Seuene deilli
Synnes remedie.*

*Remedies for
the 7 Deadly
Sins.*

B ut of hoore remedies nou wol I telle þat crist seiþ in þe holi gospels.	400	
þo ben þe benisouns seuene ;		I. Against Pride:
Azeyn þeose synnes þei ben ful euene.		
"þe Meke of spirit þei ben blest, ffor heoren is þe Ioye þat euer schal last :	404	"Blessed are the Poor in Spirit."
þis Blessyng azeyn pride is riht, þat be-reueþ mon God almiȝt.		
"þe Mylde bep ¹ blessed þat loueþ no strif, ffor þei schul haue þe lond of lyf" : ¹ on erasure ; r. ben	408	II. Against Envy : "Blessed are the Meek."
Azeynes Envye þat was sayd, Of oþur mennes hauyng þat neuer was payd, But of Mischef of his neizebore He is glad, and of his lore.	412	
"Blessed ben þo þat Mournen I-wis ffor heore frendes þat þei mys ; þei schul ben cumforted wonder wel" :		III. Against Wrath : "Blessed are they who mourn."
Azeynes wrapþe hit is sumdel, þat discumforteþ mon him-selue And þo abouten him, ten or twelue.	416	
"þe Merciful ben blessed, for-þi God of hem schal haue merci" : þat is azeyn Couetyse, þat to þe nedful wol not diuyse.	420	IV. Against Covetousness: "Blessed are the Merciful."
"þat hungren and þursten riȝtwysnesse, þei ¹ [schul] ben fulled more and lesse" : ¹ Ms. þat	424	V. Against Sloth : "Blessed are they who thirst for Righteous- ness."
Azeyn þe Slowe þat nouȝt wol wirke ; Of alle gode dedes him þinkes irke. "I-blessed ben alle of herte clene, ffor godes owne face þei schul sene" : Herof þe gloten may aske riȝt nouȝt, ffor of his foule wombe is al his þouȝt.	428	VI. Against Gluttony : "Blessed are the Pure in Heart."
"þat louen pes þei blessed ben alle, ffor Godes children men schul hem calle" : þe Lechour in herte he hap no rest ; Of þis ¹ þerfore his part is lest.	432	VII. Against Lechery : "Blessed are the Peace- makers."

Azeyn þi woundes now hastou salue,
 þe blessynges ȝiuen of godes bi-halue. 436
 ȝit ben þei spedful to lest [&] most,
 Seuen ȝiftes of þe holigost.

*The 7 Gifts
 of the Holy
 Ghost.*

Of þe Seuen ȝiftes of þe holigost.

Whon þou art hol sound, þe to lede
 Tak heer furst þe spirit of drede, 440
 þat makeþ mon furst from vuel to wyne;
 þe spirit of pite, wel forto bigynne
 Gode werkes; þat han a wel gret fo
 Of worldes wele and eke of wo: 444
 þe spirit [of] cunnyng techē vs dispise
 þe worldes wele [ȝif we ben wyse];¹ ^{1 No MS. Sim.; V. and eke of wo}
 þe spirit of strengþe, to suffre þe wo.
 þeose foure to biȝ lyf longen into, 448
 þat we callen Actyf lyf.
 þe oþer þreo rulē Contemplatyf.
 In Creatures to knowen God verrement,
 þe spirit vs techē of entendement; 452
 þe spirit of counseil, what is to do
 In writ, what is to leue also;
 To knowe god In his owne kynde,
 þe spirit of wysdam vs bringē to mynde. 456

The 7 Virtues.

Of þe Seuen vertues.¹

¹ In the Spec. the 10 Commandments precede.

After þis ȝit is good to knowe
 þe seuen vertues alle be rowe,
 ffor aftur þis lyf þei wol þe bringe
 To blisse þat neuer schal haue endynge. 460
 ffeip, Hope, and Charite,
 Diuine vertues þei ben alle þre;
 Strengþe, Mesure, Riht, qweyntise
 Of kuyndelich vertues þei beren þe prise. 464
 A bodilich Iurneye hose schulde go, *exemplum*
 þreo þinges him were nedful þerto:
 ffurst, þat he wuste whoder he schulde;
 And wille, his Iurney to be forþ-fulde; 468
 þe þridde, Hope for to spede—
 Elles þer-of nolde he take hede.

fleiþ of God ȝiueþ vs witerynge Of vr Iurney þat is endynge ; Hope vs ȝiueþ strengþe and miht To come to him as heo han tiht ; But wille þen ȝiueþ vs Charite— How miȝte we þenne for-go þeose þre ? ¹ Ne þe foure opure neuer þe more. ¹ The 4 cardinal virtues form Her þou now þe skile þerfore ! þer may no mon God wel qweme But he cunne good from vuel deme, þe gode to hente, þe vuel forsake, Of twei godes þe better to take. þat hit is good, vche mon troweþ, ffor to ȝelde alle þing þat him oweþ, And for to wiþ-holde more or lesse Is vuel : þat techep vs Rihtwysnesse. ¹ ¹ vv. 483-6 corrupted. Of twei goodes þe beter to hente, Qweyntise vs techep, verremehte. Good þing men mihte mis-vse, I-wis : þerfore Mesure needful is. Vuel mihte mon to mucche down bringe : Strengþe þerfore is nedful þinge, To ¹ make mon hard to suffre wo. ¹ MS. Ta To ten Comaundemens now wol I go.	472 476 480 484 488 492	Man's need of Faith and Hope. No man can please God without knowledge to choose good from evil. Man needs Righteous- ness, Skill, Moderation, Strength.
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*Of þe ten Comaundemens.**The Ten Com-
mandments.*

þeose biddinges wol I not ouer-hippe. On God þou schalt worschippe. His nome þou ne schalt in Idel munginge (!). ¹ Halewe þin halyday, þe þridde biddinge. ¹ r. munge, minge þeose rulen þi lyf, alle þre, To þe holi Trinite. A-ȝeyn þe furste biddlyng þou mischeuest, On eny wicchecraft ȝif þou bileeuest. A-ȝeyn þe secunde þi-self þou derest, Horible opes whon þou swerest— ȝit maiȝt þou swere wiþ-uten synne ffalsede to dampne, þe riȝte to wyne. A-ȝeyn þe þridde þou dost wronge Whon þou lyst in þi bed so longe	496 500 504 508	Against 1. is belief in witchcraft ; against 2. swearing ; against 3. lying in bed,
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	þat Matyns nor Masse herest þou non, To ffreres prechinge wolt þou not gon— þer-Inne of swetnesse þou felest no tast ;	
and going to the tavern	Bote to þe tauerne þe þinkeþ more hast þen to visyte þe seke or þe pore, þat liggen a-tome or at þi dore ; 3if þou dost þus, soþ to say,	512
on Sunday.	þou halewest not wel þyn halyday. Godes curtesye her maiȝt þow se : To him-self he ȝaf biddynge but þre ; þe seuen þat comen herafter nou To þe and to þi neiȝeboreþ prou.	516
4. Honour thy Father and Mother.	ffader and Moder þow most honoure ; Wip foul cher not on hem to ¹ loure ; 3if heo of þyne habbeþ gret nede, But þou hem helpe, vuel schalt þou spode.	520 1 om. to 524
5. Slay no man.	Loke þat þou sle no mon, Wip hond ne wip wepene non, Ne þorw þyn owne gilerye Nouȝwhere to puite him for to dye ; Sle no mon wip tonge, biddynge, Beo tisement ne bi procurynge ; In herte Coueyte no mon to spille— To borwe him rapure is godes wille, 3if þou hit may do lawefully, Elles of þis biddynge þow art gulti.	528 532
6. Steal not.	Stele non opure monnes good.	
7. Bear not false witness.	ffrom fals witnes þow torn þi mood.	536
8. Covet not thy neigh- bour's goods, or 9. his wife.	þi neiȝeboreþ good þow schalt not desyre, Wyf nor Mayde-child for heor white swire.	
10. Do no Lechery.	Loke þou do no Lecherie, þi-self for þat wol most anuye. ¹ 1 vv. 539-40 ought to follow v. 531. But i prei þe, þou seist, telle me þe skile Whi god forbed rapur vuel wille Of worldes good, and of Monnes wyf, þen to bi-reue a Monnes lyf. ffor, hose is in wille for to stele, Wip oþer monnes wyf or wip to dele, Hit is hardore him-self þer-from to holde þen from monslauȝt, be þou bolde !	539 544 548

ffor þerof kyndeliche vche monnes sone
 Haþ gret Abhomynacione ;
 But wrappe haþ him his resun raft,
 Wiþ him þerof horroure is laft, 552
 After þe dede or elles be-foren—
 Elles mony mon schulde be for-loren.

Of twelue articles of vre be-leue.

But no mon may, þe Bok hit seiþ,
 Plese God wiþ-outen feiþ. 556
 þerfore mo þinges is good to mene :
 þe twelue articles of vre bi-leue.
 Of alle þe twelue þis is þe most :
 þat ffader & Sone and Holi gost 560
 On God Almihti in Trinite
 Euer was, and is, and euer schal be ;
 Heuene and eorþe he haþ wrouzt,
 And al þis world he maade of nouzt. 564
 þe ffader sende his sone Ihesu
 þorw þe holygost vertu,
 God and Mon of Mayde Marie
 To be boren, and for vs to dye,
 And buried was, þorw his good wille,
 To sauen vs alle þat we ne schulde spille.
 To helle he wente whon he was ded,
 þe soule Ioyned to his godhed ; 572
 ffrom helle he hem fette swiþe blyue
 þat him hedde serued in heore lyue.
 Vp he ros þe þridde day,
 As he was God and Mon verray ; 576
 Riht so schul we, as seiþ seint poule,
 Rysen vp in bodi and in soule
 At þe grete day of doom—
 þerof I rede we take good goom ! 580
 þen schal he demen al apert
 Vche mon after his decert.¹
 God and Mon to heuene he went ;
 þe holi gost to þe Apostles sent. 584
 þorw him so mowe we heuene wynne,
 3if we dyen out of dedly synne.¹

*The 12
Articles of
the Creed.*

The Creed.

Believe that
God is 3
in 1,that Iesus
was born of
Mary,died to save
us and

went to Hell,

rose again,

(so shall we,)

¹ orig. discertwent to
Heaven,
and sent the
Holy Ghost
to the
Apostles.¹ All these form 5
articles in the Spec.;
the 7 last are the 7
sacraments.

*The Seven
Sacraments.**Of þe seuene Sacramens.*

- O**ff¹ þe seuene sacramens ȝit mote we trowe, ^{1 r. On}
 þat I schal rikene al be Rowe. 588
1. Baptism. þe ffurste, hit is cristendom,
 þat cryst receyued in þe fflom ;
 Hit makeþ vs clene of þat synne
 þat we be boren vchone Inne, 592
 And openeþ to vs heuene-ȝate,
 Elles may no mon come in þer-ate.
 But þorw gret temptacion
 þat grace miȝte be struied soon : 596
2. Confirmation. þerfore is Confirmation—
 þat non may but Bisschop don ;
 þe holigost hit stableþ riȝt
 In þe, aȝeyn þe fend to fiht. 600
 But after þeose we sungen al day :
3. Penance. þerfore penaunce hit doþ a-way
 Dedly synne and venial,¹ ^{1 orig. veniel}
 þat is to seye gret synne and smal ; 604
 þreo parties hit haþ, verrey penaunce,
 þerof þe synful mai ha fyaunce :
 ffor-pinke þe synne wilfulliche,
 And schriue þe þenne verreiliche, 608
 And make a-mendes to þi miht—
 Of al þi synnes þen art þow quiht.¹ ^{1 = quit}
 But leste in penaunce mon schulde fayle,
 Him neodeþ cumfort in þat trauayle : 612
4. The Eucharist. Hosul þerfore, in Bredes heuȝ
 Godes bodi, we tan, of gret vertu ;
 Vre gostli strengþe hit holdeþ Inne,
 þat we ne falle liztli aȝeyn to synne. 616
 But in a wel-ruled halle,
 þat ben þer-Inne þei serue not alle,
 Out of array for þenne hit were—
 In holichirche þe same manere : 620
5. Priesthood. Ordre of presthod is maad þerfore,
 Vs to serue lasse and more
 Of Sacramens and vre rihtynges—
 Presthod haþ power of alle þeos þynges ; 624

Gret worschip owen we alle þer-to :
 Prest sacres þat bodi, þat aungel ne may do.
 But god schop mon forte restore
 þe noumbre of angeles þat is forlore, 628
 þorw kyndelich generacioun,
 And þerto he ȝaf his benisoun
 þat Moukynde mihte multiplie,
 Wiþ-ou'e synne of Lecherye 632
 Mon and wommon to-gedere Ioyne ;
 þefore he ordeynde Matrimoyne,
 þat dedli synne hit doþ a-wei—
 But þe venial wol I not sey. 636
 But of þis world whon we schul wende,
 Gret peyne we han þenne at vr ende :
 þefore is holi Oynement,
 þat vs aleggeþ, verreyment, 640
 Of peyne we han þenne bodily,
 And of þat we dreden gostly ;
 Such vertu God herto con lene
 To folille þe penaunce þat naþ mad clene. 644

6. Matri-
mony.7. Holy
Unction.*Of þe seuene dedes of Merci.**The 7 Deeds
of Mercy.*

Bute at þe dredful domes-day
 Mon schal haue an hard a-say,
 ffor he schal þenne a-posed be
 Of þe dedes of Charite. 648
 þefore is good now to witen
 Wȝuche hit ben, as hit is writen.
 þe ffurste is, fede þe hungri.
 Ȝeue drinke to þe þursti. 652
 þe þridde, þe naked for to cloþe.
 To herborwe þe pore be þou not loþe.
 Visyte hem þat ben in prisoun bounde.
 Cunforte þat seknesse haþ cast to grounde. 656
 Of þese sixe þe gospel spekeþ.
 þe seuene Tobye vs he þat techeþ :
 To burie þe dede Is Charite—
 In Bodi and soule quit schal hit be.¹ 660

1. Feed the
hungry.
2. Give drink
to the thirsty.
3. Clothe the
naked.
4. House the
poor.
5. Visit
prisoners.
6. Comfort
the sick.
7. Bury the
dead.

¹ The rest of the chapter in the Spec. is omitted, as well as the foll. chapter : De septem petitionibus orationis dominicæ.

*The 7 Glories
of the Body
in Heaven.*

Of þe seuene druweries¹ of Monnus bodi.²

- Þ**I Bodi schal haue druweries seuene, ^{1 r. doweres}
 As Monye þi soule, boþe to in heuene,
 Of þe [whuch] schal rise þi grete blis—
 þer-bi maiȝt wyte what heuene is.
 þi bodi schal schlyne so wondur feire,
 No foulnesse schal hit a-peyre;
 Seuenvold briztore þen is þe sonne
 Vche bodi schal be þat hap hit wonne. 668
 3it was þer neuere foul of flizt
 As þi bodi so swift and liȝt,
 ffor in a twynelyng of an eize
 ffrom erþe to heuene þou maiȝt styȝe. 672
 In bodi þou schalt ȝit be so strong
 þat al þe erþe, wyd, dep, and long,
 þou schalt mowe posse hit as a bal;
 As þou wolt welde hit, þou schal. 676
 þou schalt ben fre, þat nou art bonde,
 þat no þing schal a-ȝein þe stonde
 To lette þe to passe whoder þou schal,
 Erþe ne water ne stonene wal;
 As oyle synkeþ þorw hol vessel,
 So schal þi bodi perse al þing wel. 680
 Vre bodies þat here ben seke and sore,
 þei schul haue hele for euer-more;
 We schul beo so wel atese
 þat hunger ne ferst nor no disese
 Nouþer wiþ-Inne ne wiþ-oute,
 Hurt nor langour we schul not doute. 688
 þerto gret lykyng in þat lyue
 We schul han in vr wittes fyue,
 Vche a wit wiþ-outen anguisch
 Schal haue his lykyng wiþ a wusch:
 fleir siht lyking to þin eize;
 þyn Eres ful of melodye;
 Tast, and Smel, and þy felyng,
 þei schul be ful of gret lykyng;
 And al þis Ioye schalt haue to-gider—
 Vr lord of heuene bring vs þider! 692
 696

1. Thy body
shall shine
brighter than
the sun;

2. shall fly
faster than
a bird;

3. shall be
strong
enough to
push the
earth like a
ball;

4. shall pass
free thro' all
obstacles;

5. shall never
be sick;

6. shall never
hunger or
thirst;

7. shall have
every wit
or sense
gratified,

² The Engl. text is
more detailed than
the Spec., which in
1 chapter contains:
de dotibus corporis
& anime & de penis
inferni.

In þis lyf whon we best fare,
 Whon we be-þenk vs, we mai ha care
 þat mischef of deþ schal vs be-tyde ;
 þerfore vr blisse may not a-byde :
 But in heuene wiþ-oute stryf
 Bodi and soule schal euere ha lyf ;
 þerof þou maiȝt þe wel affye,
 ffor bodi and soule þei schal neuur dye.

700 and, tho
 Death ends
 our bias
 here,

704 in Heaven we
 shall have
 long life
 without end.

Of þe doweres of þe soule.

*The 7 Dowres
 of the Soul
 in Heuene.*

þ I soule schal haue þis¹ warisun :
 Of wit and wisdam so gret foysun
 þat creatures alle, hiȝe & lowe,
 In heuene & eorþe, þou schalt knowe ;
 Gret Ioye schal þat be, sikerliche !
 ffor mon disyreþ kuyndeliche
 To knowe þing þat is vnkud ;
 ffrom þi knowyng nouȝt schal *ben* hud.
 ffrendschipe wiþ-uten enemyte,
 þat schal *ben* a-noþer fe ;
 Such ffrendschipe in heuene among hem is
 þat vs¹ is fayn of operes blis.
 A-cord and pes wiþ-uten stryf,
 fforsope, hit schal be þere so ryf :
 þe bodi and soule, þat striuen here,
 Vche to oper schal be so dere
 þat þe bodi schal noþing wille
 But þat [þe] soule wol al be skille ;
 þyn eȝen ben of so good assent,
 þat on lokes nowher verreyment
 But ȝif þat oper loke þer-wiþ ;
 þer schul ben alle in so good kiþ
 þat Bodi and soule vche wiþ oper
 Schul to-geder no þing soþer.
 Worschiþe wiþ-uten vileny
 þer schul we haue, sikerly ;
 As kynges in trone sitte we schal,
 Crouned wiþ Angeles peryngal.
 þe soule, þat her haþ luitel maystrie
 Or þauȝ þe bodi be in gret anuye,

¹ MS. his

708

1. Know-
 ledge of all
 Creatures.

712

2. Friendship
 without
 enmity.

716

3. Concord
 and peace.

720

724

728

4. Honour,
 without
 abuse.

732

736

5. Boundless
power of the
Soul.

So gret miht þer schal hit haue
þat nouȝt aȝeynes hit schal quich nor quaua.
But trust nis non in worldes wele,
Nou art þou sek, nou art in hele, 740
Nou artou pore, now artou riche—
þe bliasse of heuene nis þat not liche :
ffor þe meste part of þy Blis

6. Security.

Schal be sikernesse of al þis. 744

7. Joy in
praising of
God.

þe seuene bliasse : þi soule in heuene
Schal þonke God wiþ hiȝe steuene,
As Angeles don wiþ gret likynge,
“ Holi, Holi, Holi ” is heore syngynge. 748

*The Pains
of Hell.*

Of þe peynes of helle, & amonesting.

Hit is no need now for to telle
More of þe peynes þat ben in helle.

They are the
contrary of
the Joys of
Heaven,

In bodi & soule þei han gret nuye,
Of al þis Ioye þe contrarye.— 752

ȝif þou be-þenke þe, my dere frend, wel

Of al þis Ioye eueriche a del

þat god haþ ordeyned for þi solace

Whon þou schalt sen him in his face, 756

þou hast gret Matere, sikerliche,

Him to loue souereynliche

þat such knowynge and such wit

ȝiueþ vs of him in holy writ. 760

Nou hast þou matere of holy speche

Vnwysore þen þou for to teche ;

And whon þou spekeþ wiþ eny mon

þat more good con lere þen þou con, 764

Ask and
learn more
good.

Sum of þeos Materes þou maiȝt enqwere,

Wel more good for to lere.—

*The ȝei kind
of Contem-
plation
of God in
Himself.*

Of þe þridde Manere of contemplacion in god him-self.

Tac hede nou & þou schalt se

Of Contemplacion þe þridde degre, 768

Of God hym-self wiþ-uten doute,

Of Godhed wiþ-Inne, monhed wiþ-oute.

þre þinges þou þenke, as I þe rede,

Of crist vr lord in his monhede : 772

Of Godhead
within.
Manhood
without.

Of Christ's
Manhood,

Of þe Incarnacion þe grete Mekenes,		think of His Incarnation, life and Passion.
And of his liuyng þe holynes,		
And of his passion þe charite.		
At ones þou maiȝt not þenke þise þre ;	776	
I schal departe hem, as I may,		I'll divide 'em by hours.
Be þe houres of niht and day ;		
Wiþ double Contemplacione		
In vche an heure of god þou mone :	780	
Ones of his passioun,		
And eft of oþer sesoun.		

Contemplacion at Matines tyme.

A t Mateynes þenk, aftur or bi-foren,		At Matins, think how
Wȝat time & vre, place crist was boren.	784	think how Christ was born in winter,
þe tyme was wynter, ȝif þou be-holde,		at midnight,
þe vre was midniȝt, wonder colde,		
þe place, as doctours seyen and trowes,	788	
Was a toren hous wiþ-outen woves.		
In Riche cloþus was he not wrapped,		
In Cracche wiþ ragges he was happed,		and wrapt in raga.
Bi-twene an Oxe and an As—		
Gret Meknes þer I-schewed was !	792	
Be-þenk þe of þat cumpaignye		
Of Iosep and of swete Marie,		
Hou bisy þei weren to kepe þat fode		
þat for us schulde dyen on Roode ;	796	
Of þe herdes deuocion,		Think of the Shepherds' adoration,
And of þe Angeles þat songen abouen		
“ Ioye be to god þat is on hiȝ ”—		
In herte so syng þou priuely.—	800	
þenk how Iudas also outrayde		how Christ was at midnight betrayd by Judas,
At midniȝt, whon he crist be-trayde ;		
Hou þe Iewes þei him be-caste,		
And as a þeef þei bounden him faste,	804	bound as a thief,
And as a feloun þei forþ him lad.		
Whon þe traitour a Cos him bad,		
In speche he was so Meke & hende :		
His traytur he calde his dere frende.	808	
In dede also he schewed non awe,		
fforbed al hise wepne to drawe,		

And Malcus ere, þat Peter of smot, 811
 Heled hit aȝeyn, not chid nor flot.¹ ¹ vv. 811-12 and 813-14 are
 Biforen Anna i-lad and Cayphas transp. in the MS.
 Vileynesliche þer I-boffeted was,
 And potur pries wiþ-Inne a þrowe
 ffor-sok him, ar cok hedde pries crowe. 816
 and deserted
 by His
 Apostles. And alle þe Apostles euerichon
 A-wey þei fledde, wiþ him lafte non.¹ ¹ vv. 817-18 ought to
 precede v. 813.

*Of contemplacion at prime : of þe passion, and of
 þe Resurreccion.*

At Prime
 think how
 fals witness
 was brought
 against
 Christ, **O**ff þe passion þenk at prime, 820
 Of cristes vprist þe same tyme.
 Crist in to a yard at prime him¹ ladde ¹ r. he, cf. v. 826.
 And fals witnessse aȝeyn him hadde,
 þat seiden hou he hedde god dispised,
 þe cuntre al tornd and dyuised 824
 ffrom Ierusalem to Galylée.
 and how He
 was spit on And in his face þen spitten heo,
 þei hudden his face & bobed his hede
 And scorned him and bad hym rede 828
 and smitten. Ho him smot þo wiþ his fuste.
 Nout he ne seide, þouȝ he wel wuste.

Of þe Resurrexion.

Think how
 he arose, **Þ**enk also at prime, whon crist vp ros— 832
 þerof wydewhere sprong þe loos—
 and appeared
 to Vyue sipes apeered he þat day
 To his derlynges, soþ to say :
 1. the Mag- ffirst to Maudeleyn, þat was him dere,
 dalen, Whon heo þhoute him a gardynere. 836
 2. to others, To hire and opure, verrement,
 As þei comen from his Monument ;
 And seide “ al heil ! God saue ȝow.”
 3. to Peter, And siþen to Peter—but we nute how. 840
 4. to two Disciples, þe ffeorþe tyme as a straunge pilgrim
 To twey disciples, þat knew not him,
 Toward Emaus, þe goode Castel ;
 In bred brekyng þen kneuȝ þei him wel. 844

þe flyfþe tyme to þe apostles ten,
 But Thomas was not wiþ hem þen;
 But þat hit was he þei nouȝt bileeued,
 ffor a gost to hem he furst bi-semed, 848
 Til he schewede boþe foot and honde
 Amiddes hem þer he con stonde,
 "Pees to ȝow" he seide þon—
 þei kneuȝ him wel whon he was gon.¹

5. to ten
 Apostles.

¹ The Spec. adds the
 5 other apparitions.

Biforen vndurne: Of þe passion, and of Witsuntyd.

þEnk how crist at vndurne-tyde
 Was dispoyled, boþe bak and syde,
 And to a piler þenne was he bounde
 And skourged so sore wiþ mony a woude 856
 þat from þe foot to þe heued
 Hol skin was on [him] luitel be-leued.
 Wiþ Mantel of Red þei him cladde,
 Bi-foren þe folk þei forþ him ladde, 860
 ffor Septe a reod token him in honde,
 Crouned him wiþ þorn, I vndurstonde,
¹ And þenne þei kneled him be-forn ¹ In the MS. vv. 867-8
 And called him kyng al in scorn. precede v. 868. 864
 Vp-on Pilate þen guene þei crye
 Ihesu on Rode to Crucifye.
 He bar his Cros wiþ gret anuye
 To þe place þer he schulde dye. 868

Before Un-
 derne, think
 how Christ
 was scourged,

crown'd with
 thorns,

and made to
 bear His
 Cross.

Bifore vndurne of þe holigost.

þEnk also at þis same vre
 þe holigost wiþ gret honoure
 Crist his apostles sende amonge,
 So wonderliche to speke wiþ tonge 872
 þat folk þat weoren of oþur langage
 Heo[m] vnderstoden, & seiden outrage
 þat of wyn dronken þey were.
 þe holygost also schewed him ful clere 876
 In fuir, to make hem hard and bolde,
 ffor þei schulde not in mischef folde.

Think how
 He sent the
 Holy Ghost
 to His
 Apostles.

At Midday : of þe anunciacion, And of þe passion.

At Mid-day,
think how
our Lady
conceivd
Christ.

At Middai be-þenk þe witerli
 Hou Gabriel grette vr swete ladi, 880
 þenne conceiued heo crist Ihesu
 þorw þe holigost vertu.
 But whi wolde he take flesch & blode
 And siþen dye for vs on Rode, 884
 Siþen he miȝte ha sauēd Monkynde
 Bi an Angel, as I fynde?
 But þen schulde we ha louēd be riȝt
 þe Angel more þen god Almiȝt; 888
 He wolde we loued him be-foren al oþur :
 þerfore him-self bi-com vr broþur.

Also of þe passion.

At Mid-day,
think too
how Christ
was crucified
between 2
Thieves,

Þenk hou crist was don on Rode—
 His bodi þen ron al on blode; 892
 Bi-twene twey þeues he hynged;
 Galle & Eysel to him þei mēged
 To drinke, for þurst whon he him pleinēd.
 ffor vre gult so was he peyned. 896
 In al þis world þow¹ peynes alle
 Vpon o Mon miȝte falle
 And he miȝte suffre as muche more
 As alle men þat nou ben bore, 900
 þe same deþ twye or þrie
 þat crist suffrede þouȝ he miȝt dye,
 þat peyne ȝit were not so liche
 Nouþur neiȝ so as his so miche. 904
 Hit semeþ wel þenne bi þat i tello
 His peyne passeþ þe pyne of helle
 þat pure creature miȝte þole, i-wis,
 ffor euere so may neuer on his. 908

and sufferd
more than
the pain of
Hell.

¹ MS. þorw

At Noon : of þe passion, and of þe Assencion.

At Noon,
think how
Christ gave
up the ghost,

BE-þenk þe at þe vre of noon :
 Whon crist hed seid þat al was don,
 Mildeliche wiþ-uten bost
 To his fader he ȝeld his gost,¹

¹ The Spec. here gives the 7 words
of Christ on the Cross; the
Engl. text follows the Horae de
Cruce, No. XIX.

And to him he made a cri
 Hely lamaꝗabatani,
 þat is to seye aftur þe Book
 "ffader, whiere þou me forsok?" 916
 As hos seiþ, þus here for to spille;
 A, lord, for hit was þi wille.
 A blynd kniht þen atte laste
 A Spere þorw [his]¹ herte þraste, 1 MS. þin 920
 þat Blod and water þen out ȝede.
 þerof we schulde take good hede:
 þe blynde kniȝt þerof cauȝte his siht,
 And vre Bapteme þere hedde miȝt. 924
 Lord, ȝif me grace day and niht
 To þenke how deolfulliche þou were diht!
 þe sonne for deol þen lees his liht,
 ffor to be wreken of his dispiht; 928
 Hulles and dales þei al to-schoken,
 And þe stones al to-broken.

how He was
 pierst with a
 spear,

and how the
 Sun lost its
 light.

At Non of þe Assencion.

þ Enk also at þe vre of non
 Of Iheru Assencion 932
 On þe Mount of Olyuete,
 Whon al þe Apostles þer gunne mete,
 And his deore Moder Maric,
 In al heore siht vp gon he styȝe, 936
 And sitteþ on his ffader riht hond,
 þat weldeþ boþe Séé and Lond.
 þe Apostles bi þe wey þat was geyn
 To Ierusalem þei torned a-ȝeyn, 940
 In preyer & fastyng þer for to abyde,
 As he hem bad, til witsontyde.

At Noon, too,
 think of
 Christ's
 Ascension

to His
 Father.

At euensong-tyme: of þe passion, and of þe Maunde.¹

A t Euensong-tyme þenk verreyli: 1 MS. Monhede At Evensong,
 ffor ded was founden his swete bodi, 944
 Ioseph þenne of Aramathi
 Tok him doun deuoutli,
 Of Pilat, þat þenne was heiȝ Iustise,
 He asked no more for his seruyse. 948

think how
 His body was
 taken from
 the Cross.

bi pouwer, lord, whon þow were ded,
 Hit was hud in þy godhed ;¹ ¹ cf. XIX, v. 131.
 As gras is stomped for medicyne,
 So were þou fruscht wiþ muche pyne ; 952
 Allas for deol, boþe euen and Morn,
 þe Croune of blisse lai vnder a þorn !¹ ¹ Cf. XIX, v. 131 :
Heu corona glorie
lacuit sub spina.

Now of þe Maunde of Ihesu crist.

Also, how at
His last
Supper, He
wasit His
Apostles' fest,
At euensong-tyme of his Maunde
 þenk ; wiþ hou gret Charite 956
 He wuzsch his owne apostles feete,
 And of his Bodi alle þei ete
 As he heom ȝaf in brede heuȝ,
and how He
gave Himself,
as bread, even
to Judas.
 And to Iudas, þat waried Ieuȝ, 960
 þauȝ he him wuste in synne derne,
 His flesch & blood ȝit nolde he him werne.
 Ensaumple herof þe prest may haue
 Non hosul to werne hose wol hit craue, 964
 In priue synne þouȝ he him knowe—
 To warne hym stilly is best, I trowe.

At cumplin-tyme : of his passion, and of his buryinge.

At Compline,
think how
Christ prayd
At Cumplin þenk wiþ good entent 968
 Hou crist in to a gardyn went
 After þe Maunde, forto prey
 His ffader þat passion to don a-wey ;
 þe Monhede of hym so sore dredde þat
till blood and
water dropt
from Him ;
 þat blod & water þer so he swat 972
 þat hit dropped down in þat place
 In to þe eorþe from his face.

Of þe buryinge of Ihesu crist.

and how He
was laid in
a grave,
þenk at Cumplyn : þe bodi of crist 976
 Was leid in graue til his vpryst,
 þat Ioseph diȝte for him-self hadde ;
 And in Sendel he him cladde,
and anointed.
 Wiþ Mirre and Aloyne, good oynement,
 He Baumed him, wiþ good entent.— 980
 Lord, ȝif me grace swetnes to fynde
 þeos Vres þus to haue in mynde,

þat suffredest for me þis harde paas !
At myn ende hit be my solas.—

984

*Of Contemplacion of god in his owne kynde.**Of Christ's
Godhead.*

þus schaltou þenke on his Monhed.
Now schal I teche of his godhed,

þat from vr knowyng sumdel is hud,
And in foure wise to vs is kud :

988

In Creature, and in holy writ—

þerof Ichauē my tale quit ;

þe þridde be Reuelacion,

þe ffeorþe be monnes reson.

992

Bi Reuelacion God schewep him-selue

As he dude to þe prophetes twelue

And to oþere Mony on,

Or be Miracle open I-don.

996

Bi reson þus God maiȝt þou kenne,

ȝif þou wolt þe be-þenke whenne

þou were nouȝt or þou boren were ;

Of oþer Creatures þe same manere,

1000

þat comen & gon eueriche day ;

þe soþe þer-bi wel wite þou may

And bi reson vndertake

þat þei miȝt not hem-seluen make ;

1004

Heore biginnynges seþþen þou maiȝt se,

And of hem-self þei mowe not be,

þenne mostou nede grante sum þing

1008

þat neuer hedde no bi-gynnyng,

Oþur þynges of whom comen alle,

God Almihti þat men calle.

But twei goddes ȝif þat þer were,

þer moste nede be sum manere

1012

Of diuersete hem bi-twene—

Al on elles moste þei bene ;

þen moste þat on, as wel I wot,

Sumwhat haue þat þe toþer hedde not ;

1016

þen hedde þat on, sikerliche,

Oþer to luyte or to muche ;

ȝif þat he hedde to luitel,

He were not god almihtful ;

1020

It is known
to us by
1. Creatures,
2. Holy Writ,

3. Revelation,

4. Reason.

By revelation
God showed
Himself to
the prophets
by inspira-
tion, or by
miracles.

Reason
shows us

that we and
other crea-
tures

couldn't
make our-
selves.

It forces us
to assume a
thing without
beginning,

that men
call "God
Almighty."

And as you
can't have
two Gods,

- And to muche ȝif þat he hadde,
 A sori god were and a badde
 þat to muche miȝte not do him fro—
 To alle þing for þat is so. 1024
- we must
 assume One
 God.
 But He wants
 company,
 so we put
 2 Persons
 in 1 God.
 And as love
 must be
 between these
 two, we as-
 sume a 3rd
 Person to
 make the
 Trinity.
- Sipen two goddes þenne mowe not be,
 On-lepi god þen graunte we.
 But Ioye is non here in no two aȝye (!)¹ ^{1 r. in to aȝye}
 Wiþ-outen riht good cumpaynye. 1028
 Sipen God is ful of Ioye and blis,
 In Godhed Cumpaynye þer is.
 Be-twene lasse þen two mai hit not be :
 Two persones in God þen mai we se. 1032
- But cumpaignie were nouȝt, I wene,
 But þer were loue hem bi-twene :
 þe þridde persone, I wol warante,
 In Trinite þen moste we graunte, 1036
 To make loue and Charite
 In þe holy Trinite.
 And þus mowe we knowe anon
 þreo persones and God but on. 1040
 In þi-self þou maiȝt a-tame *exemplum*
 Open ensaumple of þis same :
 In þi soule þou seest ful wel
 Miht and Connynge þou hast sumdel ; 1044
 þi miȝt & Connynge þe wiþ-Inne
 To loue hem boþe þou const not blynne ;
 þi miht is furst, and þenne cunnyge,
 And of hem boþe comeþ louyng. 1048
 þe same manere in god aboute :
 Miht and Connynge and eke loue.
- þe ffader we callen þe furst Miht,
 Connynge þe Sone, of him comeþ riht ; 1052
 þe holigost loue we calle,
 þat comeþ of boþe, knowleche we alle.
 Al Monkynde [knoweþ] in toun and felde
 þe ffader waxeþ feble in his elde, 1056
 þe Sone in his ȝouþe is not wys,
 Of Monnes gost comeþ Malys.
 In god lest men wolde wene þe same,
 þe ffader haþ miȝt, þe Sone wisdame ; 1060
- God has
 Might ;
 Christ, Wis-
 dom ;

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 297

His miht is euer gret inlike,	
þe sones wisdom may nouȝt be swike.	
þe Holigost he haþ goodnesse,	
Wip-uten Malys More and lesse.	1064
To knowe god þus furst men come	
Bi resun—so maiȝt þou, ȝif þou take gome	
þin herte to god vp so to lifte,	
In þeose þreo wyse as I skifte :	1068
By his werk, and holy writ,	
And bi resun of monnes wit	
And of him-self in double kynde.	
Wel ouȝte we þenne haue him in mynde,	1072
þat al þis world wip þat þer-Inne	
ȝaf, and him-self, vr loue to wynne.	
Nou þou him knowest & his bounte,	
Loue him wel for Charite	1076
Euer-more to þi lyues ende !	
To Ioye & blisse þen schaltou wende,	
þat he haþ ordeyned for vre solace.	
Lord, bring vs þider for þi grace. Amen.	1080
þus endeþ þe spore of loue—	
God grant vs þe blisse of lieuene aboue. ¹	

the Holy
Ghost, Good-
ness.

Love God
to thy life's
end!

[XXXVI. *þe Lamentacioun þat was bytwene
bre lady and seynt Bernard.*²]³ [fol. cclxxxvi.]

Her is a gret lamentacion betwene vr ladi & seint
Bernard, Of cristes passion, hire dere sone, þat was so
pynoful & so hard.

¹ Then follows the well-known 'Disputacion bytwene þe bodi and þe soule,' ed. before by Th. Wright, *Walter Mapes*, p. 340 ff., and extant in 5 other, partly very old MSS. (MS. Auch., ed. in *Owein Miles*, Edinb. 1837, Laud 108, Digby 102, Reg. 18 A x, and Simeon), mostly printed, wherfore I omit it here. Cf. *Anglia* II. p. 225.

² Ed. before, at my suggestion, in *Engl. Stud.*, 1885, vol. viii. p. 85 ff., by G. Kribel, from MS. Vernon and Cambridge Dd. 1. 1. I here give the text of MS. Vernon with various readings from MS. Dd. 1. 1, and two more MSS., Trin. Coll. Oxf. 57 f. (incomplete), and MS. L. 70. The poem is based on a Latin sermon attributed to St. Bernhard (ed. opp. Antw. 1616, col. 156, and in *Migne Patr. Curs. Ser. II.* vol. 182, col. 1133, Paris 1879; both edd. differ in some respects, the Engl. text rests more on that of the former ed.), with frequent additions from the Gospels (cf. v. 21-4). The poem is not to be ascribed to Richard Rolle, but to Richard Maidensston, the author of the Seven Penitential Psalms. Cf. Kribel, l. c. It is in 8-line stanzas of alternate rymes.

³ So the title in Index.

Title in D, 'Lamentacio sancti Bernardi de compassione beate Marie virginis ex dulcissimi filii sui passionis et eiusdem crudeli morte'; in T, 'Lamentacio sancte marie & beati Bernardi.'

	L ewed men be not lered in lore, As Clerkes ben in holi writ ; þauȝ men prechen hem bi-fore, Hit wol not wonen in heore wit :	4
I sigh for my folk's ignorance,	þerfore is þat I syke sore, ffor broþurhede, as God hit bit, And, ȝif cristes wille wore, Wel fayn I wolde amenden hit.	8
	ȝif Crist haue send mon wit at wille, Craft of Clergye, for to preche, Alle hise hestes scholde we fulfille As ferforþ as we mihten areche.	12
and will teach them for brotherhood.	ȝonge and olde, holdeþ ow stille : ffor broþerhed I wol ow teche— þe Mon þat con, and teche nille, He mai haue drede of godes wreche.	16
Therefore I have eng- lishit St. Bernard's Latin.	þerfore ichaue on Englisch wrouȝt, Seint ¹ Bernard witnesseth in Latyn— Mon may be glad in al his þouȝt þat his wit hap leid þer-In.	20
	þe gospel nul I forsake nouȝt, þauȝ hit be writen in parchemyn ; Seynt Iones word, ¹ and hit be souȝt, þer-of hit wole be witnes myn.	24
	While Ihesu crist on eorþe eode,	

1 D Lewid L Lewede. D arn T buȝ L þat beoþ. T noȝt. D lerid L lerte, om. in T. 2 D clerkis. T beȝ L beoþ. D writte. 3 T þeȝ L þei, D & þouh. D preche L reden. TL before D euere-more. 4 DTL It. DL wile T may. T noȝt. D wone T dwellen. D hire T hare L here. D witte. 5 D ffor þis it is. T y. DTL sike. 6 D bretherhed TL broþerhede. T it D vs, om. in L. D bitte. 7 DL if. D Cristis T godis L godes. D wil it. T were. 8 DTL om. Wel. TL Y wolde fayn. D amendin. D itte. 9 T And ȝif. TL god. D sent TL lent. DTL vs. D witt &. 10 DL & craft. 11 DTL We schuld (L sholde T shullen) fayn his hestis (T his hestis fayn). T fulfelle. 12 D ferfort TL fer. D has. DTL oure wit. L myghte T may D wold. TL reche. 13 D hold ȝow TL loude &. 14 D As bretherin alle. DL wile T wil. DT ȝow L ȝou. 15 D ffor he T ffor who so L Who so. DTL om. þat. DTL can. D & hap no wille. 16 L Him. DTL om. haue ; T doute L douten D sore dowte. D Cristis T harde. 17 DTL I haue. TL in. L englissh. D wrouht L wroughte. 18 DTL As B. seyth (TL seip) in his l. 19 TL A man D He. L beo. T wel glad L blithe. TL om. al ; T om. his. L thoughte. 20 L al his. D besynes L tente. T hap leyde his wit. D om. hap ; leyde. 21 D wile forsake it L wel forsake I T forsakeþ it. 22 TL þat is wryten D ffor he it wrot. 23 T Iohanes D Iohn his L Iou in his. DTL bok if it. L beo soughte. 24 DL Herof. T Wil be perof. TL om. hit. D ben. DT witnesseth. 25 D þat while þat L þe while þat. DTL god inst. of Ihesu crist. DT erthe. T ȝede L ȝeode D ȝode.

Mony of his Miracles writen þei were :

þer nis no mon þat mihte rede

þe goodnesse þat he dude here. 28

Men and wymmen, 3e schulen haue mede,

Lusteneþ alle now me I-feere ;

Listen to me,
ye folk !

3if I siȝe mis, takeþ good hede,

And wisseþ me, þat hit betere were. 32

ffader and sone and holy gost,

Al-mihtiful god in Trinite,

God, send me

Myn hope is on þi Modur most,

fful of grace and of pite :

36

þouȝ I be synful, as þou wel wost,

Such grace þenne þow sende me

grace to say
what 'll make
men better !

Sum word to speken wiþ-outen bost,

þat sum men mowe þe beter be.

40

Gret del hit is to speke and say

Of him þat dyed on þe Roode,

How he vpon þe gode ffriday

ffor vs þenne schedde his herte-blode ;

44

When Christ
died,

Alle hise disciples flowen a-way,

ffor doute of deþ þei were neiz wode :

þer nis no tonge þat telle may

þe serwe of Marie, his moder gode.

48

no tongue
can tell
Mary's grief.

¹ Heo him bar boþe god and Mon,

¹ Here begins the
Latin text.

And siþen him clepede swete Ihesu,

She bare
Him.

26 DTL Alle his. D myraclis T workes L werkes. D wretin. DTL om. þei.
27 DT is. L om. no. T man DL clerk. D om. þat ; D in boke. D may T
coupe L coude. 28 D goodnes T guodnesse L godenesse. DL dida. D to vs
here. T þere. 29 TL Man. D women TL woman. D schul T may L mowe.
D han. 30 DTL If (TL And) 3e me (om. in TL) listne (T wille lestyn) alle
in fere (T yfere). 31 DTL mys-say. D takip. T guod L goode. 32 D om.
And. DT wisse. D to telle þe beste to lere. L as inst. of þat hit. T y inst. of
hit. L better. 33 D om. and(1). 34 T Almyȝiful DL Almyhti. DT trenyte
L trinitee. 35 D Mi mone TL My mynde. D to the. TL moder D modir.
36 L mercy. T pete. 37 L þauh T þej. L beo. DT it inst. of wel. 38 D
Swich g. lord, T Lord such g., L Lorde sende suche g. ; DTL om. þenne. L
om. þow ; T sende þou. DL to me. 39 L Som. DL speke. DL wiþ-out(e).
40 D sum man T many folk L mankynde. DT may, om. in L. DT betere
L bettere. L beo. 41 DTL It is gret dool (T del L deol) to telle. 42 D god
T ihesu. DT deyde L diede. DL vpon T oppon. DTL rode. 43 T om. he.
L on. D good T guode. 44 D vs alle. DTL om. þenne. D schad T shadde.
D om. herte ; L suete. 45 DTL his. D disciplis T deciples. D fled T fledden
L fledde. 46 D But Marie & Iohn be him stode. TL drede. T neȝ L neȝ.
47 DT is. L om. no. D tunge. D tellin. 48 T sorwe L sorwes D goodnesse.
DL om. Marie. D good T guode. 49 DTL ffor sche. DTL as inst. of boþe.
DT man. 50 L siþe T sethe D setthe. DTL clepid (T clepude) him. DTL
om. swete.

- And offrede him to Symeon—
fful wel þe prophete him he kneuþ ! 52
- Mary was
warid to
take her boy
into Egypt.
An Angel warnede vre ladi þon
Of kyng Heroude, þat was vntrewþ,
And bad hire in to Egipte gon
ffor doute of deþ of mony a Iewþ. 56
- Euer was Marie glad I-nowþ
Whon heo hire swete sonē seþe ;
Whoderward þat Ihesu drouþ,
He nas neuere out of hire eþe. 60
- He was never
out of her
eye.
Siþen men duden him gret wouþ,
Harde peynes heo seiþ hym dreize,
His honden were¹ nayled to a bouþ, ^{1 at. om.}
Vpon a treo honged wel heiþe. 64
- No wonder,
she was woful
þauþ heo weore wo no wonder nas :
Heo seiþ hym blodi, bodi and croun,
Hire sone þat so gultles was,
Wiþ stremes of blod he ron a-down. 68
- when she
saw Him
stream with
blood ;
To sen his peynes was gret pres,
Wymmen folewede him þorw þe toun,
Sore wepynge, wiþ-uten lees,
ffor gret deol of his passion. 72
- though He
charged the
women fol-
lowing Him
not to weep
for Him.
Ihesu tornde, þat was so meke,
And spac wordes¹ of gret pite ^{1 at. a word}
To þe wymmen þat þer¹ speke, ^{1 at. he dide, or he}
- 51 D Sche. D offerid. D Symean. 52 TL om. fful. D þat prophete ful
wel. DTL his lord knew. 53 T þe. D auugil. D warnid. TL w. hem of þer
(L here) fon. D þan. 54 T & of. TL Eroude (L heroude) þe kynge v. (þat was
om.). 55 TL hem. D vnto T intil. D Egipt. D gan. 56 DTL drede. D
dr. of þat feloun Iew. TL many. T gew L gewe. 57 DTL wel inst. of glad.
Danow. 58 DL Whan T Whanne. DT sche. DTL seye. 59 T Whyderward
so D Whedir þat euere. D drow L drouhe. 60 DTL was. T here. DTL eye.
61 D Setthe T suthen. D þe Iewis. DL dide. D wow L wouh. 62 D peynys.
DTL sche. T seþ L say D saw. T dreye DL drye. 63 D hand T handes
L honde. DTL om. were. D naylid. TL til D vpon. D bow L bouhe. 64
DTL & on. D þe cros L a cros. TL hongen D þei heng. DT him L on ; wel
om. in DTL. DTL heye. 65 L þauhe T þeþ D þow. DT sche. DTL were.
L om. wo no. D wunder. DT was. 66 T Hy D Sche. T seþ L seye D saw.
T blede L bleden. D crowne L croune. 67 L Hire oune s. DT þat was so,
om. in L ; L al. DL gilteles. 68 D Stremyd of blod þat ran riht downe
T Of blod þe strem ran adoun L On strem þe blode ran adoune. 69 D seen
L seon T se. D peynys L peyne. D þer was. D om. gret. 70 D women.
DT him folewid (folwede) L foleweden him. T þorghe L þoruh. D towne.
71 D weping T wepende. DL wiþ-oute. DT les. 72 DTL And made (LT
maden) dole (T del L deol) for. D passiowne. 73 TL turnede (tornede) him
ful meke D him turnid ful mylde & meke. 74 D seyde. DTL a word. 75
T And to L And þus to. D women. D he dide TL he, inst. of þat þer.

And seide : " Wepeþ not for me ! 76
 ffor þoure children 3e mowe wepe,
 þat doþ me schome, as 3e mowe se."
 No wonder þouȝ hire herte breke,
 þat seiȝ hir sone so beten be ! 80
 Whon he was beten wiþ scourges sore,
 Alle his frendes were from hym gon ;
 þreo dayes vre feiþ was lore
 Saue in Marie, his moder, al-on. 84
 Bernard bereþ wittenesse þerfore,
 Also doþ hire Cosyn Ion :
 ffor serwe þat heo hedde þore
 On swouȝ heo fel sone a-non. 88
 þe blod out of hire eȝen ron,
 Al-most hire herte clef a-two—
 Seynt Bernard, þat holy mon,
 Witteneseþ wel þat hit is so. 92
 Seint Bernard in to chirche wenden he con,
 To witen of þat Ladi wo.
 To him wel feire speken¹ heo gon, ¹ MS. spenken 95
 What was his wille to asken þo.¹ ¹ vv. 33-6 added by the poet.
 " **L** Adi, ȝif hit be þi wille,
 Tel me, as þou art heuene-qwene,
 Hou þat þou weope þin herte fille,
 Whon þei duden þi sone to scheme, 100

Mary's heart
broke when
she saw
Christ
beaten.

The blood
ran out of
her eyes.

St. Bernard
once in a
church

askt her how
she wept,

76 L weopeþ D wepit T ne wepe 3e. T nouȝt L nouhte. 77 TLD But
 (wepiþ D) for þow (T þow-selue) & þoure children (D childer) eke. 78 D þei
 DTL don. TL shame D sorow. D may. L seo. 79 TL om. No. T Wonder
 it was. D if TL þat. DTL Maries. D myhte br., TL me br. 80 D saw. D
 betin. L beo. 81 DL Whan T Whanne. D betin & scorgid a., TL beten
 swiþe s. 82 T & alle D om. Alle. D frendis L freondes. T were fro him g.,
 L fro him conne g., D fled fro him good wone. 83 T þre. DTL oure. T siȝt.
 D ilore L forlore. 84 D Saf in þe thef & Marye alone. 85 DTL Seint B.
 witnessiþ (L wittenessede) it (om. in L) before. 86 D And so TL & al-so. DL
 Iohn. 87 D sorwe TL þe sorwe. DT sche. D had TL hadde. 88 D Out of
 hire eyen þe blod gan gone TL þe blod out of here (L hire) eȝen ron. 89 TL
 Out of here eȝen þe blod it (om. in L). DT ran. 90 L Almeat. DT in two.
 91 DTL þe holi man. 92 D witnessiþ L wittenesseþ. L om. wel. DT was.
 93 DTL om. Seint Bernard. L ffor in to. T Intil. DTL a temple. TL
 wende he D he wente. TL gan D þan. 94 T wite. T lefdy DL ladyes.
 95 TLD & sche (L heo) ful (D him) faire fraynede him þan (D freyne gan).
 96 D To witen what his wil was þo. Laske T aske hire. L so. 97 D He seyde
 Ladi L Lauedy he seide. T Leuedy. L were þoure. 98 DL Telle. 99 L
 Hou D if T Whanne ; DTL om. þat. T wep D wepte. 100 DTL Whan
 men. T dude DL dide. DTL þat tene.

Whon þei him bounden and beoten ille
 And Corounden him wiþ þornes kene,
 And¹ [he] bar þe Crois meke and stille ^{1 al. om.}
 As þauȝ on hym non harm were sene. 104

whether she
 was by,
 when Christ
 was beaten,
 "Ladi," seide Bernard, "weore þou þere þo,
 þer Men him bounden and beoten so fast?
 I wot þou weore not fer him fro,
 þin herte was stif and ful studefast! 108
 Allas! whi nere myn herte so?
 Whi is myn now so vnwrast?
 Whi nolde hit cleue or breke a-two,
 Or wepe while þat hit wolde last?¹ ^{1 A stanza om.} 112

and how
 sorry she
 was when He
 hung on the
 Crosse,
 "Tel me þi¹ serwe þin herte was in, ^{1 al. Allas for}
 Whon þou seȝe þin oune fode,
 Godes sone, his hed down lyn,
 þer he hongede vppon þe Rode! 116
 þeiȝ he weore God, his flesch was þyn,
 His bodi ron down al on Blode.
 Allas, whi nedde þi serwe be myn?
 Whi nedde I stonden þer þou stode? 120

101 DTL om. whon þei: Bounden (D Boundin) him & beten (DT betin) him (om. in L) ille. 102 D crownid T crowned L crowneden. D thornia. 103 DTL He. L his cros D him euere. D mylde L nyldeliche T boþe mylde. 104 D As non harm on him had bene TL As him were no sorwe sene. 106 DTL Swete ladi (T lefdy L lauedy). DTL om. seide Bernard. DTL were. 106 DT Whan L þo. T þeȝ. DTL betin (L bete) & bounden. DTL om. so; L him. DL faste. 107 D hope. DTL were. T noȝt. 108 DL is. DTL so. TL om. stif and. DTL om. ful. D stedfaste T stodefast L stedefaste. 109 D Allas allas whi dide þei so. TL my loue. 110 DTL myn herte; now om. DL vnwraste. 111 D þat it ne wile cleue in two. TL breke (L berste) or cleue. 112 T &. DTL whil my lyf may. DL laste.

DTL then have the following stanza: Ladi, I am in (om. in L) greet longing To seen (T se L seo) þat (T þe) sihte (T siȝt) þat þou there (om. in L) seȝe, Whan (L Hou) þou gan (T be-gan L gonne) þin handis (T honden L hondes) (to T) wring (wringe), þe teris (TL teres) ran (L ronnen) down be (L of) þin eye. þou saw (T seȝ L seȝe) þi sone wiþ naylis (TL nayles) sting (T styng L stronge), & (om. in L) on a tre (L treo) þei (om. in TL) heng (TL hongen) him (L on) heȝe. Whi ne were (TL nere) myn herte in (L on) þi mournyng, Whan (L þo) þou him saw (T seȝe L seȝe) swich (T þe L þo) peyne (T pyne L peynes) drye (TL dreȝe)?

113—120 follow in TL the stanza wanting after 128.

113 DTL Allas for (TL þe) sorwe. L þat þou were. D þin h. myhte kyne. TL ynne. 114 D saw L seȝe. D owne T herte. 115 D Goddis T Godis. D heuid. DL clyne T clynne. 116 þer as. DTL heng. T oppon. 117 T þeȝ L þei D þouh. DT were L beo. DTL þe f. T fles L flessh. D thyne. 118 D þat swete bodi þat ran on bl. TL þou seȝe (L seȝen) him renne (L rennen) al on bl. 119 TL nere D ne were. DL þat. DTL sorwe. DTL om. be. 120 D Or I had stonde T Why ne myȝte y stonde L Whi ne stod I. D per þat.

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 303

"Whon [þat] ¹ he his lyf forsook,	¹ MS. Vr ladi seide: Whon	
He bowede his hed & lafte ¹ his siȝt,	¹ af. los, lost	and died and
And nom his leue, his wey he tok		went to His
Vp to his fader ful of miht.	124	Father.
Witnesse wole þe holy book,		
þat day þe sonne les hire liht,		
þe Temple clef, þe eorþe qwok,		
þe dede a-risen to lyue apliȝt. ¹	¹ A stanza om.	128
"Ladi, tak hit not a-gref,		St. Bernard
þeiȝ I speke of his peynes so;		hopes Mary's
To heren of him me is ful lef,		grief will
I ne may hit nouȝt for-go,	132	melt his own
I seo him hongen as a þef,		hard heart.
Godes sone and þin also:		
Ladi, þe teres þat þou þer ȝef,		
Graunte me summe!" he seide þo. ¹	¹ af. er þan y go.	136
"As þou art queen of heuene-blisse,		He asks her
And I am here in gret perile,		
Swete ladi, þow me wisse,		
þouȝ I be synful mon and vyle.	140	
As þou art moder and Mayden I-wis:		what Christ
What dude my lord in his exile?		did in His

121 DTL om. Vr ladi seide. DTL Whan þat. D forsoke. 122 D bowid. D heuid. TL les D lost. D sihte. 123 D His leue he nam T He nom his wey his leue he t. L nam. L & vp he t. D toke TL toke. 124 L om. Vp; T Op. 125 DL As berip (bereþ) witnesse T As witnessep. D boka. 126 D sunne lost. T here D his. D sihte. 127 D claf. DT erthe. D quoke TL quoke. 128 D þe dede men. TL risen. D þe soth to plyhte. T leue.

Then DTL have the following stanza: Ladi (T Leuedy L Lauedy) þi loue is (L was) naturel, & my (TL myn) loue (om. in TL) is swipe (L swipe wonder T wonder sore) lite; Be (L flor be) þi weping (T wepynge) it semip (TL semeþ) wel No clerk þi sorwe ne may (LT may (myȝte) þi sorwe) write. Allas whi nadde (D no had) I (T ich) loue (L loued) sumdel (TL somdel), þat to (TL in) myn (T my) herte it (om. in L) myhte smyte, þat is hardere (T hardere is L harde is) þan (L so) any (TL ston or) stel (L steel), May no bale þerin (TL þer-yune) lite.—In TL then follow v. 113—120.

129 DTL Swete ladi (T lefdy). D take. DL om. hit. T nouȝt. D to greef. 130 T þaȝ L þauh D If. D peynys mo. 131 D speken T speke. L Of him to speke. DTL it (om. in L) were me (L me were) leef. 132 DTL flor I. DTL om. ne. D wile not his loue f. L him note T nouȝt it. 133 TL þou seȝe (seye). D se. D hangin T hange L honge. L so a theof. 134 D Goddis T Godis. 135 T Leuedy. D teris. TL þere. L geef. 136 T some L somme. D to han of tho TL er þan (L ar þat) y go. 137 D Ladi queen ful of bl. T þou art leuedy of h. bl. L Lauedy þou arte queen in h. bl. 138 D Aa. L perille T fyl. 139 T lefdy L lauedy. 140 T þaȝ L þauh. L beo. DT man, om. in L. T wyl. 141 DT mayden & moder. TL y-wisse. 142 DL dide T dede. DL þat; T om. his. T exyl L exile.

and what He said on the Cross.	Whon he was pyned wiþ-outen mis, Whuche weren his wordes in þat while ?”	144
Mary pro- mises	“ B ernard, þe wordes of þi Mouþ To myn herte schetep a spere ; þat speke of him bi norþ & souþ, I-wis, þei don myn herte dere !	148
	Wepynge is me now ful coup, ¹ ^{1 r. vncoup ? cf. Lat. : quia glorificata sum, ultra jam flere non possum.} Now þow wolt my peynes lere. Mekeliche þow aske nouþe :	
to answer St. Bernard.	Bernard, I wol þe onswere !”	152
	Bernard seide and gon to speke : “ Mi rihte were to wepe sore : Min herte [is hard &] nul not to-breke, I seo not hit wole melte fore.	156
	I wolde he ¹ were in serwe steke, ^{1 al. it} Wiþ me ¹ to wepe euer-more : ^{1 r. ye} Hit nil not of ¹ myn egen reke ^{1 al. May no ter fro} To wepe, as my wille wore.	160
(Passion on Thursday.)	“ As þou art Qwene of heuene & helle And baar him þat vs deore hap bouzt,	
He asks	Hou hit is þou most me telle, þing þat is now in my þouzt :	164
“ whether she was in Jerusalem	Weore þou þere as men [wold] him qwelle, In Ierusalem, þer he was souzt	

143 DT Whan L While. D pynid L peyne. D wiþ þe Iewis L wiþ-oute
lissee. T mysse. 144 D Whiche L What T Swilk. DT were. TL werkes D
werkis. T whyl L whille. 145 T Bernad. D wordis. D mouþe L mouhte.
146 T my. DTL han (T hane) schotin (T shoten L smyten). 147 D His was
al as mannys zoupe. TL Who-so spekep. TL be. T northe. TL or. L souhte.
148 D it TL he. DTL doth. 149 DT But (Bote) w. D not vnkouþe TL now
vncoup. 150 D If þou TL And þou. D wile TL wilt. D of peynys TL of
my peynes. 151 D Setthe of weping þou askist T Sethen wiþ wepynge askep
L Sithe þou wepinge askest. T nouþ L nouhte. 152 DTL om. Bernard. T Y
wil þe shortliche answ. DL I schal the tellin (L telle), D wiþ swete a. L if þou
wiltz here. 153 DTL If I to the (TL sholde inst. of to the) of (his TL) peynys
(TL peynes) speke. 154 DT riht. D wepin L weopen. 155 DTL Myn h.
is hard & may (L wil) not breke. 156 D It is no þing T Is nojt þat L þer
nis no thinge. DT wile. D meltin. T more. 157 DTL it were. TL sorwe.
D a stede D to steke T be-steke L y-steke. 158 TL þe D eye. T wepen L
mourne. DL for euere-more. 159 DTL May no terz (L ter T ter) fro. L
om. myn. D eye. L reken. 160 D wepin. TL so. D wil it L willes. 161
D Qvod Bernard Queen TL Lefdy (Laucdy) quen. 162 DL þou inst. of And.
D bar TL bere. DT derz. DTL om. hap. D bouhte T aboutz L aboutte.
163 DTL How so it be (L beo). D must L moste. 164 DTL Of þing þat I
haue the besouhte (T by-souzt). 165 D Where were þou. T om. as ; D
whan L þo. DT men wold(e) L men didnen. 166 D In I. þe fayre cite it
was wrouhte. L whan inst. of þer.

And nomen wiþ þe Iewes felle		
And siþen bi-fore Cayphas brouȝt ?	168	when Christ was brought before Caiaphas."
O vre ladi seide : " I was þere þo,		
Sore I wep and wrong myn honde ;		Mary tells St. Bernard
Whon þe Iewes him ladde me fro,		
To folwe him wepinge miȝt I not wonde.	172	
No wonder was þeiȝ me were wo,		
Ac hit was wonder I miȝte stonde,		
Whon I seiȝ hym to peyne go		
And beo bounden in hard bonde.	176	how Christ on Maundy- Thursday was taken,
" On Cene-þursday wiþ-Inne þe niht		
Cayphas him nom, him þhouȝte gome,		
Wiþ swerdes and wiþ lanternes briht,		
And clepede him Ihesu by his nome.	180	
He onswerde : ' I am her riht.		
Do my disciples for me no schome !'		
ffor alle þe peynes þat him were diht,		begd His disciples might not be punisht,
He nolde his frendes hedde no blama.	184	
" ffor no chesoun of his takyng		
He wolde no mon þe worse were :		
þat schewed he wel in alle þing,		
Boþe here and elles-where.	188	
Peter, for soþe, made fihtyng		and rebuked Peter for
And smot some of a Iewes ere :		

167 D takin L token him T bounden. TL om. þe. D Iewis TL gewes.
 168 L om. siþen ; D setthe be nyhte. D befor. T sire Cayphas. L him
 broughte. 169 T lefȝy. L side T answerd. 170 D ful sore. D wepte L
 weope. D hond. 171 D led him L ladden him T hidden him. 172 TL
 Wepyng (L weoping) to folwe D To wepin sore. him om. in DTL D I
 myhte. D wond L stonde. 173 D It was no wunder. L naa. D if. T y.
 174 DTL But (T Bote L Bot) wunder it (om. in TL) TL was D ia. D þat I.
 175 D Whan, om. in TL. D saw T seȝ L seye. TL my sone. D peynis T
 peynes. 176 D & bounden & betin & don al schonda. L om. And. TL om.
 beo. L Bounde T wounden. L wiþ. TL ful harde. L bonde. 177 T On þe.
 DTL scherthursday (L sherethoresday). D wiþin L in T at. T om. þe. 178
 D þe Iewis toke him alle in same TL Cayfas & his (& his om. in L) men him
 nam. 179 TL Wiþ lanternes & wiþ (om. in L) swerdes br. D þei souht him
 wiþ l. br. 180 T om. And. D callid T Calde. T iherus iherus. DL be. DL
 name T nam. 181 D Mi sone. D answerid T answerde L answerede. D hem
 in hire siht. 182 TL Dop. D these men T deciplea. L shame T sham D
 blame. 183 DL al þe peyne. DL þat þei him. L dyghta. 184 D wold TL
 wolde. L freondes D disciplia. D had TL hadde. T blam D schame. 185
 DTL ffor þe (om. in T) encheson. 186 D þat non. TL man, om. in D. D
 werse. 187 TL þat he schewede D He schewid þat. DTL om. wel. D al-
 maner. 188 D Thanne inst. of Boþe. DT there. D ellia. 189 DTL om. for
 soþe. D stod vnto f., L stoed forþ wiþ f., T wiþ-stod al sittynge. 190 D
 om. sone, T al smert of, L of smertly. TL gewes D mannya.

cutting off a Jew's ear.	Mi sone him blamed for þat þing And also-swipe heled hit þere.	192
Mary tells St. Bernard	"Iudas was ful of þe ffend, fful wel my sone his tresun wust : þer he cleped him his frend And Mekeliche ¹ he him cust.	196
how the Jews laht into Jesus with staff and fist.	þe Iewes of harm hedde non ende, Mi sone to-beten and to-pust, Wiþ strokes þei gunne to him wende And leyden on hym wiþ staf & fust."	200
	" L adi," seide Bernard, "God zelde hit þe ! Tel me more of Myn askyng : þi swete sone, what dude he ? Whi nolde he stonde wiþ fihtyng ? Bi kynde skil I may wel se He mihte hem alle to deþe bringe. Swete ladi, tel þou me	204
Mary tells	Al his semblaunt and his berynge !" "A Bernard, ȝif I teres had, Nou miȝti wepe al my fille. Of serwe nas I neuer sad, Whon I þouȝte on his peynes ille. Al ¹ -hou he was from me lad, I haue told, and ȝit I wille, And hou he was in serwe stad	208 212

191 D But he leet be at his seyeng. TL blamede him. 192 T om. And. D as sone T Als quike L also quyke. DL he helid T he it heled. L him. 193 DTL þat was. L feond. 194 D ȝet T þeȝ L Al, inst. of fful wel. L sonnes tresoun. DTL wiste. 195 D & callid him ȝet T ȝut he callede him L & ȝette he clepede him. D his dere L leoue. L freond. 196 D myldeli TL myldeliche. DTL kiste. 197 L To done him harm þei coude n. e. D om. of. D had T hadde. D neuere non. 198 D my dere s. D to betin TL to bete. TL ne. TL to-biste D biste. 199 D wepenys L skourges. T þeȝ gan him to w., D aboute him þei gan w., L faste to him þei w. 200 T leyde D bete ; D om. on. D stauys & wiþ. DTL fiste. 201 D Seyde Bernard Ladi I prey the T Lefdy quod B. y praye þe L Swete lauedy pray I þe. 202 D ȝet telle. L noupe inst. of more of. 203 DL dide. 204 D Whi stod he not wiþ no f. 205 DTL Be. D rihtful skile T riȝt wise L ryghte speche. D men. DL om. wel. L seo. 206 D deth bring. 207 T lefdy L lauedy. D now telle it me. L telle. 208 D bering. 209 T om. A. D & I teris. TL hadde. 210 DTL myhte I. L weope. L om. al. 211 DTL sorwe. T ne was L was D am. 212 D þinke T þenke. D peynys. 213 L om. And ; DT But (Bote). T whan inst. of hou. TL my (deore L) sone was be-stad. D fro. 214 DTL h. þe told. DL ȝet T ȝut. 215 D I was in greet sorwe bestad TL And whan (L Hou) þe gewes fro (T for) me him ladde (T bad).

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 307

And I him folewede wiþ teres grilla.	216	how she fol- lowed Christ,
" þei hudden his eȝen & boffeted him þo		
And beden him reden ho hit wore, ¹	¹ MS. were	and how she and
And duden hym peynes monie mo,		
þer nis no tonge may telle fore.	220	
þere stoden my sustren two		her 2 Sisters and Mary Magdalene
þat hedden loued hym wel ȝore ;		were by when Christ was insulted.
Marie Maudeleyn dude also,		
þat trewely louede him in hire lore.	224	
"Hire loue was studefast and trewe,		
And I hym louede ful trewelyche. ¹	¹ <i>al. tenderliche</i>	
[Strong] ¹ is loue of ffrendes newe,	¹ MS. Good	
And of þe Moder nomeliche.	228	
I seiȝ neuere my sone chaungen hewe,		
But euere in on, as lomb I-lyche.		
Sori þei were alle þat hym knewe,		
And wepte for him, boþe pore & riche.	232	
"ffrom Cayphas paleis þei him drouh		(Good-Fri- day.)
Riht to Pilate, my sone to spille.		Mary con- tinues how Christ was taken to Pilate.
He criȝede not, as men duden him wouȝ,		
He eode wiþ hem wiþ gode wille,	236	
Euere he was Meke I-nouȝ		
And heold him boþe clos and stille.		
Pilat wolde not þat þei hym slouh,		

216 D But euere I folewid. DL om. him. DTL crieng (T criende L cryande) schille (L shrille). 217 D hid TL hidden. L hise. D buffet T amyten L smyte. L om. him. 218 D bad T bede. DTL rede. D what þat he. T were. 219 DTL And othere peynys (peynes) D dide him mo TL many mo. 220 DTL Ne (om. in TL) may no tunge (TL tonge) tellin (TL telle) T before D more L for sore. 221 D Beside þer stod. TL myne. D susteris T sostres L sostren. 222 D had T hadde L hadden. D loud. D om. wel ; TL ful. D longe before. 223 DTL And M. DT Magdaleyn(e) L Magdeleyn. DTL om. dude. 224 D truli T triwely L treuliche. D loud L leoued. D him & his. L om. him ; in his. T here. 225 L He was. D was euere. D stedfast T stedfast L stedefaste. T newe. 226 D loud. TL om. ful. TL tenderliche (tendrelliche) D tendirli. 227 TL Strong D ffor strong. T om. is. D frendia. T triwa. 228 T namliche L nameliche D grettest namly. 229 L say DT saw. DTL him neuere. D chaungen T change his. 230 D But as a lomb wiþ-uten cry. T om. euere. L a inst. of as T al-vey inst. of as lomb. 231 DL Alle were sory T Aud was sory. 232 D Riche & pore & alle him bi. T wep L wepten. L om. boþe. 233 DT ffor L ffram. D drow. 234 L Before. D him inst. of my sone. 235 D þei tok non hede þei d. TL He ferde. D dide L diden T dude. 236 D þei. DT ȝede L ȝeode. D him. D good. 237 T om. Euere. D was Ihesu. L mylde T meke and mylde. 238 D He suffrid hem & held him stille. T held L helde. 239 D Pilate wold. T om. þat. DTL men. D slow.

308 XXXVI. *St. Bernard's Lamentation on Christ's Passion.*

	In his dedes he fond non skille.	240
How Christ was beaten,	"þei stripte hym þat ilke stounde, To a piler bounden him þat day, And beoten him whil þei warm him founde. þen was my song weilaway !	244
and had 4500 wounds;	ffour ¹ þousend & fyf hundred wounde þei maden on him, for soþe to say, And seiden on skorn vppon þe grounde : 'þi prophecye helpe þe ne may.'	¹ r. mī 248
how the Jews cried "Crucify Jesus";	"Mi leue Bernard, gret was my care Whon þei criede wel faste in on : 'Do Ihesu on þe Crois ful [zare ¹] And dilyuere vs Barraban !' Goddess sone to Iugge þare And leten a þef to lyue gon, Bernard, þis was a sori fare, Such dom hedde neuer no mon !	¹ MS. r. þe. et. 3if him þe dom, þe crois is zare 252 256
and how Pilate	"þus þe Iewes steorne and stoute Mi sone hedden in hard bonde. Pilate hedde of hem more doute þan ¹ he hedde of godes sonde : þat was I-sene, he ¹ ladde him oute And dude him to þe Iewes honde. þe Iewes þrongen him a-boute, And I for serwe mihte not stonde.	¹ MS. þat ¹ MS. þei 260 264

240 DTL ffor in. D dedis T dede L dethē. T seȝ L say. TL no. D ille.
241 D stripid T streptyn L strepten. DTL him nakid. D on a L in þat T þat
st. 242 DT & bounde (bounden) him to (til) a pilere. D all day. 243 D
om. And. D Bete T betyn L beten. T wel where þeȝ h. f. 244 DT þan L þo.
D weleaway T welaway. 245 D ffyue þousand & iiij hunderid w. TL ffor þre
(L a) thousand & sixe hondred w. 246 D On him þei mad. T made. D soth.
247 D On skorn þei seyde & fil to gr. TL on skornynge on. 248 D þat. T
propheri. DL nouht (note) helpin (helpe) the may T holpen ne may. 249 L
leoue D dere DTL frend (L freoud). 250 DTL Whan. D cride T criden
L crieden. D alle þan T al at an L alle on one (wel faste om. in DTL). 251
DTL ȝeue (T ȝif) him dom (T þe dom) þe cros (T crois) is zare. 252 DTL
delyuere. TL Baraban. 253-4 & 255-6 transp. in TL. 253 D Goddis T
Godis L Godes. T iuggen D deme. T zare. 254 D ffor a thef þat þei wold
han. T let. L theof. T gan. 255 TL Lo B. DTL here was sori f. 256 D
Swich a T Swilk L Suche. D had T herde L seye. DTL om. no. DTL man.
257 D Iewis L gewes T ȝeues. DTL sterne. 258 T heldyn L helden D þei
held. T &. TL harde. L bondes. 259 T pat P. L And P. D had TL hadde.
D mor. 260 D goddis T godis. 261 D om. þat was Isene; ffor he led him
per-wipout. L Hit. T sone L sene (I- om.). T þeȝ ladde L þei hadden. 262
D & dampnid T & delyuereðe L To deliuere. TL om. þe. D Iewis TL gewes.
263 D tuggid T wentyn L ronnen. DTL al-aboutē. 264 DTL sorwe. T noȝt.

"Whon he was dempt and out sent,
 Alle þei duden hym gret dispite.
 He nom þe Cros and forþ [he] went,
 Wiþ wrappe þei driuen him, mucche & lyte. 268 how Christ
took His
Cros,
 Allas þat lomb [þat] Innocent !
 Wolues wolde him sore a byte.
 þe care was at myn herte lent,
 Mi serwe mihte no mon wyte. 272
 "I suwede, & swoulmede mony a siþe,
 Mi sustren comen a-bouten me ;
 I spac to him¹ as I miȝte kiþe, ¹ MS. hem
 Whon I him¹ for pres mihte se. ¹ MS. hem 276
 Mi sone hiȝede him wel blyue¹ ¹ *at.* A, sone, why hystou
so swithe
 And bar him-self þat heui tre,¹ ¹ *at.* & berist on bak so h. a t. and bare it.
 And let me beo¹ be-hynde vnblife : ¹ *at.* & leuist þi moder.
 Bernard, þen gomed me no gle." 280
 "M Erci," seide Bernard, "heuene queene,
 þou hast so mucche me i-told !

3it þer is wel more I-sene, ¹ vv. 281—304 added by the poet.

265 DTL Whan. D dampnid T iugged L Igged. T y-sent. 266 D dide ;
 TL hadden, him om. DL despite T despyt. 267 DTL tok. TL his. T crois.
 DTL he wente. 268 D Þei skornid him, wiþ wr. om., T Wiþ wo þez folwede
 him L ften threwen on him boþe. D mekil T mokel L mychel. T lyt. 269
 L He ȝeode forþ as a lomb i. DT þat i. 270 D Þo wuluys T Whazne w. L &
 þei as w. D wilde L þat wolden. D so sore bite T þera a byt ; L om. sore a.
 271 D þat sorwe T þe sorwe L His sorwe. DTL is in. D so bent. 272 D care
 TL wo. D I may hem alle wite TL ne wiste y (L I ne wiste) wham (L whom)
 to wyt(e).

After 272 DTL have the following addit. stanza : þei mad (TL maden)
 game & (game & om. in L) gret lawhing (T laȝyng, L lauhinge), Whan þei
 betin him althermest (TL þe cursede gewes wiþ þe meste), þei (TL And) bad
 (TL beden) him (om. in T) seye (T siþe) if (T ȝif) he were king, þei (L þan)
 wolde (TL wolden) don þan alle at (T be at al L þei alle beon at) his hest (L
 heste). Mi sone answerid hem no þing (TL He noȝt answerde (L answered
 not) til (L to) hare (there) askyng), Þouh his payne were wiþ þe mest (TL His
 wordes were (L weren) euere (L wiþ) þe lest(e)), But (L And T He) bar þe (L
 his) cros (T crois) til (L to) his parting, Mekeli (TL Mydeliche) as (L so) it
 were a beste (T best).

273 T Ne. T seuede L sewede D folewid. D swownid L swounede T shonede.
 D many a, L fele siþe T felesye. 274 D susteris T sostres L sostren. T
 euere ȝeden, D ȝedin L ȝeoden. D aboute TL vnder. 275 D I callid T And
 callede L & euere I clepede. T on him ; L om. to hem. L I dorste T dorste
 y. T crye. 276 DTL Whan I for pres myhte him ouht (T noȝt L note) se
 (L seo). 277 D Sone, I seyde, þou hiest þe swithe TL A, sone, why hyst (L
 hystou) so swye (swithe). 278 DTL & berist (berest) on þi (om. in T) bak
 so heuy a tre (L treo). 279 DTL And leuist (leuest) þi moder. T vnbye.
 280 DT þan L þo. D gamyde T gamede L gamenede. L gleo. 281 TL Grant
 mercy. DT quod B, L he seide. T to h. q. 282 DTL þat þou (om. in L) so
 (TL þus) mekil (L myche) hast me told. 283 D ȝet L ȝette T ȝut. D moche
 inst. of wel. DTL I wene.

St. Bernard	þat ful fayn witen I wold :	284
	Hou bar my lord him, ladi schene,	
	A-Mong þe Iewes breame and bold ?	
	His harde peynes alle be-dene	
	But þou me teche, myn herte is cold.	288
	“ Ladi, of þe and of þi childe	
	I wolde wite a more strif :	
	What dude my lord ¹ meke and mylde	¹ <i>al. If my lord were</i>
	To þe endyng of his lyf ?	292
	I haue sezen sée and watres wylde,	
	Stremes and wawes two and fyue ;	
	Swete ladi, from schome vs schylde	
	And to rizte hauene þou [do] vs ryue !	296
	“ I haue sezen men þat nolde not ¹ loute	
wonders how Christ could be so meek as to hear all this,	Til þat þei þe harde I-seze,	¹ <i>al. wolde, not om.</i>
	And siþen for drede of deþes doute	
	Heore herte a-rysen vp an hiȝe.	300
and that His heart did not rise in the face of death.	Whon his enemys were him a-boute,	
	Hou miȝt he al heor scornynȝ driȝe ?	
	In his face þei spitte and spoute :	
	Whi wolde he suffre þat vilenye ?”	304
Mary says “ His heart was stiff enough,	O ure ladi seyde : “ His herte was stif,	
	And mekely suffrede al her fare ;	

284 D Of þingis þat I witen wold. TL þat y ful fayn L wite w. T ȝut here w.
 285 T leuedy chene. 286 D Iewis TL gewes. T brym D stout 287 D Ladi
 þi tellingis TL And þyne (L ȝoure) sorwes. T al. 288 DTL But I hem wite
 my care. 289 DTL Of þe ladi (T lefdy). T þe. DT child. 290 D wold. L
 witen. D an ende of TL an oþer. 291 DTL If my lord were (L was). T
 myld. 292 D Vnto. D ende TL laste ende. D of al his. 293 L ffor TL I
 am T in se in L sete in, D I haue seen manye in D wateris TL wateres.
 T wyld. 294 D In stremys & wawis T In synne of wawes L In wawes of
 sinnes. D stoute & blyf L foure or fyf. 295 D But atte laste þei wold hem
 schilde. TL om. Swete ; T Lefdy L Lauedy, TL fro shame þou me shild(e).
 296 D & wiþ al hire myht sauē hire lyf. T om. And. L & in ryghtful. T þou
 me dryf L do me ryue. 297 D seen TL seye. T om. men ; D ffele. L om.
 þat. DT wolde L wolden, not om. L aloute. 298 D Riht vnto þe erthe þat
 þei sye. TL seye (L om.). 299 D ffor drede to deye þan had þei doute. L
 siþe. T for þe dethes d. 300 L Heuen here hertes al on h. D Hire T here.
 D hertis. D resin T risen ; vp om. D þan on T al ouer. TL heye D hye.
 Before 301-2 TL have the following 2 vv. : And woxen (L weren) alle (L boþe)
 sterne & stoute, ffor þe (L here) deþ was hem so neye. 301 T godis enemies
 D þe Iewis. L weren D com. L about. 302 TL om. al ; D alle. TL here
 D hire. T skornes D wordis. T dreye. 303-4 om. in TL. 303 D to spitte
 and to. 304 D How myhte . suffere . vilanye. 305 D Bernard broþir TL A
 broþer Bernard. T he inst. of his herte. T stef. 306 D om. And ; Mekeli
 he. TL myldely. D sufferid T þolede. D hire TL here.

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 311

Monnus soule him was ful lef,
 Wiþ his blod he bouzte hem þare. 308 but He
wanted to die
for man.
 He seiȝ me stonde in serwe & gref,¹
 Wiþ wepyng and wiþ muche care²:
 Mi serwe dude him more gref ¹ al. I saw him hangin as a thef,
² He saw I stod in mekil kare: My sorrow
 þen alle þe peynes he suffrede þare. 312 grieved Him
more than
His own
pain."
 "And þat was ful wel I-sene,
 Whon he tok me to seynt Ion;
 Meke he was, wiþ-outen wene,
 þat tyme he lokede me vpon. 316
 þen wox my serwe couþ and grene,
 Of anguissche I mai make my mon.
 I wol þe telle al be-deene
 His harde peynes euerichon. 320
 "Lusten to me, my Broþer Bernard,
 I wol þe telle of peynes more—
 þyn herte schal ben ful hard,
 But hit greue þe ful sore; 324
 þauh I haue a parti spard
 Of his peynes herbifore,
 I wol þe telle her-afturward
 His harm an hundred siþe sore. 328
 "Bernard, I seiȝ my sone longe
 As þauȝ he were a Mayster-þef,
 His Bak and syden sore I-awonge how her Son
was hangid
like a thef,

307 DT flor L And. TL marnes D manye. D soulis L soules. DTL was
 him. D om. ful; TL so. L leof. 308 D He wolde his blod bouhte. T þat
 wiþ. D hem alle TL it. 309 DTL I saw (L seye) him hangin (T hangen L
 honge) as a thef (L theof). 310 DTL He (L & he) saw (om. in L) I stod
 (TL me stonde) in mekil (TL in sorwe &) kare. 311 DL ȝet T þat D dide my
 weping TL my wepyng (weopinge) dude (dide). D mor. 312 DTL þan. T
 al. D þat he bare. 313 L om. And. D þat þing. D om. ful; L wonder wel
 T wonderly wel. D sene. 314 DTL delyuerid. 316 D lokid TL lokede.
 T oppon. 317 DL þan T þaune. D wex T wax L was. D he boþe ȝelow &
 grene TL my sorwe nywe (L newe) & grene. 318 D anguyȝ T angwisch L
 anguisshe. DL now I make T now make y. DL mone. 319 T Leat & y L
 Lithe I. DL wile T wille. T om. þe. TL om. al. 320 T Myne L Myn. DT
 euerilkone. 321 D Herkin T Herkne L Herkene. DT om. my. D broþir.
 322 TL Whyȝ y speke of his. D I wile the tellin of peyne ȝet mor. 323 T It
 shel be wel wonder h. L beo. D swiþe. 324 D But if. T it wile TL rewte. 325
 D pouh T þoȝ. D I a parti haue it. D sparid TL spared. 326 DT my. 327
 DL schal T shel. D tellin. T om. her. 328 D A þousand part þat hardere
 wore TL þat ere (arne) a þousand siþes (L sithe) more. 329 D saw T seiȝ L
 say. D þer hong T hange. 330 D As T Als L Also, þauȝ om. DL it. D had
 ben. L theof. 331-2 & 333-4 transp. in L. 331 DT Wiþ sidis (sides) blo (T
 bleike) & sore, L His white sydes sore D beswong T beswonge L beswongen.

- how He was
crowned with
thorns,
 þat white were and me ful lef. 332
 He was Crouned wiþ þornes stronge,
 In eueri syde þei duden him gref,
 And drowen him on þe cros a-longe,
 His senewes to-bursten & to-dref. 336
 " þe blod ron doun bi Bodi and heued—
 þat lykede þe corsede Iewes wel!
 Wiþ spotel & blod he was be-weued,
 þat he was lyk a foul Mesel. 340
 He was to-drawen and to-dreued
 And Nayled wiþ þre Nayles of stel.
 þen was my strengþe me be-reued,
 And al-most a-doun I fel. 344
 and how 4
streams of
blood ran
from Him.
 " I seiþ where foure welles were
 Out of his lymes ron o-blode.
 Bernard frend, my sone dere
 þus him seruede þe Iewes wode! 348
 Ich hedde gret blisse whon I him bere,
 And of his þewes monye and gode:

332 L White þei w. L leof. 333 TL Crouned he was D þei crownid him.
 D thornis strong. 334 DTL On. T ilke a. T me. D dide T dude, L sore
 þei him greof. 335 DL þei inst. of And. D drow. T crois. L o-longe D al
 along. 336 D senewis T synes. D þei borstin TL borsten (to om.). D so þei
 dref TL þou may (myhte) me lef (leoue). 337 DTL ran. TL of D fro. D his
 heuid (bodi and om.). 338 L þe. D likid. TL cursede D cursid. D Iewis
 TL gewes. D ful wel. 339 L In. D spotil T spatel. D al bewenid. 340 L
 ney lyke. 341 D so drawin T to-drawe. D to-dreuid. 342 D om. And. D
 Naylid T nailed. L threo. D naylis T nailles. 343 DTL þan. D ioye T
 power L poer. D bereuid. 344 D þat sihte grovid my fol euel (gr. &c. by
 another hand) TL ffor sorwe as (L al) ded adoun (L doun) I fel.

After 344 TL have the following stanza: þe tweye (L þe two nayles) were
 dryue(n) þorgh (þoruh) his honde (hondes), & þe priddre þorgh (þoþe L) his
 fet. Me was so wo y myzte noȝt stonde, Of (wepinge L) blod my hondes (L
 leres) woxen (L were) wet (weete). ffor al his sorwe (L payne) wolde he (L he
 nolde) noȝt wonde, þat he was (L nas) euere meke (L mylde) & swet; Was
 þer no reste for to fonde, Whazne þat he (om. in L) his lyf for-let.

Then follows in TLD: Allas þe (L þat) swete heued (L hed) allas (D Allas
 þin heuid þei al to-race), þat (om. in T) was wonid (T wont, L woned was) lye
 (T to lye) to my brest, I saw (L seye þat) it honge (T hange, L om. it honge),
 it (D &) had (TL hadde) no plas (L place D space) Wher-on (L -onne) it
 myhte ouht (om. in TL) han (TL take) rest (D reste). To come to (T til)
 him (L him to) had (TL hadde) I no grace (T gras L space), þat was wonid
 ben to him alþer-neste (TL þat y was wont (L woned) to nyȝe (L neighe) nest
 (L nexte)). þei heng (L henge T hangede) him by þe (D on an) hey (om. in
 T) pas (L pace D space), There as ȝede (TL þer al folk ȝede (L ȝeode)) boþe
 (om. in L) man (T mest) & beste (T leste).

Then in TL follows Vern. 345—352, which stanza is om. in D. 345 T saw
 L sauh TL þat. L þere were. 346 L On his. TL body. T ronne L rennyng.
 TL on. 347 TL Lo Bernard my s. L deore. 348 L So serueden him. TL
 gewes. 349 TL I hadde blisse whan. 350 L hise, om. in T. TL many.

[þen]¹ al wox won Bodi and leore, ¹ MS. for T þanne L þo
þat feirest was of alle fode. 352

"So feir ȝit was neuer noman,
As bereþ witesse holy writ : Mary also
tells St.
Bernard

þanne was his beute al a-gon,
As þe gospel telleþ hit. 356

I hedde a sone, nou haue¹ I non, ¹ D þan had
Me wonteþ¹ boþe weole and wit ; ¹ D wantid
I not¹ in world whoder to gon ¹ at. ne wiste, nyste
ffor serwe þat in myn herte sit. 360

"Bernard, hedde I honged him bi,
Sum-tyme my serwe hedde be pas.
I stod and loked vppon hiȝ,
Wher heng my ioye and my solas. how she lookt
at Christ on
the Cross, 364

þe Iewes seiȝ me ful sori,
þer as I stod in þe plas :
ffor þat I made scroweful cri,
þei beede me schome and harde gras. 368 how the Jews
abused her,

"ffaste I criȝede in my manere,
ȝut ne was I not I-herd ;
þo I criȝede, he mihte me¹ here, ¹ at. not
Wisseþ boþe of lewed and lered¹ ; ¹ 2 vv. om.: cf. D Wol
'Merçi!' I criȝede to my sone dere, ¹ feil I was, weping in
fere, & of here vilenye
aferd.

351 T þanne wax wan boþe hyde & lere L Do wex he al wan liche & lere.
352 TL fairest. 353 L ffor so. D fayr a man. DL om. ȝit. T was ȝut. T
noman D non L man. 354 D beriþ T beriȝt. DL witnes. T in holy. D
writte. 355 D Per TL þus. T bewte L beaute D fayrhed. D þan al gon. T
agan. 356 T Al-so. D þe apostelis tellin itte. 357 D had TL hadde. D þan
had. 358 D wantid T wanteþ L wantes. DTL wele. D witte. 359 DTL
Bernard (L And) I ne wiste (T y nyste) whedir (TL whyder). 360 D Sorwe
was in myn herte so knytte TL þe sorwe ȝut (L ȝette) at m. h. sit. 361 DT
But (T ffor) had þei (om. in D) hongid (T hanged) me (T my sone) him (T me)
bi L Bot euery (!) I was him faste by. 362 D Mi sorwe had ben in schortere
spas L ffor any þat euere þer was T S. my sorwe myȝte pas. 363 L stoed.
D lokid TL lokede. T op an. L hey. 364 TL Where þat henge al my solas.
365 D saw L seyen T made. TL om. ful ; D þan. 366 D þei bad me leue wiþ
sori gras TL & skornede(n) me boþe (om. in L) more & las. 367 D But euere
I was him ful ny. T And for. TL om. þat. TL so reuful. 368 D ffor al my
care I folewid his tras. T beden L bede. TL shame. L grace. 369 T Mekel
L Often D And often. DT cride L criede. DTL on. 370 DT But þer L Bot
fer. DL om. ne ; T no. L I was &. T noȝt L nought D noȝing. DT herd.
371-6 D & whan I cride þei (r. he) wold not here, My pyne witnessiþ lewid
& lered. I seyde 'Merçi, my sone so dere, Alone þou leuist me in deserð.'
Wol feil I was weping in fere, And of hire vilenye aferd. T feible y was
& wep in fere, & of here velenye aferd. Þat y cride þei (r. he) myȝte noȝt
here, My pyne wisseþ boþe lewed & lerd. 'Mercy, my sone, my fader
dere, Alone þou leuist me in þis desert.' L 'Mercy, sone, my fader deore,

'Al-one þou leue[st] me in desert!'

þenne he bi-tok me til a fere

And bad, I scholde not ben a-ferd.¹ ¹ vv. 375-6 *af. om.* 376

"Alas, Bernard, þat I scholde se

A Mi sone hongen bifore my¹ feete!

how she
prayd Christ
to let her die
with Him;

I seide: 'Sone, let me dye wiþ þe, ¹ *af. naylid þow hand &*

Er þen þou þi lyf for-lete! 380

Mi sone, my lord and al my gle,

þou hast euere be Milde and swete:

But þou haue pite now of me,

þer may no mon my Bale bete.' 384

and cried to
Mary Mag-
dalene to
help her
pray.

"I criede: 'Maudeleyn, help now—

Mi sone haþ loued ful wel þe: ¹ vv. 385—432, the discourse with

Preie him þat I dye mow,²

Magdalen, added by the poet.
It was taken up by the Charta
Christi in MS. Reg. 17 CXVII.

þat I nout for-ȝeten be!

² MS. now

Seost þow, Maudeleyn, now,

389

Mi sone is honged on a tre,

ȝit alyue am I and þow,

And þou ne preyst not for me!

392

"Maudeleyn seide: 'I con no red,

Care haþ smiten myn herte sore;

Alone þou leueste me in deserte, Contforteles & of feble chere Ande of þe gewes vilanye aferda.' Bot þat I criede men myghte not here, Þerof bere witnes lewed & lerede. 377 TL om. þat. D schuld. 378 DTL naylid þow (T þorgh L þoruh) hand (TL honde) & fete (T fet). 379 DIT eride L Leoue. T lat. D deyen T deye. 380 L Er þat DT Longe or (T er). D he his lyf. T forlet. 381 L om. sone. TD om. and, T in alle gle D myn herte gle. L gleo. 382 T Þat were euere meke. D hast ben boþe, euere om. L om. be. 383 DT mercy. TL om. now. DTL on. 384 D Who myht ellis my b. b. L om. þer; TL noman. T bot.

After 384 DTL have the following stanza: Sone (L A, sone) þou hast ben fayr & hende (T hast euere ȝut ben h., L hast beon euere h.), & bletheli (L gladliche) don al (om. in TL) þat I (þe TL) bad; If (T And ȝif) þou leue (L leuest T loue) me at (L atte) swich an (TL om. sw. an) ende, Of sorwe schal I neuere ben (TL ne (om. in L) worþ y neuere) sad. fful (om. in TL) loth is deth þer he wile (L wole T wolde) lende (T sende), But (om. in L, T And) now wold I (L I wolde) of him (T of him y wolde) ben (T be L beo) glad, He ne may so sone his (TL a) spere sende (L me s.), þat (om. in L) soner (TL raþer) I wolde þerof ben stad (TL þat y it had).

385 DT eride. DTL Magdaleyn. DL helpe T help me. T nowe. 386 DTL haþ euere ȝet (L om. ȝet T ȝut euere haþ) loud the. 387 T And praye D And bidde. L to him. DT deye. D mow TL mowe. 388 TL y forȝeten (L forȝete) here noȝt (L ne). D forȝetin. L beo. 389 DTL Magdaleyn (L Magdelyn) mylde (om. in TL) ne (om. in T) seest þou (T sestow L seostou) how. 390 T My lord. D hangiþ T deyeþ L dieþ. DL vpon. TL þe D ȝone. L treo. 391 DT And ȝet (T ȝut). D on lyne L oliue T on kneo. T er y D I am. 392 D þat I myht deye þou preye for me. TL om. ne. T noȝt L nothings. 393 T þo magdaleyne L þe Magdeleyn. DTL can. 394 DTL Sorwe. D smetin. T my.

I stonde, I seo my lord neih ded,
 And þi wepyng greueþ me more.¹ MS. sore 396
 Cum wiþ me! I wol þe lede
 In to þe temple her be-fore. Magdalene
wants to take
her away to a
quiet place;
 Mi¹ Mournynge is boþe feble & fede, al. py
 ffor þou hast now I-wept ful ȝore.¹ 400
 "Ich askede þe Magdaleyn: 'wher is þat place,
 In pleyen, in valeye or in hille,
 [þer] I mai me huyde for eny cas,
 þat no serwe come me tille?
 He þat al my Ioye was,
 Now deþ of hym wol don his wille;
 Con I me no beter solas
 þen for to wepe al my fille.'
 "þe Maudeleyn cumfortede me þo,
 To lede me þenne, heo seide, was best.
 Care hedde smiten myn herte so
 þat I miȝte neuere haue no rest. 412
 'Soster, whoderward þat I go,

395 D Her I stonde T ȝis stand. DTL & se (L seo). D him. DT ner. 396
 L om. And; D But T & ȝut. D greuiþ. DTL more. 397 DL Come T Kom.
 TL wiþ me lady (T leddy). D & I schal. T wil L wile. T led. 398 D Vnto
 a stede þou saw not ore. T Intil. TL a. 399—400 D Per may we morne wiþ-
 oute drede Stille oure loue as nouhte ne wora. 399 TD py. L om. boþe. TL
 faynt (feynte) & L fade T sed. 400 TL weped (L wepen) now. 401 DTL I.
 D askid. L om. þe Magdaleyn; DT hire. DTL was. DTL plas. 402 TL
 playn. T om. in D valey L vale. L oper. T on. D hil. 403 DTL per
 (TL þat) I myhte ben (T by L beo). T fore. L any. 404 T þat me ne come
 no sorwe. DL sorwe. D ne come. 405 D Of him TL In him. 406 TL om.
 Now. DTL wiþ. T shel L shal D haþ. 407 D In no stede is my a. TL Wot
 y now (om. in L) no b. s. 408 D But. T wepyn L weopen. D euere al.

After 408 TL have the foll. stanza: I cride (L criede) to þe gowes ilkon
 (L echone): 'Why lat (L lete) ȝe me þus longe chyde? My voys (noyse)
 ȝe myȝte a-bate anon Longe er it were pas(s)ed tyde. I am a mayden (mayde),
 he is (& he) a man (mon): Why ne wille (L nile) ȝe hange (honge) me be his
 ayde (him besyde. In L v. 3-4 & 5-6 are transp.). Þanne ȝe myȝte (L
 myȝhte ȝe) be (beo) awreke anon; Wherto wille (wole) ȝe lenger abyde?'

Then DTL the foll. stanza: I cride (on him D) 'Ihesu, sone (T sone
 ihesu) hende, Swete fader, me is wo (D what schal I do?), I may not bryng
 (TL bringe) the out of bende, Ne þou (L lon) ne (om. in D) may (T myȝt) not
 (om. in T) come me (L þe) to, Ne þou wilt (L nilt) me no solas (T no solas
 wilt me) sende, Ne (TL þe) Magdaleyn ne others mo. Best (D And best)
 me were hom (L oute) to wende, But (T And) for sorwe I may not (TL y ne
 may (L I may not) for sorwe) go. In D v. 5-6 & 7-8 are transp.

409 D om. þe. DTL Magdaleyn(e). D comfortid T confortide L confortede.
 410 D & seyde Go hom, þat were þe beste. TL hom inst. of þenne. TL she.
 T is. 411-2 TL Bote (om. in L) wepynge dede (dide) me (MS. ne) wexe (L
 my body) wo, ffor sorwe ful neȝ my lyf was (L my lyf was ney) lest. 411 D
 haþ smetin. 412 D At hom schuld I fynde no r. 413 DTL I seyde to hir
 (T soster L sostren) whedir-so (T whider L where) I go.

Mary says
she þe wo of hym is in my Brest;
While my sone hongep so,
His peyne is in myn herte fest. 416
“‘I seih¹ my sone, [my] ffader dere ^{1 r. se}
Heiþe hongen vp-on a tre;
I hedde blisse whon I him bere,
And now deþ for-doþ my gle: 420
Scholde I leten him hongen here
And lete my sone al-one be?
Maudeleyn, þenne vnkynde I were,
þif he schulde honge & I schulde fle! 424
“‘Vnder þe Cros leuen I-schille¹ ^{1 l. chille}
And seo my sone hongen þer-on;
Of siȝt I nedde neuere my fille, 427
^{would not leave her Son,} ¹ Whon I loke[d] hym vppon.’ ^{1 at.} Whan I him saw on erthe gon
I bad hem gon wher was heore wille,
þe Maudeleyn and euerichon:
‘And my-seluen be-leuen I wole,¹ ^{1 r. wold leuen stille}
ffor I nil fle for no mon.’”¹ ^{1 at.} I wold not fle for Iewis non. 432
^{gaze on the Cross.} ¹ Bernard [seide]²: “wordes swete ^{1 vv. 433—448 added by the poet.}
þe Maudeleyn also gon say; ^{2 MS. my sone}
Ladi, [heo seiȝ]¹ þi serwe vn-meete ^{1 MS. we sen}
And fayn [heo] wolde² han it a-way ^{2 MS. we wolden} 436

414 D Al my ioye now haue I leste TL Ne (om. in L) shel (Shal) I neuere take rest. 415 D Whil þat TL ffor. T þat h. D hongip T hangeþ L hengeþ. 416 D Care comiþ neuere out of my brest TL Sorwe (T þe s.) is smyten þorghē (þorūhe) my brest. 417 D se L seo T saw. DTL my fader. 418 D Hie. T honge, D hange here. T oppon. D þis. L treo. 419 D Wiþ-outē peyne I dide him bere. TL hadde. T whanne L þo. 420 L om. And. DTL wile (T wil) deth fardon (TL fardo). L gleo. 421 DT How schuld (T myȝte). DL lete him T him lete. D hangen L honge. 422 DT & suffere (T soffren) him alone to be. L my child. beo. 423 D Ow Magdaleyn. DTL om. þenne. 424 D schuld TL sholde. DT hange L hongen. L om. schulde. 425 T crois. D beleuen T byleue. DTL I wille. 426 DTL I inst. of And. DT se. DTL my flesch. D hongin T honge L hongeþ. 427 D Of þat sihte. T sich. T y hadde DL had(de) I. 428 D Whil. DTL I saw him (TL him saw (L seye) on erthe gon. 429 L go. T whyder þeȝ wille. D þer w. 430 DT Magdaleyn(e) L Magdeleyne. T euerilkon L hem ilkon. 431 TL And y my-self wil leue(n) stille D ffor I wold there beleue stille. 432 DTL ffor om.; I wold (L nile) not (om. in TL) fle for Iewis (gewes) non. 433-4 TL Bernard seide þe wordis (wordes) were swete, þat þe magdaleyne þer (om. in L) gan (can) seye (say). D Than spak Bernard wordis swete, ffor Magdaleyn gan he say. 435 DTL om. Ladi; Sche (L Heo) saw (L sey) þi sorwe (L dedes weren) so (om. in L) vnmete. 436 L om. And; D fful fayn T þat fayn. L heo wolde þi sorwe delay T sche was þe soþe to seye D schuld haue mad þe lay (crossed out; by a younger hand: wold sche an (?) had a way).

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 317

And, deore ladi, þi bale to¹ beten ; ¹ om. to
 But in riȝt resun was his¹ way. ¹ r. þi ?
 Ladi, ȝif I dorste þe be-sechen,
 To aske þe more I wolde þe pray. 440
 "Of angussche þou hast told me strong ;¹ ¹ om. to
 Myn herte is not as Ich wolde, ¹ 1 v. om., cf. notes. ¹ r. fonde
 I ne may hit wiþ serwe fonge,¹ ¹ r. fonde
 And² what my lord siggen wolde, ² al. But 441
 To aske þe more nul I not wonde,
 Whon þe Iewes Breme and bolde
 Naylede him þorw feet and honde, 447
 Aftur þat Iudas hedde hym solde."¹ ¹ This v. is superadded,
 to supply v. om.
 "Bernard, I haue told my þouȝt : ¹ Mary says,
 Wolt þou now ȝit aske me more ?
 Be I forþere in tales brouȝt,
 I-wis, þou greoues me ful sore. 452 ¹ tho' it grieues
 Ac for þou hast me be-souȝt, ¹ her,
 Blepeliche I wol telle þe fore ; ¹ she 'll tell
 I wot, þow art in longyng brouȝt, ¹ him.
 To witen wat his wille¹ wore. ¹ al. wordes 456
 "Whon² my sone deþ scholde han, ² al. Er þan
 Delful wordes wiþ him þer were :
 ffurst he seide : 'be-hold, wommon !'

Here in D a leaf (f. 26) is wanting, with v. 437—512.

437 T And fayn she wolde L & blethely lady. TL om. to ; hete. 438 L om.
 But. L resoun T akele. T hadde hy L he hadde. T no weye L no nay. 439
 T Leuedy. L ȝou. L beseke T grete. 440 TD To wyte more. T ȝut wolde
 y. L ȝou. T preye. 441 TL Of þyn angwisch þou hast me told, Leuedy
 (Lauey), as y may vnderstonde (2 vv.). 442 T My. T y L I. T wold.
 443 TL om. ne. wiþ no sorwe. T fonde L wonde. 444 TL Bote. seye. T
 wold. 445 L asken. L om. þe more. T om. more. T wil y L I wolde. T
 noȝt. 446 T Whanne L Whan. TL gewes. T bold. 447 TL Dryue(n)
 nailles þorgh (þoruh) his. 448 om.

After 448 TL have the foll. stanza : And sithen (sithe) hangeden (honge)
 him ful (L vpon) heȝe (heye), & crounede him (om. in T) wiþ thornes
 of tre (tree). Marie (L Lauey), þou were him ful neȝe (neye), I wot it may
 non oþer be (beo). Al þe sorwe þat þou þer seȝe (seye), Swete leuedy (lauey)
 tel þou me. Whanne (L While) þy sone þo (T þe) peynes (L peyne) dreȝe (L
 drye), What(e) wordis (wordes) seide he to þe (L þeo) ?

449 T þe told L tolde þe. 450 T What þynge wiltow aske L Wonder what
 wiltou a. L om. me. 451 L Beo. L it T þou. T ferþere. L tale T sorwe.
 TL y-broȝt. 452 TL greuest. 453 TL Bote (om. in L) louely (Loueliche)
 þou hast. 454 & 456 transp. in T. 454 L Ande fayn I wole þe telle f. T To
 wyte what his wordis wore. 455 T And now art þou. 456 L wite. his
 wordes. T & fayn y wille þe telle more. 457 TL Er þan (L þat) he deyde
 (dyede) sone anon. 458 T Wel delful. L wordes. TL om. þer. 459 T fierst
 L first. L womman.

Mary says that Christ bade John keep her,	And siþen he seide : ' be-hold þou here ¹ ! ' 460
	And siþen he seide to seynt Ion : ^{1 al. On Ion þy sone þat stondeþ h.}
	' Kep my moder leof and dere ! ' 461
	Me þouȝte myn herte al to-cho[n] Such wordes of hym for to here. 464
as He must go to His Father.	" He bed Ion, as he was hende, Kepe me and þen al at my bone Whoderward I wolde hym sende, As him-self was wont to done. 468
	' Heþen,' he seide, ' I mot wende, Mi tyme neizep swiþe sone, I may her no lengor lende, I mot in to my fader trone. 472
	" M oder, þe Bodi þat þou bere, In hard penaunce þou miht hit se, [ffor] al Monkynde þat dede were ffrom deþ schal areysed be. 476
	I seo ¹ a schep, þat was me dere, ^{1 al. seke} þat wiþ wronge was stolen from me : I schal him bringe þer he was ere, And of his þraldam make him fre. 480
mankind	" þe schep be-toknep al monkynde, Mi fader wolde þat hit weore souȝt ; Wiþ-owten me may no mon [hit] fynde, ffor wiþ my blod hit mot be bouȝt. 484
by His blood to His blisse.	I wol hit bringe to riȝte mynde, To my blisse he ¹ mot be brouȝt, ^{1 r. hit} And þou [ne] schalt, moder, leue be-hynde : Swete Moder, ne wep þow nouȝt ! 488

460 TL On Ion (Iohē) þy cosyn (L sone) by þe (L þat stondeþ) here (L pere). 461 TL om. And. T Sethen L Siþe. 462 L þi. L leoue T lef. 463 T ffor sorwe þoȝte myn herte þan. L þat myn h. choñ (al to om.). 464 T Swilk L Suche. TL om. for. 465—472 om. in T. 465 L bad Iohē. 466 L Euere-more beo at my b. 468 woned. 469 He seide he myghte no lenger lende. 470 His tyme neyghede. 471 And saide þat he moste wende. 472 On heye to his fader in throne. 474 TL Is hard (om. in L) pyned as þou maist (L myghte) se (seo). 475 TL ffor al T man-kende L mankynde. 476 TL Reysede (T Rysen) shulle (L sholde) to lyue be (beo). 477 T seke L seche. TL ia. 478 T was wiþ wronge. TL fro. 479 T shel. L it ; it. 480 T þraldom. L it freo. 481 TL þat. TL om. al. L mankynde T mannes k. 482 TL wile. be (L beo). 483 hit om. TL noman. 484 T om. ffor. T moste. L beo.

In T the rest of the poem is wanting (last leaves torn out).

485 L I shal it seche & vnbynde. 486 & into blisse it shal beo b. 487 moder shalt, ne om. 488 Ac suete m. . ne om. weope.

- " 'pauȝ þou seo me hongen heiȝe,
 I prey þe, Moder, ne wep not sore ;
 Al þe peyne, þou seost me drye,
 Hit is to saue mon þerfore. 492
 Betere hit is þat on dye
 þen al Monkynde euer-more.
 So longe schal I not lye
 þat I [ne] schal wel my deþ restore.' 496
 " þus were his wordes loken in on
 þat seint Ion scholde me loke.
 þauȝ he were my kynnes-mon,
 þerfore ich him [for] sone toke.¹ 500
 Such wordes he speke con ¹ L. for my sone I him þere toke.
 þat¹ al my Ioye I þer for-soke. ¹ r. ȝit? but yet she
 Bernard, þow most þis wordes tan lost all joy.
 And craftliche writen hem in boke ! 504
 " Bernard, O þing dude me wo :
 He þursted, my sone, & gon to crie.
 To ȝiuen him drinke þei þouȝte þo,
 þe Iewes ful of ffelenye : 508
 Eysel and Galle þei mengeden also,
 Wip a sponge þei brouȝt hit an hiȝe
 And wip a launce þei putte him to,
 þe Iewes ful of Ribaudye. 512
 " I¹ criede to hym : ' ne drynk hit nouȝt ! ¹ MS. þei Mary begd
 þe Iewes on scorn hit [haue]¹ I-mad : ¹ MS. hedde. Him not to
 Hit is Eysel and Galle I-wrouȝt,
 ȝif hit stynke, þou miȝt be sad.' 516
 Loueliche he me¹ be-souȝt, ¹ MS. he hedde me
 þat I scholde boþe be bliþe and glad :

489—496 L reads instead: Moder, alone shaltou note beo, þauh þat I nouh
 wende þe fro. þou haste a sone shal loke þe. Iohn, þat for me now is ful wo.
 Lous him, moder, in charite, As þei he were þi sone also, And honoure him as
 þou woldeste me, & weren þine children two. 497 L weren . one. 498 He
 bade Ion sholde. 499 kynnesman. 500 for my sone I him þere toke. 501
 þe wordes þat he . gan. 502 þat om. þere. 503 þese. 504 & craftily do
 write h. in a b. 505 Bot o thinge ȝet dide. 506 I am thursty my sone gan
 crie. 507 ȝeuen . þei were thro. 508 gewes . felonye. 509 Aysel mangede
 wip galle also. 510 In . spounge . broughten . hit om. on heye. 511 And
 om. pitten. 512 DL I cride sone drinke it n. 513 D Iewis L gewes. D for
 pyne to the it made. L on sk. it haue made. 514 D ful bitter to the thei it
 w. L of eysel. 516 D þe stink to felin L To fele þe stynche. D ben L beo.
 517 D Wol loueli þan. DL om. hedde. L besoughte. 518 L And bad me
 beo bl. D schuld stilli make me glad.

320 XXXVI. *S^t. Bernard's Lamentation on Christ's Passion.*

	'þorw þis drynke Adam [is] ¹ bouzt,	¹ MS. was	
but He did.	I drynke hit as my ffader bad.		520
	" 'þerfore I preye þe, Moder hende,		
	Lef þi deol, ne wep no more!		
	And I schal to my ffader wende		
	And bring hem vp þat were for-lore.		524
	And after þe þen schal I sende:		
	But I mot, Moder, go bi-fore,		
	And after schalt þou wiþ me lende		
He promist her bliss with Him.	In Ioye and bliasse for euer-more.'		528
	" Þenne þe Iewes ful of pride		
	Two þeues þei hynge my sone bi;		
Mary tells how one Thief rebuked Christ,	þat on þat hengede bi his syde		
	Crizede to my sone Merci.		532
	þat oþur onswerde in þat tyde:		
	'He hongef herre þen þou or I		
	On þe Croys wiþ woundes wyde,		
	To crie Merci, þow dost foly.'		536
while the other prayd Him	" þat oþur seide: 'Mon, þow art wod,		
	þis ilke Mon ¹ [is dampned] þorw false red,	¹ <i>et. Ihesu</i>	
	He haf do noþing bote gode,		
	He weore not worþi to be ded.		540
	Ihesu as þou art mylde of mode,		

519 L þoruhe D ffor wiþ. D drink. D Adam is L is Adam. 520 D þis drink is. L for.

After 520 L has these 2 stanzas: Þis coppe is of my fader assente, I drinke it, moder, be his reede; þanhe it beo bitter & ful of stynche, I drinke it for Adam-is deede. And sone after þis bitter drinche Now shal deye my manhede, þe thridde day wiþ-oute blenche, I shal arise fro þe deede. — þerfore wite wel to wisse, þe thridde day I shal arise, Al hol & sound wiþ-uten misse, As gode & man in alle wise. Alle my freondes to mychel blisse þat haue y-louede my seruise. þerfore, moder, take som lisse, þi weopinge doþ myn herte agrise.

521 D prey. 522 L Leef D leue. D þi cri L þis sorwe. DL & wepe (weop). L namore. 523 DL To my fader I muste (L mote) w. 524 DL & bringe to him þat. D was. 525 L om. And; D And setthe for. L þe moder. DL om. þen. DL I schal. 526 D om. But; L Ac. DL Moder I muste (L mote). D gon. 527 D To ordeyne þer þou schalt L L þanne schaltou. L lenden. 528 D ffor ioye & bl. schal euere ben thore. 529 L þus D Bernard. 530 D ij L tweye. D theuys L theoues. L om. þei. D heng L hengen. DL him by. 531 DL On eueri (L eiper) half his swete (L my sone) side. 532 DL þat on began (L gan) to (om. in L) crien (L crie Ihesu) merci. 533 DL oþer. D answerid L answered. 534 D hangif L hangeþ. DL heyre. þan. 535 D Vpon. DL a cros. D woundis. 536 DL To askin (L bidden) him help. D it is. 537 L He DL answerid man. D art þou. L woede. 538 DL Ihesu is dampnid wiþ fals r. 539 D He dide neuere nouht but. D good L goed. 540 L were D is. D ben L beo. 541 D To Ihesu he seyde wiþ mylde mod. L Ihesu þat arte. moede.

- Whon þou comest to þi godhed, to lead him
aright.
þorw vertu of þyn holy blode
þe riȝte wey þat þou me lede! 544
- "Mi sone seide: 'Mon, þou art wys,
ffor þin askyng Blessed þou be!
þerfore I graunte þe paradys,
þis day þou schalt my Ioye i-se.' 548
I stod and lokede in heore Vys,
þo þei hongede¹ vppon þe tre: ¹ *al.* How þei deyde
þat o þef wente to heuene-blis,
þat oþer gon to helle fle. 552
- "þis was, Bernard, my grete solas,
þat O þef so sone heuene won;
þenne wuste I¹ wel in heore cas, ¹ *MS.* þei
Mi sone was studefast¹ God and Mon. ¹ *r.* soþfast 556
And [as] I my-self stod in þe plas,
Mi sone ful loude crie he con:
'Heloy, heloy,' his crizing was,
'Lamazabatani,' after þon." 560
- þis is now, as ȝe mowe [se],¹ ¹ *MS.* here
On Englisch to vnderstonde bi:
"ffader,' he seide, 'In Trinite,
Whi forsakest þou my Merci? 564
Hider I com þorw red of þe,
To þe I take my soule an hiȝ.
Wiþ wrong I dye vppon þe tre,
To fulfille þe propheci.'"¹ ¹ *al.* DL. 568
- ¹ *MS.* here
"Father, why
dost Thou
forsake
Me?"
"Father, to
Thee I com-
mend My
soul."
"Consum-
mation est."

542 DL whan. D comist L arte comen. L into. 543 D ffor. D blod L bloede. 544 D To þi regne þe wey me lede. 545 D þan seyde his avys. L man. 546 D ffor þi troupe wel schal þou be. L beo. 547 L ffor-þi. 548 D To-day. L ioy. D se L seo. 549 D lokid on hem iwis. L hem in þe vya. 550 DL How þei deyde (dieden). D on. L treo. 551 D one soule; L on, þef om. L to paradys. 552 D þat oþer thef to helle gan. L gan. L fleo. 553 DL Bernard þis was to me gret (L a g.) a. 554 L þe theof (þat om.) D How sone þe thef. DL wan. 555 D þan L þanne. D wiste I L me thoughte. L om. wel. D be þat L in alle. 556 D þat my a. D om. studefast; L sothfaste. DL man. 557 D And as L As. DL om. myself. L stoede. D in þat. L place. 558 DL om. ful. D crien. DL om. he. D began L gan. 559 L Hely hely. D crieng. 560 D he seyde inst. of after. DL þan. 561 DL þis was a word of gret pite. 562 D To vnderstonde englich þer-bi. L In vnderstande. 563 DL god inst. of he seide. D trenyte. 564 D forsakist þou L forsakestou. D me whi? 565 DL Swete (om. in L) fadir, I prey to (L beseche) the. 566 DL Take my soule fro my bodi. 567 D þou wost wel þin schal it be L þin it is siker þou beo. 568 D Now is fulfillid L & fulfillode is.

322 XXXVI. *St. Bernard's Lamentation on Christ's Passion.*

(Saturday) "1 **M**erci, ladi," seide Bernard, ^{1 vv. 569-592 added by the poet.}
 St. Bernard asks Mary "Swete Moder, God zelde hit þe!
 On Serterday,¹ I haue herd, ^{1 r. Scherthursday}
 How he was went a-wei from þe, 572
 And on þe ffriday how he ferd,
 þer he hongede on þe tre.
 Al-how þe Iewes him bi-cherd,
 Loueli ladi, lere þow me! 576
 "And how he was after taken adoun,
 Tel me, Moder Marie Mylde,
 Of¹ þe Crois aftur þe passioun, ^{1 MS. On}
 How þou weope for þi chylde² ^{2 vv. om.: L And Ioseph cam so redi-boun}
 And geete him wiþ þis (!)¹ orisoun ^{þe corpe fro shame forto schilde}
 Of Pilate and of þe Iewes wylde! ^{1 Orig. his}
 þe holy lore of þis passioun 583
 ffrom þe fend hit may vs schilde.¹ ^{1 vv. 583-4 superadded.}
 "1 Tel me, ladi briht and schene, ^{1 v. om.: And how he was leyd in þe ston}
 W3uche were þi frendes euerichon
 þat wolde at his buriing bene,
 And how þou were saued from þi fon 588
 In þe Temple, wiþ-outen wene;¹ ^{1 vv. 588-9 al. after 592.}
 þe serwe of þe and of seint Ion

to tell him
what hap-
pened on the
Saturday
when Christ
was taken
from the
Cross.

and who was
at his burial.

After 568 D (not L) has these 2 stanzas: Vnto helle his gost gan wende,
 As his faderis wil it was, To bring Adam out of bende, & for to hynde
 Sathanas. Sone þer com a lotheli fend, And sette him be my sonis fas, To
 take þe soule & to helle it sende, But no synne in his bodi was.—þat sihte
 dide me werst of alle, ffor as ded I fel there doun; My susteris began aboute
 to falle Wepinge & made ruful soun. Iohn my cosyn gan me vp calle, And
 wold me lede toward þe toun. Now haue I told & brouht to stalle þe peynes
 of his passioun.

569 DL Seynt (om. in L) B. to (L þo to) Marie answerid (answerde). 570
 DL Ladi (lauded) blissid (y-blessede) mote þou be (beo). 571 D Of. DL
 scherthursday. D now DL haue I. 572 L taken away D bounden & led
 (awei om.). DL fro. 573 D & also of good f. DL it. 574 D Whan þe Iewis
 heng him on. L Swetely hastou kennede me. 575 D But how L After-wardes
 hou, D þi sone was L he was DL beried. 576 D My swete l. L Dere l. D
 telle; L lete me nou sec. 577 DL om. after. D takin doun. 578 DL Telle.
 Marie modir. 579 D Of L firo. DL cros. DL after his. 580 D Per þou were
 L & hou þof[u] weptest. After 581 DL read first: And (L & hou) Ioseph cam
 so (om. in L) redi & (om. in L) boun, D His bodi of þe cros doun to hilde L þe
 corpe fro shame forto schilde. 581 D Wiþ preyere and wiþ good resoun. L
 wan. his. 582 DL firo. D & fro þe L & þe. 583-4 om. in DL. 585 DL And
 how he was leyd in þe ston, Telle me ladi (L marie) briht and schene (2 vv.).
 586 D & whiche. L weren. DL his frendis (freondes). 587 D wold L woldon.
 D beryeng L beryinge. 588-9 follow in DL after 591. 588 L om. And. D
 þou kepedist the L he kepthe þe, D whan þei were gon L fro þi foon. 589 D
 In t. fro þi sone I mene. L wiþoute. 590 L sorwe D wordis.

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 323

Tel me, ladi, al be-dene,
 Of þi sone bodi and bon !"¹ ^{1 This v. superadded.} 592
Oure ladi seide : " Bernard, alas,
 What woltoū more aske me ? Mary tells
St. Bernard
 Tel I þe forþure of þis cas,
 þe swerd of deþ wol neiȝ me sle. 596
 Ioseph a-nou nom his pas how Joseph
was given
Christ's body
if it was
dead ;
 And bed his bodi vppon þe tre. 599
 Pilate him grauntedo and Cayphas,
 ȝif þat þei witen, þat he ded be. ¹ (01-626 introduced by the poet.
¹ " Pilate[s] kniȝtes steorne and stoute
 fforþ wiþ Iosep gunne þei wende,
 And opure kniȝtes wiþ gret route,
 Summe his fon and summe his frende. 604
 ffurst þis kniȝtes wenten aboute¹ <sup>1 r. ffurst þei went þe þeues
aboute</sup> and how
Pilate's
knights
broke it,
 And bursten boþe Bak and lende ;
 [Bernard], þen was I¹ in gret doute, ^{1 MS. heo}
 So han to¹ serued my sone hende. <sup>1 r. to han ? al. þei wold
so serue</sup> 609
 " I suwed after wiþ al my miht,
 Ion and my sustren two.
 Here now, Bernard, al apliht,
 þe strengeste pyne¹ of al my wo. ^{1 al. point} 612
 Be-syde þe Roode þen stod a kniȝt,
 Blynd he was and lome also, while Lon-
geus
 Alle þei seide Longeus he hiȝt :
 Vnder þe Roode þei dude him go. 616
 " þei token him a launce good with a lance

591 D I wold wite hem alle b. 592 om. in DL. 593 DL Marie. L seide
 to D answerd. 594 DL Whi. L wiltou D woldist þou. D mor aske ȝet of.
 595 D And I telle ferthere þis harde cas. L in. 596 DL of sorwe. D in myn
 herte wile be L wile me sle (neiȝ om.) 597 DL l. vnto (L to) Pilate tok his
 (L þe) pas. 598 L To bidde þe b. D To haue þe b. D doun of. 599 L om.
 him ; D it. D grauntid. 600 L Bote þat D As sone so. D wiste. D þat ded
 was he. L beo. 601 D Pilatis L Pilates. D knightia. DL sterne. 602 D
 Ioseph. L gonne D gan. L om. þei. 603 D other L opere. D Iewis L
 gewes. D felle & proude. L a inst. of wiþ. 604 L Somme D flele. D fos.
 D & fewe. 605 D Þei ȝede þe theuis al aboute L ffurst þei ronnen þe theones
 aboute. 606 L breken D dide brek. D hire boþe lende L here backes & here
 lendes. 607 D Bernard I was þan L Þo was I bernarde. 608 DL Þei wold(e)
 so serue my s. so h. 609 D folewid L wente. 610 D & also. L myne. D
 sisteris L sostren. 611 DL Bernard þou schalt herin (heren) apliht. 612 D
 strengest. DL poynt. 613 D Among hem DL þer stod. 614 Blind illegible
 in L. DL lame. 615 D þei seyde alle Longius L Longeus seiþ þe boka. 616
 D Þei dide him vnder þe cros to go. L cros. maden. 617 D Þei putte a l.
 in his hand.

324 XXXVI. *St. Bernard's Lamentation on Christ's Passion.*

piest Christ's side till water and blood flowd from it; how Joseph took down the body, Nichodemus drawing out the nails.	And sette hit to my sone syde,¹ And Longeus pruste wiþ gret mod To my sone herte gon glyde ; þe water & þe rede blod Ron doun of his woundes wyde. Doun I fel al þer I stod, No lengor stonde I ne miȝte þat tyde.¹ " þei weore¹ went to sire Pilate, And wo bi-lafte wiþ reuthful rou[n].¹ Whon þei weore I-gon heore gate, [I bad]¹ Ioseph nime² hym a-doun, Til I hym hedde, me þhouȝte ful late, þe Iewes weoren alle ful feloun. Ioseph seide to me wiþ þate :¹ 'To bringe him þe we ben ful boun.' " Nichodemus þe nayles out drowȝ, And Ioseph nom him in his Arm ; Mi sone he louede wel I-nouȝ, He tok hym doun wiþ-uten harm, And nom him of þe heiȝe bouȝ And leyde him softe in my Barm.	¹ al. 2 vv. more. 620 623 ¹ 623-4 superadded. ¹ al. þe Iewis þan ¹ MS. rou 627 ¹ MS. And ² MS. nome 632 636
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618 L setten. D sonis. After 618 L And crieden on him as þei were wode, Shof vp þei seiden what so betide. D þe Iewis on him were criand Put vp, Longius, now is þe tide. 619 D þow hem was Longius wel willand. L om. And: L shef wiþ egre m. 620 D sonis. DL it gan. 621 D Blod & watir þer com reunnand L Anon spronge oute water & blode. 622 D Out of þat wounde þat was so wide L & ran doun enlonges be his side. 613-14 om. in DL here.

After 624 DL have these 2 stanzas: Ðan wax (L was) myn herte heuy so (L as) led, Whan (L ffor) I saw (seye) þat ruful (reuful) sihte, Ðe (om. in L) watir wiþ þe (L & eke) blod so red, To Longius hand it ran doun rihte (L Ran oute of þe wounde aþlighte). Doun I fel as I were ded, Lenger to stande (L stonde) had I no myht (cf. Vern. 623-4). Iohn my cosyn (my c. om. in L) comfort (counforte) me bed, & so dide (so d. om. in L) Ioseph, þat (L þe) trewe knyht.—Ðe blod ran (L fel) doun to Longius hond (L londe), He wipid (L wipte) his eyen & wel he sey, L fælde & wode water & londe, flou in firmamente on hey D þer is no creature in watir ne lond þat myht suffre þe sorwe þat had I. DL On knes (L kneos) he þankid goddis (godes) sond(e), Toward heuene his heuyd (L hede) on hi (L he bey), Ðat sihte my care (L of c.) mekil (L him) vnbound, So dide it (L & alle) my (L his) frendis þat were (weren) me (L him) bi.

625 DL þe Iewis þan (om. in L) wente(n) to P. 626 DL lefte (lafte) þer. D ruful L reuful DL roun. 627 D And whan. L weren. D were alle. DL gon. D hire L here. 628 DL I bad I. takin (L take) him doun. 629 L him haue D haue him. D þinkip L thinkþ. DL om. ful. 630 D ffor alle þe Iewis þat ben f. L aren ful f. (alle om.). 631 DL I. seyde we ben (beoþ) þer-ate. 632 D to the. D I am. L beoþ. L om. ful. 633 D naylis. drow. 634 L Iosep. DL tok. 635 D hem loud. inow. 636 D þei L &. 637 D flayre & softe fro þat bow. L bar. f. fro. 638 D leyden. D om. softe; L gostly.

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 325

His swete Mouþ on me hit louh,
 And ȝit ne was hit no-þing warm. 640 Mary tells
how Christ's
corpe was
laid in her
bosoun,
 "His loue hedde bounde me so faste,
 þo¹ wepen I moste in alle wyse. ¹ *al. þat*
 Hit was euere in my [gast]¹ ¹ *MS. þouȝt*
 þe þridde day he scholde aryse— 644
 þe rihte be-leue on me he caste,
 And I Conceyuede þe rihte asyse;
 Ich wuste ful wel atte laste
 I schulde hym seo a-mong alle hise : 648
 "And ȝit miȝt I not for-bere,
 Bernard, for to wepe sore ; and how she
wept,
 Myn hondes I wrong, myn her I tere,
 Whon he lay ded me be-fore. 652
 I seiȝ¹ wel, I durste swere, ¹ *al. wene*
 ȝif eny serwe In Angeles wore,¹ ¹ *MS. were*
 þei miȝte wepe mony a tere
 ffor þe del þat I¹ seiȝ þore.² ¹ *al. þei* ² *MS. þere* 656
 "Ȝipen heuene was maad & erþe also
 And wommon formed aftur mon,
 More serwe ne more wo
 Neuere tonge telle con 660 sorrowing
more than
tonge can
say.

639 L þe. D vpon L þat on. DL om. hit. D low. 640 DL & (om. in L)
 I it (om. in L) kiste, it (L & it) was not (L nothinge) w.

After 640 DL have the fol. stanza : An hunderid (L hondrede) tymys
 (L siþe) I dide (L gan) him kisse, Mouth & eyren, his chin also (L Hede
 & mouth & eyen two), & seyde 'sone, schal I the mysse, Glad ne worth
 (L shal) I neuere mo (L go).' And Ioseph faste abouten (aboute) is (L wes),
 His graue to dihte & him þer-to (L þat he were in graue y-do), & euere
 (L oftesiþe) I preyde him (L I criede) iwis (L þus) To beryen (L Iosep berie)
 me wiþ him (w. h. om. in L) also.

641 DL om. hedde. L bonde D wouȝdid. 642 DL þat. L wepe. D muste.
 D on al. 643 D Nerþeles I trowid euere stedefast L My thoughte was myche
 on his beheste. 644 D thrid. þat he schuld vprise. 645 D riht. L becoue
 D feyth. D in. D cast. 646 L c. it in alle wise. D As it was al his deuyse.
 647 DL fful (om. in L) wel I wiste D it. D last. 648 D seen L seo. DL
 om. alle. 649 DL But I myhte. D neuere me f. 650 DL om. for. D swiþe
 s. L y-liche s. 651 D hondia. D to wringe L wring. DL to tere. 652 DL
 Whil. D þer inst. of ded. 653 LD I wene wel (D if) I. L dorste. D it a.
 654 L any. DL sorwe. D aungelis L angels. DL wore. 655 L weope D a
 wept. DL many. 656 D om. þe. DL sorwe. DL þei saw (seye) thore.

After 656 L has the foll. st. : Whan þei seye Ihesu þe hende, Ihesu þe
 swete, Ihesu þe meke, Suche sorwe drien at his ende, Godes sone & maries
 eke, & hou þei gonne to graue wende, Hou his moder to him speeke, Ande
 sorwe myghte in angels lende, þei myghte weope þat here herte breeke.

657 D Setthe. L eorþe. 658 D woman L womman. D formyd. DL man.
 659 D Was neuere ere swich sorwe ne wo L Was neuere made so myche wo.
 660 DL pat any tunge of (om. in L) telle can.

326 XXXVI. *St. Bernard's Lamentation on Christ's Passion.*

Mary tells St. Bernard	þen we maden whon we scholde go To bere mi sone in to þe ston. Ion and my sustren two fful mony siþen þei swouned gon.		664
	“Euere I criȝede ful pitousliche : ‘Lordynges, what haue ȝe I-þouȝt ? Hit is my sone I loue so muche, ffor Godes loue, burie him nouȝt !’		668
	þei nolde not leue, þeiȝ I gon siche, Til þat he were in graue i-brouȝt ; þei wounden him in cloþes riche And euer Merci [I] hem ¹ be-souȝt.	¹ MS. him	672
	how Christ was buried		
by Joseph and Nicho- demus,	“Ioseph leide him in þe ston, Nichodemes halp him wel, And riche oynemens leyde him vp-on And wounden him in clene sendel ; Heo seiȝ þer was no beter won, Bote ¹ burie him þei were ful snel.	¹ al. To	676
	þen loked I on my Cosyn Ion, ffor serwe boþe a-doun we fel.		680
	“Whon I stod vp and bi-held, In world I nuste what was best ; ffor gret serwe my fingres I feld, ¹ ffor wepyng miȝt I haue no rest :	¹ = folded	684
	þe ouer-ston ouer him þei heold, Ioseph hit wolde in close fest, To him I fel þat was my child,		
and a stone put over His grave.			

661 D om. þen ; L As. D mad sorwe. DL þei. L gonne. 662 DL toward.
D his stan. 663 L myne. D susteris L sostren. 664 DL Mony (Many) a
tyme swownid þei (L we swounede) þan. 665 D Bernard L And faste. L om.
ful. L pitoulche D pitousli. 666 L Mercy lordinges wh. is youre. DL om.
I-. 667 L þis. L I L him myche D I criȝow merci. 668 L ffor my lous D
ffor charite. L berieþ D grauiþ. 669 D þei sparid no-þing for me sureli L
ȝet þei ne sparede for al my shriche. 670 DL om. þat. D þei him to graue
br. 671 L &. D lappid L lappeden. D cloþis tendirli. 672 D To leyen me
there DL I hem. 674 D And N. had woundin h. wele. 675 DL om. And.
D Oynementis ful swete. DL þei leyde (L leiden) h. on. 676 D dihte. L om.
him. D ful clene L a cloth of. D sendele. 677 D Bernard, þer was non oper
w. L Panne wepten we euerichone. 678 DL To berien. L om. ful. D snelle.
679 D þan, om. in L. L I lokede. 680 DL sorwe. doun. D felle. 681 L
þo I ros I him b. D Whan we st. vp for sorwe vnweld. 682 DL om. In
world. DL ne wiste. D me was. 683 D fingris to writhe none I ne felid.
L om. gret. 684 D Of w. koude. L Alrest my lif was y-leste. 685 L þat.
DL faste inst. of ouer him. DL I D beheld L helde. 686 L And los. D
wolde haue had it fest L wolde closen it faste. 687 DL om. To him ; I fel
betwix (L betwene) as a (L & was his) scheld.

XXXVI. *St. Bernard's Lamentation on Christ's Passion.* 327

His swete Mouþ wel ofte I cust.	688	
" Ion seiȝ I was in poynt to spille,		Mary says St. John
In my bodi I was ful seke,		
Euere I stod In criȝyng schille,		
þat neiȝ myn herte dude to-breke :	692	
He heold his serwe in herte stille		
And myldeliche gon he to me speke :		
' Marie, ȝif hit beo þi wille,		
Go we henne !' þe Maudeleyn eke.	696	took her hoine,
" And whon we to tounne come,		
þer as þe wey lay a-twynne,		
Vche mon leue at oþer nome,		
And wenten hom to heore ¹ Inne.	¹ <i>al. oure</i>	700
Sore I sykede and I-lome,		
Of wepyng miht I neuer blynne,		
To speke wiþ hem ¹ [had I] ² no tome	¹ <i>MS. hym</i> ² <i>MS. in</i>	
ffor serwe þat myn herte was Inne.		704
" þei ladde me to a Chaumbre þo		to a room where Christ was wont to be,
þer my sone was woned to be,		
Ion and þe Maudeleyn also,		
ffor no þing nolde þei from me fle.		708
I lokede aboute in eueri wro,		
I couþe nouȝwhere my sone se,		

688 D Til þat I his mouth had kest. L fol ofte . kiste.

After 688 DL have the foll. stanza : I swownid (swounede) many a tyme wiþ-alle, Or (L Er) I of him myhte take my (om. in L) leue. Many a tere I lete doun falle, þer (L þat) myhte no man it (om. in L) me bereue. I (L And) seyde 'sone, now (om. in L) gon I schalle, Now alle þi (L & oure) frendis schul the leue (L to-dreue). Come (L Com) now, deth, I wile (L gan) the calle, I wold þou myltest myn herte cleue.'

689—696 DL þan com (þ. c. om. in L) Iohn & (þe L) Magdaleyn eke, & (om. in L) saw (L Seyen) I was in poynt to spille. fful (om. in L) myldeli (Mildeliche) to me þei speke And held (helden) hire (here) sorwe in herte ful (om. in L) stille, But euere hem þouhte hire (here) hertis (hertes) breke, þat þei durste not (L ne nyghte) wepin (weope) hire (here) fille. Nerþeles (L Napeles) to towne (L me to t.) þei (L þe) me (om. in L) wreke (L wreken), Mor wiþ strif (L be strengthe) þan wiþ (L at) my wille.

697 L om. And. DL to þe cite. L comen. 698 L þat. DL om. as. DL oure weyes schuld L twynne D vntwynne. 699 L Euerich at oþer leue n. D I & othere oure l. n. 700 L & siþen wenten til. D wente. DL oure. 701 DL om. Sore ; DL I swownid L ma[n]ly a tyme & lome D often and whilome. 702 D koude. 703 D spekin to hem. DL had I no t. 704 DL sorwe. D in. 705 D Iohn led. L In to a chambre he ladde me þo. 706 D wonid. L beo. 707 D Magdaleyn & my susteris two. 708 L nolde fro me (fle om.) D wold þei departen fro me. 709 D Bernard L ffaste D I lokid aboute me tho L I l. in eche a wro. 710 D But I c. L Coude I. D not. L seo.

328 XXXVI. *St. Bernard's Lamentation on Christ's Passion.*

and how she,
St. John, and
Mary Mag-
dalen wept
together,
We set vs down in serwe and wo
And gunne to wepe alle þre. 712
“ þus, Bernard, we weren in care,
In serwe of herte & gret Mournyng,
Til we wuste hou hit wolde fare
At my sones vp-rysyng.¹ ¹ *at.* Euer we were in greet longyng. 716
Nou haue I told þe wiþ-oute spare
Alle his¹ peynes wiþ-oute² partyng. ¹ *at.* my ² *at* his
Bernard, I was euer þare, 719
To witen after his vp-rysyng.”¹ ¹ 717-18 & 719-20 to be transp.
“ **G**raunt Merci, dame, God ȝelke hit þe,
Wyf and Maiden, Moder Milde,
þat þou hast so muche i-told me
Of serwe of þe and of þi chyldre! 724
Now am I siker, wher þat I teo,
In wode, in water or in felde,
To make þe foule fend to fleo,
þat euer was so wod and wylde. 728
“ Ladi, for þi muchele wo,
þat neuere no tonge may of telle,
þe serwe of þe and him also
þat him dade þe Iewes felle : 732
Leeue¹ vs neuere skape þer-fro, ¹ *MS. And locus*
But euer-more In ioie to dwelle ;
Whon we schul dye and henne go,
Schilde vs from þe pyne of helle! Amen.” 736

711 D setten vs L seten, vs om. D wiþ sori wo. 712 D gan L begonne.
D wepin L weopen. L threo. 713 D were we Bernard L B. were we. D in
greet c. 714 L & DL sorwe. L & in. L om. gret ; D long. 715 D Til þat.
DL wiste . schuld. 716 DL Euere we were (L Eche of vs was) in greet long-
yng. 717-18 & 719-720 transp. in L. 717 L om. þe. L wiþ-uten. 718 L
om. Alle. DL my. D peynys. D at his parting L of his departyng. 719 D
But B., L Ac B. D redi inst. of euer. L euere I was ȝare. 720 L wayten him
D kepin him. DL at. 721 D Seynt Bernard seyde God L Laedy quod he
G. L om. hit. 722 DL & moder & mayden. 723 L om. þou. DL so mekil
(L þus myche) hast. DL told. D to me. 724 L þe inst. of Of. D Of þi
sorwe ; of þe om. 725 D sekir. DL wher-so (L om. so) I be (beo). 726 D
In touz or feld in ȝongþe or elde L In chirche in toun in fritthe in feldre.
727 L fforto. D don. L om. foule. L feondr. D fle. 728 D þat euere to
helle wold don me helde L þat ȝore hap beon wod & w.

729—736 om. in L. 729 D Now ladi for þat ilke wo 730 þat no tunge
may half telle 731 D om. þe serwe : Of the & of þi sone also. 732 ȝow
dide . Iewis. 733 And om. Late neuere non of alle tho 734 þat cristnid
arn & in þis world dwelle, 735 Whan þei schul passen þe world al fro, 736
To seen þe peyne þat is in helle.

After 736 D has 2 stanzas more : This ryme mad an hermyte, & dide it

XXXVII. *A disputation betwene a god man
and þe dñel.*¹

Swiþe muche neode hit is fol. CCLXXXVIII.
 þat vche mon be war and wys
 To kepe him from þe fendes lore—
 ffor he fondeþ euer-more. 4
 And þat we mowen alle I-witen
 As hit is in þe Bok I-writen,
 I wol ow telle, as I con,
 How þe fend tempteþ a Mon.— 8
 Hit was vppon an haly-day : In an heiz feste of þe
 3ere ;¹ 1 In the MS. written in half lines.
 Muche folk was to church gon : Godes word for to here ; At Church,
a Priest once
 þe Preost of þe chirche vndude þe gospel
 And lerede his parischens, as he couþe wel, 12
 And bad hem openly nyme good 3eme
 Hou þei scholden god wel queme bade his folk
please God
 And schenden þe foule fend of helle,
 þat fondeþ euere iliche monnus soule to qwelle. 16
 Whon þe prest hedde I-spoken & don what he wolde,
 þe folk wente hamward, as riȝt was þei scholde.
 A good mon þer was, þat hamward gon rake,
 And pouȝte ful 3eorne of þat þe prest spake ; 20
 He eode be him one wiþ-oute fere 3erne,
 ffor no-mon of his þenkyng schulde hym werna.
ÞE wikked fend of helle þerof hedde onde
 And hastiliche sende to him his sonde. 24
 His Messenger redi was forte don his wille,
 Him to bi-swyke, queynteliche & stille. The Devil's
messenger,
 In þe wei he hym mette
 And feire þenne he hym grette— 28

writen in parchemyn ; Barfot he wente in gray habyte, He werid no cloth þat was of lyn. Þus on englisch he dide it write, He seyth he drow if of þe latyn ; His mede lord Ihesu him quyte, & seynt Bernard, clerk of deuyn.—And we schul preye þat here it rede, ffor him now an orisoun, & don it smertlich in dede, Wiþ a ful good deuocioun, þat Ihesu Crist his soule lede To blisse in his processoun, And there for to han his mede, Þow vertu of his passioun Amen.—With the last stanza agrees the concluding st. in L : Eueriche wiþ goede deuocioun Grete wiþ an hertly steuene To oure lady an orisoun, Hire ioye may no tonge nempne : þat for hire sones passioun Heo schilde vs fro þe sinnes seuene, & saue vs fro þe foonde feloun, & bringe oure soules into heuene. Amen. 1 Ed. before in *Engl. Stud.* VIII, p. 260—275.

330 XXXVII. *Dispute between a Good Man and the Devil.*

	Was he no fend i-lyche,	
like a hand- some man,	But as a mon feir and riche ;	
	þe gode Mon was not war	
met him,	Of þe deuel, þat com þar.	32
	Quaþ þe wikked Counseyler :	
	"felawe, wel I-met her !	
and askt him	Sei me, as nou mote þou þe,	
	Wher hast þow now I-be ?"	36
	"I com from þe chirche, what woldestou þer-bi ?	
	What þou art & whi þou askest, tel me nou, belamy !"	
	"I am a ferren mon and a wey-feryng, ¹	
	Spek wiþ me feire, wiþ-uten grucchyng !	
	Hastou atte churchie I-herd eny sarmoun,	
	Vndoyng of þe gospel or of lessoun ?	
to tell all he'd heard,	I preyþe þe, gode felawe, zif þi wille be,	
	Al þat þou herdest, tel hit nou to me !	44
	ffor I con my-self, beo my lewete,	
	Of alle-maner lore gret plente.	
	I con wel I-knowe, I sei þe, for-þi,	
	Wher hit were wisdom þat he spac, or elles foli.	48
	Wys þow schalt fynde me and hende ;	
that any falty in it might be set right.	ffor, zif he out fals hap seid, I schal hit amende.	
	þauh þow to me haue no trist,	
	I con more þen þe prest,	52
	And better I wot, forsoþe I-wys,	
	How men schulen come to blis,	
	And also more I con telle	
	Wherefore Men schule go to helle."	56
The Good Man	Þ E goode mon bigon his tale : þat oþur 3erne con luste ;	
	Al couþe he not telle : But dude þat he wuste.	
said the Priest	"Ouer alle þing he vs tauhte : To loue god, ful of miht,	
	And siþen vre euencristone : As we ouȝten wiþ riht.	60
warnd them against the Deadly Sins,	He spac of dedli synnes : And seide þer weore seuene,	
	And whose dyede þer-Inne : Scholde neucre comen in	
	heuene :	
	Pruide is þe furste : Envye is þat oþer,	
	Wrapp is þe þridde : þat mon hap to his broþer,	64
	þe feorþe is Couetyse : þe fyfþe is Lecherie,	
and specially against Pride.	þe sixte is Sleuþe : þe seuēþe is Glotonye.	
	Mest he spac of pride, and lered more and lasse	

¹ From here the poem is extant in MS. Simson.

XXXVII. *Dispute between a Good Man and the Devil.* 331

fforto leue pride and loue Buxumnesse ;	68	
ffurst, abouen alle þing, wiþ al vre miht		Men were first to love God,
Worschipen & louen god, boþe day & niht,		
And louen vre kunrede, as þe lawe wile,		
And alle cristene men, as hit is skile.	72	
ffor alle we schulen wiþ riȝte louen vchon oþur		and then one another.
Wiþ al vre miȝte, as suster doþ þe broþur ;		
ffor breþeren wo aren & sustren, as we schul al leue,		
Alle þat euere icome ben of Adam & of Eue."	76	
Þ E wikked gost ¹ was ful ȝare		¹ MS. god
And ȝaf þe gode mon onsware :		
"þow spekest," he seide, "of louyng,		The Devil said
þat mon schulde furst of alle þing ;	80	
þat loue god schal eueri mon,		
And siþen his neihȝebor, as he con.		
Bote hou miȝtest þou trewe loue		"How can you love God
Haue to him þat is aboue,	84	
Whon he so ofte wrappeth þe		
And let þe in mucche myschef be ?		
He let þi catel from þe falle,		who lets you lose your catle,
Hors in stable and Oxe in stalle,	88	
And oþer þing away let go,		
And suffreþ þe be brouȝt in mucche wo.		
Ȝif þou art sek in syde and Ribbe,		and get sick,
þat vnneþes maiȝt þou libbe,	92	
Or þin hed sore akeþ		
And al þi bodi for serwe quakeþ,		
þorw him þe comeþ al þis.		
Loue him not, I rede, I-wis !	96	
Hou miȝtest þou loue him wiþ skile		when He can help you, and won't ?
þat miȝte þe helpe and ne wile ?		
Þ E goode mon wel vnderstod		
þat he seide was not good.	100	
"After þi red wol I not do,		The Good Man answerd :
ffor þe prest ne bad not so.		
I wot of alle þing, be hit what-so hit be,		
Boþe beter & wors, my lord sendeþ to me.	104	
þauh I oþur-while haue I-had wo,		"Whit-ever God sende, is for my gouel.
þorw god þat hit sende hit haþ ouer-go ;		
Hit was for my gode—þonked be he—		

332 XXXVII. *Dispute between a Good Man and the Devil.*

	He wolde þat I scholde bi þat I-war be.	108
	þauȝ he me be-reue anon to my Ribbe,	
	þat I haue vnneþe wher-wiþ to libbe,	
	Ne wol I not be wroþ þerfore, ne no riȝt hit nis :	
All I haue is from Him.	ffor al þat I haue, al hit is of his ;	112
	Al þat I haue, he lenep me, I-wis,	
	He mai taken hit aȝeyn, whon his wille is.	
	So he haþ don ful ofte—I-blessed mot he be—	
	And ȝaf me wel more þen he birafte me.	116
If I am ill,	And þauȝ he of-pyne me in seknesse sore,	
	Hit is for my gode, I loue him þe more ;	
He thus warns me not to sin.	þer-wiþ he me warnep his comaundement to breke,	
	And sent me such teone him for to wreke ; ¹ ¹ r. reke	120
	I mai þen amende me of þat I haue don ille,	
	And beeten þat I haue agult aȝein godes wille.	
	þreo þinges þer beþ, as I haue herd telle,	
	Seide me þe prest in his lore-spelle,	124
I ought to love Jesus	ffor whom I ouȝte loue Ihesu ful of miȝte, ¹ ¹ r. mahte	
	And worschipe him as I con, as me wel iȝte : ² ² r. alite	
because He made me,	þe furste þing of þe þre, is þat he me wrouȝte	
	After him-self, as hym best þouȝte ;	128
redeemd me,	þat oþur, þat he bouȝte me on þe swete Rode	
	Wiþ his ounne flesch & wiþ his ounne blode ;	
and cald me to His Feast."	þe þridde, þat he cleped me to his ounne feste	
	In to þe blisse of heuene, þat euer schal i-leste.	132
	ffor on of þise I ouȝte to louen him wel apliȝt,	
	Betere I ouȝte for alle, & þat is good riȝt."	
The Devil said :	Þ E wikkede gost onswerde þo :	
	"Lete we þis tale go,	136
	Leue we þis disputyng	
	And speke we of oþur þing.	
	þow spekest aȝeyn pruide	
	And þer-of takest mucche hyde. ¹ ¹ r. hede	140
	Aȝeyn þe riȝte is þat þou says,	
	And þerfore me mis-pays.	
"The Priest's talk against Pride is folly.	þou seist þe prest, þat syngeþ Messe,	
	Lered þe to Boxumnesse ;	144
	He was wod, so art þou ek,	
	And alle þo þat so spek.	
	Leef þou nouȝt þat hit be soþ !	

XXXVII. *Dispute between a Good Man and the Devil.* 333

Hit nis no-mon þat so doþ.	148	
I sigge þat pruide nis no synne :		Pride is no sin.
ffor þer-þorw ³ comeþ worldes wynne.		
þat maiȝt þou witen, I-wis,		
Whon þou wost what hit is.	152	
ȝif þou be knowen for wys		If you're known as wise and rich,
And holden art of muche prys		
And þat þou art riche mon and wlouȝ		
And of richesse hast inouh :	156	
þauȝ þou lyȝe, as many mon doþ,		men 'll be- lieve your lies are Truth.
Men wollep wene þat hit be soþ,		
And clepe þe forþ for heore euenyng,		
Bi-foren hem þat habbeþ no-þing.	160	
ȝif þou art proud and Modi		If you're proud,
And berest þe bold and hardi,		
Men þat stondeþ þe aboute		
þenne of þe wolen haue gret doute,	164	men 'll fear you,
Wiþ þe wolen þei comen and speke,		
þi loue to haue and hem to wreke. ¹	¹ r. reke	
þou mayȝt for þi bolde beryng		
Be proud & riche in alle þing,	168	
And ouur-al maiȝt þou comen and go,		
Whon a Moppe dasart schal not so ;		
As a lord schalt þou be cald,		call you a Lord,
þer oþure schul stonde be-hynde vn-bald,	172	
And oueral þer þou gost aboute		
þe schal folewe ful gret route ;		and follow you.
Of þe schal vche mon stonde gret eiȝe,		
Wher þou wolt, þou miȝt go pleye.	176	
Do nou as I haue I-counseyled þe :		
Proud & stout euer þat þou be !		Be proud !
ffor ȝif þou drawe þe to cumpaigny		
Of pore wrecches þat wone þe by,	180	If you as- sociate with poor wretches,
Vche a Mon þat beo þe wey goþ		
Of hem schalt þou be swiþe loþ,		
And alle wolle þei ful ȝare		
Lauhwe þe to bisemare	184	folk 'll laugh at you,
And sigge : " lo, Men mowe wel se		
What Mon þat he penkeþ to be !		and say that you 'll soon be a wretch too,
A wrecche sone wol he ben,		

334 XXXVII. *Dispute between a Good Man and the Devil*

	To wrecches he draweþ, as alle men sen ;	18
	Wel Men may seo alle bi þan	
and no Man."	þat neuer-more wol he beo man."	
	Þ E gode Mon vnderstod	
	þat þat þe toþur seide was not good.	19
The Good Man answerd :	"Do wei," he seide, "þi lore : Ne spek no more o pryde :	
	Hit doþ þe soule muche wo : And helpeþ þe bodi luyte	
	Whon I þenke on þinges þre : Boþe niht and day	
"Pride doesn't glad me when I think I that I was born in	Pruide ne worldes blisse : Glade me ne may.	19
	ffurst, whon I beo-þenke me : And am wel I-ware	
	How I com in to þis world : Boþe naked and bare ;	
	Nedde I to myn hed houue ne hod,	
	Ne Robe to myn bac, badde ne good,	20
only a foul red clout,	But a foul red clout, þat I was boren In,	
	þat tok I of my Moder, and was a foul skyn—	
	Al is soþ þat I seye, þeiȝ I speke in Rym—	
all over allme,	þei coruen hit of me & wosch awei mi slym.	20
	In to þis world þus com I wrecched & bare,	
	And so, wot I wel, I schal heþen fare.	
	þei wounden me in cloutes, for cold & for schame,	
	ffor I ne scholde forfare, þei hulede mi licame.	21
and unable to find for myself like all other young things can ;	Al-Maner quik þing þat is þorw Godes miht,	
	Whon hit comeþ furst forþ, con him-self diht,	
	Hap of him-self kyndeliche wede,	
	And con him-self purchase mete to his nede,	21
	And hap þorw kynde miȝt for to gon,	
	þer kynde of mon hap riȝt non,	
	Bute vn-miȝti wrecches alle are we.	
	Hou scholde I be proud, whon I þis seȝ	21
2. how Adam and Eve lost Paradise	Þ at oþur is, whon I þenke on Adam and Eue,	
	Hou þei weren in paradys wel & wiþ loue ;	
	þer wiþ-uten synne þei miȝte haue ben in blis,	
	ȝif þei nedden agult aȝeyn god, i-wis ;	22
	þer þei miȝten han I-wonet in murþe & in wyne :	
for their sin.	But sone þei were driuen out, for þei dide sinne.	
	And þerfore ha we muche wo, serwe & vuel-fare,	
	And wonen in þis middel-ert in serwe & in care.	22
	Weilawei & weilawo, þat synne was I-wrouȝt !	
	In muche peyne for sinne are mony men I-brouȝt ;	

XXXVII. *Dispute between a Good Man and the Devil.* 335

Alle wo & seknes þat eny mon is Inne,		All man's
Al is, for he haþ i-greuet ofte god wiþ synne.	228	woe comes from his sin.
þer is in þis world muche falshede,		
þer is no treuþe wel neiȝ, in word ne in dede,		Little truth is in this world;
þe sone be-gileþ þe fader, þe douȝtur þe moder,		
þe sibbe þe frende, vche mon oþer.	232	
Nis no worldes blisse þat nul ouur-go,		
Ne nout no ¹ murie on eorþe þat nis meynt wiþ wo.		its mirth is mixt with woe.
But þe blisse of paradys, þat lasteþ euer-more,	¹ r. so	
Whon I þenke þeron, me longeþ þider sore.	236	
Hou scholde I þenne be proud for eny þing,		How can I be proud?
Or eny oþer mon, þat is in longyng?		
Þ E þridde þing is þat I þenke, þat I schal wende henne		2. When I think where I shall go after death,
Out of þis world, but wot I neuer whenne,	240	
Ne wot I whodur mi soule schal. þefore sore i drede :		
ffor aftur mi werkes are, schal hit haue mede ;		
Riht as I haue deseruet, þe weole or þe wo		
Certeinliche schal I haue, i mai not fle þer-fro.	244	
Beo I in mi put leid, þer wormus schul eten me,		and how worms shall eat me,
Worþe to nouȝt schal I þenne, as neuer hedde I be ;		
þe her of myn hed, ȝeleuȝ so þe wex,		
Schal dwynen a-wey so doþ þe drex,	248	
Mi feire eȝen schulen out renne,		my eyes shall drop out,
Mi white teþ schulen foule grenne,		
Mi feire hondes and fingres longe		
Schal rote & stynke swiþe stronge.	252	my hands rot,
Men wol for mi good make striuyng		
And puyte me out of al my þing.		
þulke þat weren I-wont ofte me to grete,		
þei wol not her þonkes wiþ me meete.	256	
Alle þe frendes þat I now haue,		my friends
ffor me gladliche wol þei don al þat I craue ;		
Weore I in mi graue, out of heore siht,		
Luite wolde þei for me do, be dai or be niȝt.	260	leave me helpless.
Nedde I neuere so miche good, al hit wolde go,		
Whon mi soule & mi bodi ar parted a-two.		
Mi bodi schal leuen her, mi soule faren henne,		
Al þe worldes pride luitel helpeþ þenne.	264	Pride 'll help little then.
Viterde ¹ hodes and Clokes also,	¹ MS. Viterde? Sim. Vitrele, cf. fytred, Mirk Instr. v. 1146.	Now, vitred hoods and cloaks
Al þat vile pride schal don hem ful wo ;		

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- eat up poor
man's due. þei struye godes good þer-wip : And torne hit to fen,
þat muche mihte helpe : Sely pore men. 266
- Men wear
daggers and But he bere a baselart
I-houget bi his syde,
- swine's
maws; And a swynes Mawe, & al is for pride. 272
Godus grame, stirap on his cappe is knit,
þat an vnche haþ he not on for to sit;
- short coats
too (L. Rich.
II): Muche meschef and gret colde : On his hers he has,
Men miȝte, ȝif his brech weore to-tore : Seon his
genitras. 276
- If their
breeches tore,
you'd see
their genitals.
Women also
wear horns on
their heads,
made of
beaver and
wood,
with silk
veils,
and turn-
back tight
gowns (?). And also þis wymmen : þat muchel haunteþ pride,
Wip hornes on heore hod : Pinned on vch a syde,
Mand of an old hat : And of a luytel tre, 1 = get fashion
Wip selk scleyres I-set aboute : Apparisaunt to be ; 280
Heore Reuersede gydes : On hem are streyt drawe—
But al be of þe newe aget¹ : Hit is not worþ an hawe.
þei wenen a ben ful feire : And wonder foul þei be ;
And a wolden be-þenken hem : Of heore priuete 284
And hou foule þei are : In soule and in bodi,
þei ouȝte wip heore wepyng : Make heore chekes rodi.
But þei leue pride, & oþur synnes mo,
Schortly to telle, to helle schul þei go. 286
Whon I þenke her-vppon : Mi care is wel þe more ;
Luytel wonder is hit : þauk I sike sore.
Hou scholde I be proud or elles modi ?
Alle ouȝte we to be for synne sori.— 292
ȝit þou counseildest me a luytel while ere
þat I scholde not be pore mennes fere ;
þou seidest I scholde ben holden an vn-mon.
No-mon wol sigge so þat eny good con. 296
þauȝ I & a pore Mon, þat beggoþ his fode,
Be not I-liche riche of þe worldes gode,
Men mai seo þe soþe & þe skile riȝt
Hou we schule bitwene vs vre loue diȝt : 300
ȝif I do mi cloþus of anon to my liche
þat I am icloþed in, þat beþ gode & riche,
And a pore beggere, þat haþ muche wo,
Wip cloutede cloþes dude also, 304
And we stode naked boþen I-fere :
- If they'd
think how
foul they are
in body and
soul, they'd
weep,
- or they 'll go
to hell.
- How should I
be proud ?
- You said I
should be
held an Un-
man if I as-
sociated with
poor men.
- But if I and
a poor beggar
were naked,

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Boþe miȝte we þenne ben opures pere ;
 Hose vs seȝe and knewe vs neyþer,
 þenne miȝt þei wene þat we were breþer. 308
 þenne most I louen him, and he louen me,
 Whon vre kynde robes beþ of o ble :
 þo are þe Robes we were wiþ I-bore—
 Ar we liggen & rote, ne worþ þei to-tore ; 312
 Let us be lyk in sum þing, as wel I wot we are,
 Al-þauȝ I be riche, & he pore & bare."
 ÞE wikked gost onswerde þo
 And bad let þat tale go, 316
 "Lete we þis dispuityng
 And speke we of anoþer þing.
 þou spekest & seist þe prest haþ forbode
 Wraþþe & onde, þorw biddynȝ of gode. 320
 Hit was neuer forbode of no wys mon,
 But of sum folte,¹ þat no good ne con. ¹ cf. folied, v. 606.
 3if þou sest þi broþur or þi kun or a-noþur ^{O. Fr. folot, foolish.}
 þat he be feiror þen þou be, or wisor þen þou ouþur,
 Or ricchor or baldor or be of beter i-told :
 þauȝ þin herte be wo
 & of-pinke þat hit is so,¹ ^{1 vv. 326-7 in the MS. one verse.}
 Who mihte þe blame ? 328
 Wel miȝt þou þenne pinke schame
 And vuel may hit þe like
 þat he schal be so heiȝ : And þou not so riche."¹
 ÞE gode mon wel vnderstod ¹ In MS. 2 vv. 332
 þat þat þe toþur seide was not good. ^{The Good Man}
 "Aftur þi counseil wol I not do, ^{answered :}
 ffor þe prest seide not so.
 No mon haþ so muche good : þat I wolde¹ he hedde
 more, ^{1 r. nolde} 336
 Ne so feir ne so strong ne so wys of lore,
 Hit of-puncheþ me nouht : Ne þer-to haue I non onde,
 ffor al þe godes þat mon haþ : Is of godes sonde. 339
 God, þorw whom comeþ alle þing : Con ful good skile,
 Alle worldes winne : He sendeþ, whon¹ he wile. ^{1 r. whom}
 Whi scholde I for monnes god haue sorinesse,
 Whon I haue for him neuer þe lesse ?
 God deleþ his dole : To pore and to riche, 344

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"God gives not alike to all; but each man has a share.	And ȝiueþ wit and auhte : But not alle I-lyche. Whon he haþ I-ȝiuen his þing : As Ichaue I-seyd, Vche mon of his del : Schulde holde him paid ; No mon schulde grucchen : Of operes wel-fare, 348 And ȝif he doþ, for soþe : He mispayeþ god þare. ffor god wol ȝiue : To whom his wille is.
He who envies is not wise."	Whose haþ envye þer-to : ffor soþe, he nis not wys." þE false schrewe onswerde þore 352 And bad hym sigge so nomore.
The Devil said :	"þou spekest of wrappe in þi tale And seist hit is aȝeyn soule-hale. þat is not soþ, but falsshede ; 356 Wrappe was neuere synful deale. ȝif eny mon a-gult aȝeynes þe, Smyteþ or elles puiteþ þe, Oper seiþ þat þe is him loþ : 360
If any man hit you, mustn't you be wrutli?	Ne most þou þenne nodes be wroþ ? ȝif Mon mis-seiþ þe or deþ þe schame : ȝif þou be wroþ, ho schal þe blame ?
As he does to you, pay him back!	As he doþ bi þe, niȝt and day, 364 Quit him wel, ȝif þat þou may ; ȝif þou mowe, worse ; in eny wyse Loke þou ȝelde him his scruyse ; ȝif þou forberest O bisemare, 368 He wol ȝiue þe two ful ȝare. Aȝeyn o word sei þou two And mak him wroþ, ar þou go, And spek wiþ hym baldeliche 372
Abuse him,	And mis-seye hym schomefulliche ! ȝif eny Mon þe mis-deþ, Smyt þyn hond vnder his teþ, Wiþ Swerd, Knyf, Staf or Ston 376 Lei on faste, and þat anon, And bet him wel wiþ þe beste, þat his teþ al to-breste ;
knock his teeth out, punch his head!	Or on þe hed ponne hard, 380 þat he go wryȝinge þenneward. ȝif he is strong or of miht heiȝ, þat þou ne miht comen hym neiȝ, Tac þe felawes þe by-syde : 384

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þe hardiloker maiȝt þou abyde,
 And go sech him be wei and strete, waylay him,
 Stint þou nouȝt til þou him mete,
 Lei on faste, spare no-þing, 388 thrash him
 To grounde sone þou him bryng, and ground
 þat he þerfore grunte and grone ; him !
 And warne al opere bi him one !
 þen may þi word springe arilt 392
 þat þou art hardi mon and wiht ;
 Alle men of þe þenne schule be fert Then all folk
 þat bifore wolde mis-seye þe in þi bert ; "I'll fear you."
 þenne miȝt þou go boþe quit and sker 396
 Wher þou wolt, fer and neer."
ÞE goode mon wel vnderstood The Good
 þat his counseil was not good. 399 Man
 "ȝif I be wroþ and sore agreued : Wij eny Mon alyue, answerd :
 Ich ouȝte seche pees of hym : fful hastiliche and blyue.
 Mi Pater noster ne my crede : Ne myn Aue Marie
 biddynge, "When I'm
 Whyle ich am in wrappe : Avayleþ me no-þynge. wroth, my
 ȝif Mon be wroþ, hym is þe wors : And þat on mony prayers are
 syde— 404 of no avail.
 þat schul ȝe wite þat hit is soþ : ȝif ȝe wolleþ abyde :
 Wrappe and vuel wordes : Old sore neweþ, Wrath
 And makeþ to do þe dede : þat eft ful sore rewep. renews old
 Wrappe is a wikked þing : Hit mengeþ þe herte blod 408 sores ;
 And makeþ mon ofte out of wit : þat he con no good,
 He¹ makeþ mon ofte do þe dede : þat eft torneþ to
 grame, ¹ r. Hit
 Bete Men and ofte sle : And do ful muche schame, 411 it makes men
 Wounde men and berne men : Robben and to-reuen ; kill others.
 And euere are þei in serwe and wo : A-Morwen and at
 Euen.
 Whon he is wel a-wreken : Aftur his wille,
 þen he is wel apayed : And goþ forþ wel stille,
 He wenep to here þer-of : No more tipinge : 416
 Bote þe synne þer-after : Schal him to schome brynge ; But the sin
 Ne schal he him no-wyse : So wel him schilde,¹ ¹ r. hyde þ brings them
 þat he (!) ne schal for þe synne : Sum schome be-tyde, to shame.
 But hit beo þorw schrift : And þe prestes rede 420

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bat þe synne be bet : And a-Mended þe deeda.
 "God is the Judge. þe heize kyng of heuene : Is riȝtful Iustise,
 Alle folk schal he deme : Boþe foles and wyse ; 423
 He haþ set his lawes— : No-Mon scholde hem breke,
 No man should take vengeance. þat no-mon in his wrappe : Scholde him-self wreke.—
 Ȝit on oþur wyse ofte mon is wroþ
 And seiþ to his broþur þing þat him is loþ.
 Let an angry fool talk himself þe wysore of hem two : þen schal holde him stille 428
 And suffre þe more fol : Siggen al his wille.
 ffor he þat chydeþ al-one : Hit wol sone away fare,
 Hit wol not longe lasten : Wiþ-uten onsware ;
 Whon he haþ al seid : þat he sigge wile, 432
 quiet. He wol ben in pes : And cunne þe more skile, ¹ om.
 And [bid]¹ for-ȝiuen his wrappe : þauȝ þei duden ille,
 And connen his felawe more þonk : ffor he heold him
 stille.
 Ȝif eny wikked wordes or dedes : Bi-fore weren I-
 wrouht, 436
 þei schul þenne þorw wrappe : Ben al out I-brouht ;
 Al þe worste þat þei cuzne : þenne wol þei speke,
 And dele grete strokes : ffor to ben a-wreke.
 Her-of is I-writen a word þat is couþ : 440
 'He kepeþ a feir castel þat kepeþ wel his Mouþ.'"
 He keeps a fair castle who keeps his Mouth well." ÞE wikked schrewe onswerde þon
 þus to þe gode mon :
 The Devil said, "Ne forbed he neuere : þat I þe plihte, 444
 Mon to be riche : Ȝif he miht :
 "How can men be rich without Covetousness? Hou miȝte men on e[n]y wyse
 Be riche wiþ-uten couetyse ?
 þe riche Mon, wher he is, 448
 Holden is boþe ȝep and wys,
 fforþ I-cald and muchel of told,
 ffor he haþ good mony-fold ;
 The rich man is held of great worth; He is holden of muche pris, 452
 And al for good þat is his.
 þe pore Mon al þat schal misse ;
 the poor has little joy. Haþ he non such worldes blisse ;
 His Meeles are ofte lene— 456
 Luitel hit helpeþ, þauȝ he him mene—
 His Robes are badde and pinne,

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Luitel he haþ of worldes wynne.	
Parueye þe wel on vche a syde,	460
þat such teone þe ne be-tyde !	
3if þou ne const, I wol þe teche	"I'll tell you
Hou þou schalt good to þe reche	how to get
And riche mon bi-come and wlouh	rich.
And haue of alle goodes I-nouh,	464
And wiþ-outen eny synne	
Geten I-nouþ of worldes wynne.	
Beo peny pound bi-twene two	468
þou maiȝt gedere mo and mo,	
Al wiþ queyntise and wiþ ginne	
Muche good maiȝt þou wynne.	
Slep þou nouȝt to muche a-niht,	472
But win þe good, hou þou miht ;	
Ren a-boute hi þe strete,	
Bi wey and bi weonlete ;	
3if þou seost in eny wyse	476
Wher eny bi-ȝete wol aryse,	Take any-
Tac sum, and lef I-nouh—	thing you
þouȝ þou do so, hit nis no wouh ;	can lay hold
Haue þou no doute, I rede, of þas,	on.
No mon wot ho hit was.	480
þauh Mon make muche fare,	
þer-of haue þou no care,	
Ne dred no-þing þe prestes curs—	484
þerfore þou schalt neuere be þe wors.	Don't dread
Ne spare non, þer þou gest,	the Priest's
Nouþer þe parsun ne þe prest ;	curse,
Tac þe part of heore tyþinge	488
And bere hit hom to þi wonynge.	but take part
And so þou miȝt muche good take	of his title.
And be riche monnes make.	
Whon þou hast þus wel bi-gonne	492
And muche good hast I-wonne,	
þat þou hast, kep hit wel,	
þerof 3if þou neuer a del ;	Give nothing
But men bringe two for on,	away.
3iue hem not, but let hem gon !	496
þer wol come to þin hous	

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"If any one comes to you for a gift,	Mony on ful coueytous, ffor to haue of þi pingē, To here a-wei, and nouȝt to brynge :— So wole þei don eft-sone ;	500
send him away without it."	Let hem gon riht as þei come ; Let hem seche heor owne biȝete As þou dudest, or elles lete ; Let hem fare neer and ferre And for þe neuer be þe nerre !"	504
The Good Man answerd :	þE gode mon wel vnderstod þat at oþur seide was not good. "Couetyse is not good : ffor hit is forbode, So seiþ þe prest on his bok : þoww bidding of gode.	508
"Men may be rich rightfully,	Men mowe wel be riche : Whose hit may wynne Wiþ rihte & wiþ troupe : And wiþ-outen synne ; Wiþ trewe craft and Marchaundise : Wel wynnē he may,	512
but not by falsenes and usury.	But Robbe ne to-reue : Nouȝer niht ne day. Mony on wiþ falsnesse : And wiþ Oker also Haþ so muche good : þat he not wher hit do ; þat may ben here his heuene— : At his endynge In to þe put of helle : Sone hit wole hym bringe.	516
What each gets himself,	ȝif Mon haþ eny ping : Bi-ȝete wiþ trewenesse Of worldliche good : More oþer lesse,	520
let him use for his own needs, for the Church, and	Tac to his nedfulnesse : þer-of what he wile, And do to holi chirche : þat riht wole and skile : Of al þat neweþ him be ȝere : Do his tipinge, And foure tyme in þe ȝere : ȝif his Offringe ;	524
the Poor.	þe pore schal he helpe : Also, þat haþ nede, ȝif hem mete and drinke : And cloþe hem wiþ wede.	528
Whoever doesn't pay Tithes has God's curse.	Hose wol not tipe : þat god him haþ I-lent, His lyf and his soule : Boþe schul be schent ; He schal for þe synne : Haue Godes curs, And eke alle his goodes : Schul fare wel þe wors ; His godes schulen at-falle : And faste a-wei go,	528
	And for þat ilke synne : Mony on haueþ wo. þat is in toune and felde : Seene, sikerli, þat fewe aren in londe : þat liuen rihtfuli :	532
	þe eorþe ȝeldeþ not fruit : As hit wont was, Of Corn of þe feld : Ne of þe Medewe Gras,	536

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Ne non oper-cunne fruit : þe folk for to frore—
 I-wis, hit is for synne : þat mony Mon is pore.—
 Haue þou neuer so muche : Of worldes good here, 540 "All worldly
 Al schal passen a-wey : As fantum hit were. wealth shall
 ffor to haue þin herte : To muche þer-Inne, pass away.
 Of þi mok to make þi god : Hit is dedly synne. To make a
 And ȝit, ar þow war be : ffrom þe wol hit fare, 544 god of it,
 þenne schalt þou haue þerfore : Boþe serwe and care, is sin.
 And ȝit at þin ende : Gret stryf in cas,
 And puite þe out : Of al þat þin was ; 547
 þin Executours schul take : þi goodes at heore wille Your Exec-
 And lete þi soule ligge : In pyne ful stille. tors 'll take
 Beo þou in þi put i-brouȝt : Wormes schul eten þe, while worms
 And sone schalt þou be for-ȝeten : Siker mayȝt þou be. eat you.
 þerfore I rede, as Salamon his sone bad, 552
 þat vche Mon skilfuli of his god mak him glad,
 Mete and drynke and cleþ : Catel and oper þyng
 þat nedful is to haue : Wip-uten wastyng ;
 þe pore schal he helpe : Wher þat is nede, 556 Therefore
 Of þat god haþ him sent : Don his Almes-dele, help the poor
 ȝif him mete and drynk : And cloþe him wip wele— yourself,
 In al þi werkes, be þe¹ syker : þe better schalt þou feed him,
 spede ; ^{1 r. þou}
 ȝif him of þi Cuppe : Of þat is þer-in, 560
 Water to drynke : Ale oper Wyn ; give him
 And ȝif he haþ nede : Clepe him þe neer wine,
 And make him sitte & warme him : Bi þyn hote fuyr ; warm him
 Bedde hym esyliche : ȝif þat he seek be, 564 and bed him.
 And serue him wel, for his loue : þat al haþ ȝeuen þe.
 Worldes wele is wonderful : Wel may I seyn,
 Lyk þe se þat floweþ : And ebbeþ a-ȝeyn ;
 þer nis no sikernesse : In þis worldes won, 568
 No-mon not whon hit wole : A-wei from him gon,
 Ne how longe hit wol laste : Ne how luytel while—
 þulke þat hit loueþ most : Ofte hit doþ hem gyle.
 He þat loueþ catel wel : And bounden is in Couetyse,
 He schal ben I-bounden : In þreo-kynne wyse : 573
 þouȝt and drede are þe two : þat schul bynden hym
 faste,
 þe þridde is muche serwe : þat euermore schal laste.

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"For gain, men travel in rain and snow,	Ofte for his catel : Mon moot wake of slepe, 576 Trauaylen in reyn and in snowh : Beo þe weyes neuer so depe, ffrom toune to toune : Boþe fer and neer, As Chapmen mote don : To heore mestoer ;	580
go over the salt sea,	Ouer þe salte séé ofte þei fare ffor heor Marchaundise, in gret þeril and care, And ofte and mony a tyme : [leseþ]¹ Catel and heore lyf	582
and ditch and delve.	And makeþ vuel to fare : Boþe Chyld and Wyf. 583 Oþer Men dyke and delue : And gon to þe plouh, To Cart and to þreschyng : And oþur swynk I-nouh. Whon he wiþ his swynk : Haþ wonne gret bo-þete,	588
They fear to lose their goods.	Euer he is afert : þat he schal hit forleete ; And ȝif he hit leten schal : Hym is wo þefore, And is so sori þenne : þat euer was he bore. þouȝt and drede & sorinesse : Aren Monnes fo— He ouȝte neuere loue : þing þat doþ hym so wo.	592
If they do lose, let them think of Job.	ȝif he leose eny þing : And he gret good con, Beo-þenk hym of Iob : þat was a good mon : He hedde of alle riches : Swiþe muche won And in a luytel while : He nedde riht non ; þo he hedde riht nouȝt : But al was a-go,	596
He still thankt God,	Ne seide he for his harm : Enes 'me is wo,' ¹ = praised But louede¹ God wel : And þonkede hym þon— He dude as þe wyse : So schulde eueri mon ;— Nolde he not for his los : Nopþing sori be,	600
and blest His name."	'God,' he seide, 'hit me ȝaf : And bi-raft hit me ;' Ne grucched he nouȝt, but þonked godes sonde And seide 'blesset be his nome, in water & in londe.'"	604
The Devil said, "As to Lechery,	þe wikked gost onswerde þon And seide þat he was a folted mon. "þou spekest of Lecherie And of fewe wordes makest monye ; ffalse wordes wolt þou leeue & here hem gladli— þou nost what þou menest, i sigge þe sikerli ! Of luytel wit hastou Mynde : Ne mot a Mon don his kynde ? Hit was ordeynd þorw Godes bidding At þe worldes be-gynnyng.	608
mayn't a man do as Nature prompte ?		612

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Beo þi tale þow woldest hit bringe
 Al to-gedere in to spousynge
 Or elles leue þat game, 616
 þat me nedde of God blame.
 Whose aftur þi counseil doþ,
 Repente him schal, I sei for soþ :
 He þat takeþ hym to spousyng, 620 A married
 Mai not lyuen for¹ no þing, ^{1 r. fre?} man is al-
 Bote holden he mot to his wyf ways in
 And ben in Cuntek and in stryf— strife.
 Betere him were dihte and go— 624
 ffor weddyng is þe longe wo.
 Whon he haþ a wyf I-take,
 He mai hire nouȝt forsake;
 He þat haþ a schrewe to wyue, 628
 Of vche a day him þinkeþ fyue ;
 Of mucche Murþe he schal misse
 And euere ha serwe and neuer blisse,
 þer anoper mai leue and take 632 Another can
 Wher he wole, and eke forsake ; leave and
 Lihtliche and glad may he go, take when he
 Whon he þat is bounden schal be ful wo, likes,
 And be liht and Iolyf 636 and be jollier
 More þen on þat haþ a wyf. than one with
 ffor-þi I rede þat men do so a wife."
 And lete weddyng a-wey go."
 ÞE goode Mon wel vnderstod 640 The Good
 þat his counseil was not good. Man an-
 "He is a fol and noþing wys : þat foleweþ þi Red : swered :
 þe Mon þat foleweþ his flesches lust : His soule schal "The Formi-
 be ded ; cator
 But ȝif he do kuyndely : And wiþ spoused fere, 644
 In helle he schal a-buggen : His flessches lyking here. shall pay for
 þer beoþ þow godes lawen : Ten Comaundemens, his pleasure
 þat vche mon ouȝte kepe : Elles he brekeþ his defens ; in Hell.
 Spous-bruche, forsoþe : Is þe grettest of alle— 648
 þo þat aren I-weddet, kep hem wel : þat þei þer-Inne ne
 falle ;
 He þat wol folewen his flessches lust : And þe lawe
 breke,

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No pinke him no wonder þenne : þauȝ god on hym
a-wreke.

**"Man may
have one
wife, for
childbearing.**

Mon in Godes lawe : Mai wel haue a Make, 652
To do wiȝ hire his wille : ffor childberyng sake,
And louen eȝer oȝer : Whon tyme is and leue,
And holden hem wel to-gedere : As Adam dude
and Eue.

**But leave the
game of For-
nication,**

But hit beo in wedlac : In alle wyse lef þat game 656
And liue in chastite : And be wiȝ-outen blame !
Gret schome hit is and synne : I swere þe be heuene,
To spende þi fyue wittes : In eny of þe synnes seuene,
þat God þe haȝ I-ȝiuen : And þine lymes alle, 660
ffor to kepe þe wiȝ : In synne þat þou ne falle.

**or you'll
change
Heaven for
Hell.**

A foul chaunge hit is, forsoȝe : And a gret vuel,
To chaunge heuene for helle : And God for þe deuol ;
þat dostou, as ofte as þou syngest dedli 664
And brekest godus comaundemens & dost a gret foli ;

**You become
the Devil's
thrall when**

þe deueles þral þou be-comest : Whon þou dost þi miht
To foule þi clene soule : Bi daye or be niht . . . (some vv. om.)
Niht and day he studieȝ : And casteȝ his gynne 668
How he may bi alle weyes : A wommons loue wyne ;
Nil he neuer stunted : He swereȝ his op, 1 om. Ben

**you seduce
a woman,**

Ar he haue his wille i-don : Be god neuer so wroȝ. 671
And heo wol haue him, heo seiȝ : Euermore to dwelle,
Raȝer þen heo hym for-go : Ben¹ in þe put of helle.
But wusten heo what hit were : þe leste pyne þer-Inne,
ffor al þe good in eorȝe : þei nolde don dedly synne !
ffor þei nolde not be war : Er þei coome þare, 676

**and you shall
be punisht
everlastingly.**

In pyne schul þei euer be : In serwe and in care.
þo þat aren gode : Liuen in muche wyne ;
þe gode gon a Godeshalf : þe deueles limes to synne.
Whon þei comen to-gedere : Eȝer on oȝer wyneȝ ;
þat þei ne hedde heor synne i-do : Longe þer-to hem
pinkeȝ ;
Whon þei seo heore tyme : Wol þei not longe dwelle,
Bote þei do þe dede : þat echeȝ þe fuir of helle.
þe fuir þat is in helle : Is euer Brennyng, 684
þe synful wrecche soules : þer-Inne pynyng ;
þe Mo þat are þer-Inne : þe hattore is þe lye,
And þe pyne hardore : þat þe soules drye.

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Heo beoþ grete foles : ffor soþe I sigge, I-wis,	688	"They are great fools
þat makeþ þe pyne more : And hattore þen hit is.		
þulke þat brekeþ godes word : þorw heor dedly synne,		
þei lihten þe fuir : þat þei schulen brennen Inne.	691	who light the fire that they shall burn in."
Godes Comaundement þei breke : Al þat doþ lecherie :		
In helle-fuir schul þei euer be : Heore peynes to drie."		
Þ E wikkede gost onswerede þo		The Devil said :
And seide þat hit was not so.		
"So þou seist as false men do :	696	
þat Sleuþe is synne, and is not so.		"Sloth isn't sin.
Men ¹ mot haue, 3if þei may,	1 r. Mon ?	Men may take their ease.
Ese and reste, niȝt and day,		
In Bedde, in Mete beo al at his ese	700	
And mak þe bodi euer wel at ese.		
After þi deþ wost þou not what,		
What þou schalt haue, þenk wel on þat !		
While þou miȝt, make þe glad and muri !	704	Be merry while you can !
Lengor liueþ a glad mon þen a sori.		
Al knowe I wel þi resun		
And what be-tokneþ þi lessun :		
ffor Men scholde to chirche gonge,	708	
To here Matins, Masse, and Euensonge,		
Heore pater noster to sigge, Aue Marie, & Crede,		
And ete of prestes holy brede.		
What, wenest þou for such þing	712	
þi soule in to heuene bring ?		
Ho bi-gon furst to worche,		
And whi was maad, holichirche ?		
Of Prestes couetise hit was biþouht	716	Holy Church was devised only for Priests' gain.
þat church was furst I-wrouht,		
ffor he wolde haue offryng		
And liue bi oþur mennes þing.		
He wole a-Morwe Belle ryng,	720	
And þenne wol he Matyns synge ;		
And 3if þer luite folk comeþ þerto,		
He wol hiȝe faste and haue I-do ;		
And 3if þer mucche folk come, I sigge þe,	724	If few folk come to Matins, the Priest soon stops ; but if many come, great ceremony is made ;
He wol make gret solempnite :		
Reuesten him þenne wole he wel		
Wiþ riche pal and sendel,		

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	He wol don on his canter-cope ¹	¹ ags. cantelcra pallium	
	And gon as he were a Pope ;		729
holy water is sprinkled,	Siþen he wole wiþ springel-stikke		
	þiuen holy water a-bouten þikke,		
	And syngen loude wiþ schil þrote,		732
	And seiþ hit is þe soule note		
	þat þe prest seiþ and doþ—		
	þe folk wenep þat hit be soþ ;		
	Bi-fore his Auter he wol stonden		736
the Priest holds up his hands,	And holde vp an heiȝ boþe his honden,		
and sings away	He wol synge mony a þrowe,		
	Sum-time heiȝe & sum-time lowe,		
	He wole him turne & take good hode		740
	þif eny Mon him bringe mede.		
	þif mucche folk come and þringe		
if folk bring Offerings ;	Offringe faste him to brynge,		
	He wole amende faste his song—		744
	þat tyme þinkeþ him not long.		
	And whon þei wole him no-þing brynge,		
	Lust him no-þing for to synge,		
	ffaste he hiȝeþ hym to spede		748
then gives 'em holy bread,	And giueþ hem of his holy brede—		
	þat is þe beste of al his dede,		
	ffor hit helpeþ to monnes nede ;		
	þauȝ hit be luytel, hit turnep to gode,		752
	ffor hit helpeþ to Monnes foode.		
	Whon he haþ al I-do,		
and lets 'em go.	He giueþ heom leue and let hem go ;		
	But euer a-Mong al oþur nede		756
But he always says, 'bring your offerings and tithes.'	His oun erende wol he bede,		
	þat þei brynge heore offrynges		
	To Chirche, and heore tyþinges.		
	Wel þou wost þat þis is soþ :		760
	Al for his owne gode he hit doþ ;		
	Kepeþ he nouȝt of heore comynge,		
	But þif þei wole him eni good bringe.—		
if you want to hear Service,	But, þif þou wolt on eny wyse		764
	At Chirche here þi seruyse,		
	A-tome þou maiȝt ful wel abyde		
	Til he haue seid þe laste tyde ;		

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And ȝit maiȝt þou lengore dwelle 768
 And come be tyme to þe gospelle ; drop-in late,
 A-tome maiȝt þow do good nede
 And come to þe Masse crede ;
 And ȝif þe luste riȝt wel slope, 772
 Cum whon he doþ of his Masse-cope ;
 And þeiȝ þou ne come, ne ȝif no tale, any time
 Til he halibred be-ginne to dale : before
 þenne maiȝt þou ben al ȝare, 776 the bread is
 And hom wiþ þi neiȝebors fare." divided."
 þe goode Mon wel vnderstod The Good
 þat his techynge was not good. Man an-
 " Al þat þou spekest hit is nouȝt : þow miȝtest wel be sward :
 stille, 780
 Al þat þe bodi lykeþ wel : Is aȝeyn þe soule wille.
 Ese and reste and muri lyf : Men lykeþ wel and "Merry life
 wymmenne, brings the
 But þei brynge þe soule in strif : Aȝeyn þei wenden Soul in strife.
 henne.
 þe bodi and þe soule beþ : Wel neih euere wroþ :
 ffor þat þe bodi lykeþ wel : Is to þe soule loþ. 785
 Muche tale þou makest : þe foule bodi to queme,
 But of þe seli soule : Takest þow no ȝeme. You care for
 Aftur þat þe bodi doþ : Schal þe soule fynde 788 the Body,
 And in peyne or in Ioye : Euere þerof haue mynde. not the Soul,
 ȝif Men loue to slepe : Whon þei scholde wake,
 þenne schal þe soule : In stude of Ioye haue wrake.
 Monnes lyf nis bote schort : Sone wol hit go, 792
 Bote þe sely soule : Duyreþ euer-mo ; which lasts
 þe soule schal faren his wey : þe bodi schal a-byde for ever,
 And not nouȝt of þe soule : What hit schal be-tyde.
 But wel I wot, and soþ hit is : After monnes dede, 796
 Whon he is forþ faren : He schal hauen his mede :
 ȝif he haue loued god : And kept his biddynge,
 þe blisse of heuene schal he haue : Wiþ-outen endynge ; and goes to
 Oupur in to peyne schal he be brouȝt, 800 Heaven or
 ȝif he haue þer-aftur wrouȝt.— Hell.
 þerfore is ned on alle wyse
 Men to go to Godes seruys
 And wake þe more and slepe þe lasse, 804
 So men
 must go to
 serue early
 and late,

350 XXXVII. *Dispute between a Good Man and the Devil.*

To here Matyns, Euensong, and Masse.
 Whon men han azeyn god : In dedly synne falle,
 Heo ouzten for to wepe : And Merci to God calle,
 And wenden to þe prest : Hastiliche and sone 808
 And tellen him in schrif : What synne he haþ i-done.
 A fool he is þat a-bydeþ : Eny gret stounde,
 Til þer come more sor : And cleue to þe wounde.
 Also hit fareþ bi synne : I wot wiþ-outen wene, 812
 As doþ be þe wounde : While hit is newe and grene.
 þe leche clanseþ þe wounde : Clene in þe ground
 And leiþ salue a-boue : And makeþ hit hol and sound ;
 Mon may for a wounde : Or for a luitel sor, 816
 Bote hit be sone I-heled : Be worse and wel mor :
 3if o sor come to anoþer : þenne are þer two,
 And 3if he longe a-byde : þen wol þer be mo ;
 His owne bone mai hit be : Longe for to abyde— 820
 þerfore I rede, sech leche-craft : Soone, what be-tyde.
 Also hit fareþ bi synne : 3if hit I-hud is ;
 Bote hit be to þe prest : Soone I-told, I-wis,
 Hit draweþ hem to helle-grounde : And byndeþ hem to
 peynes stronge ; 824
 þe hardore peyne schal he haue : 3if he þer-Inne ligge
 longe.
 þe lengor þat men a-byde : þe latere comeþ bote ;
 þei stonde wel þe fastore : Whon þei haue take rote.
 þau3 Men fallen in synne : Gret wonder hit nis ; 828
 But ligge stille þer-Inne : þat is wonder gret, I-wis !
 3if þow ligest in þe fuir : And brennest on eny wyse,
 Who is for to wyte : þi-self wolt nouzt arise ?
 Mynde haþ he non : Of God þat hym wrouhte 832
 And on þe Roode-tre : Wiþ his passion him bouhte.
 Wel hit is I-seene : þat þei are ful slowe
 þat to þe prest nil not : Heore synnes ben a-knowe,
 And luytel þonk þei cunne god : ffor his goode seruyse,
 Whon þei wole not for his loue : Out of synne aryse.
 þinke no mon wonder : þauh god wiþ hem¹ be wroþ
 And take vengeance on hem : Beo hem neuer so loþ !
 Schriueþ ow be-tyme : ffor loue or for feer, ¹ MS. him
 ffor God takeþ wreche : Heer or elleswher ; 841
 Bi-weopeþ 3oure synnes : And criþeþ God Merci,

and confess
their sins at
once;

as, for sin
hidden

and con-
tinued,
they'll lie
in fire.

XXXVII. *Dispute between a Good Man and the Devil.* 351

And to alle his werkes : Beoþ euere redi !

Whon hit is halyday : Vche Mon ouhte wiþ rihte 844 On Holy days

To heere his seruyse in chirche : 3if he on eny wyse
mihte,

And not in sleuþe ligge, : In bed a-tome abyde

Til þe prest haue I-seid : þe laste non-tyde.

3if þou go at morwe : And Matyns here erliche, 848 go to Matins
early.

Hit is þe soule profyt : I sigge þe sikerliche ;

þeiþ þi flesh grucche : Lette nouht þerfore—

þe after þow ouercomest hit : þi Meede schal beo þe
more ;

3if þow herest Matyns and Masse : And takest haly
brede, 852

To Bodi and to soule : þow wynnest muchel Meda.

After Mete loke þou go to þe prechyng,

3if eny beo in toun—lette for no þyng—

And þat þe prechur precheþ : Vnderstonde hit wel, 856

And do as he þe techeþ : I rede þe, vche a del.

3if þer no prechyng be : Go visyte þe seke,

Cumforte hem wiþ þin Almes : And wiþ þi wordes
Meke. If not, visit
the sick.

Aftur, whon þei ryng : Go to Euen-song, 860 Go to Even-
song

And lette for no cumpaignye : þat þow art aMong ;

3if þow do not, for soþe : þou dost þe deueles wille,

Whon þou in ganglyng and drynkyng : Dwellest wiþ
hem stille.

Whon Euensong & cumplyn boþe ben ido, 864 and Com-
pline, and
then home to
supper and
bed,

Hom to þi soper þen wel maizt þou go.

I rede þenne, ar þow go : ffulliche in to¹ þi bed, ¹ overl.

þonke crist of þat day : þat þow hast wel I-sped ;

And 3if þou ouzt hast mis-done, 868

Aske him merci, I rede, sone ;

Be-teche þi lyf and þi soule : To God Almihti :

And þenne maizt þou slepe : wel and sikerly. committing
yourself to
God.

Whon þow risest vp, þonke god : Inwardliche wiþ al
þi miht, 872

þat þe haþ saued from encumbrement : Of þe ffend þat
niht ;

Be-teche al in godes hond : þi preyers and þi dedes,

þi wittes and þi willes : And al þyn oþer nedes. 875

352 XXXVII. *Dispute between a Good Man and the Devil.*

	Awise þe in al þi werkes : þow saue þe from dedli synne, And do as I counseyle þe : And heuene schalt þou winne.	
"Do all your work truly.	In what werk, Mon, þat þou be : worche euer trewli, Or þou schalt haue peine þerfore : 3if þou worche falsli ; 3if þow take here þi fulle huyre : And dost not fulliche þi werk þerfore,	880
	In helle or in purgatorie : þi peyne schal be wel þe more.	
"Be true in all things."	Of what condicion so þou art : Trewen in alle þing þou be, And do so to vche mon : As þou woldest he dude to þe ; And loke in al þat þou seist & dost : þat God be euere apayd,	884
The Devil said :	þE wikked gost onswerde þon And seide : " þou art a Mad mon ! þau3 þou woldest now be-ginne	888
"Gluttony is no sin.	And sigge þat glotonye were sinne, Beter þe were þi langlyng leta.	
Men 'ud die if they didn't eat and drink.	Men scholde dye, 3if þei ne ete, And bote þei drinke wel, also ; No Mon mai liue wiþ-oute hem two. To Badde counseil art þou euer 3are, To fastyng and to vuel fare.	892
What's the good of Fasting ?	What good comeþ of fastyng ? ffeyntyse, Idelnesse, & non oþur þing. þat mai3t þow wel wite be skil. Whon þe flesch hap Mete & drinke at wil, þen is he redi to filte and chide Wiþ alle þo þat gon and ride.	896
Who can work with- out a good meal ?	Ho mai duire for to swynke, But 3if he ete wel and drinke ? Hunger makeþ men beo bi-hynde In vche a werk, as I fynde. Gode driȳkes & Metes wel I-dilȳt Are wel I-loued, and þat is riht.	900
If a man eats till he's sick,	3if he beo a stout sweyn, He eteþ til hit come vp aȳeyn. Al-þauh hit be so þat he caste— So he mihte, þauh he faste—	904
		908

- Hit nis for no dronkenesse, 912
 But for oþer seknesse.
 Whon he is heled of þat sore,
 He may ete and drinke more, he can begin
 And make glad and bliþe chere— 916 again.
 ffor euere is ale and wyn good fere.
 Et faste and drink wel : And sleep euere a-mong : Eat, drink,
 And þenne mayht þow lyue : Ȝeres monye and long." sleep, and
 þe gode Mon, þat in god was stable, 920 The Good
 Vnderstod, þat he seide, was fable. Man an-
 "Wel I wot þat men mota liue : Be Mete and be drynk, sward :
 As skile is and resun : And Mesure in alle þyng. "Be moder-
 þei þat liuen as beestes : Aren wiþ-outen lay, 924 ate in all
 þat erliche eteþ and drynkeþ : And holdeþ on al day. things.
 þe beest doþ his kynde : And þe glotun synne
 Doþ aȝeyn his kynde : þat wol neuer blynne.
 Suche foule glotounes : Doþ a-ȝeyn þe lawe. 928 Gluttons
 Ar þe wombe be ful : Beo þei neuer fawe ;
 þenne wol þei chiden and fizten also— chide and
 Serwe on heore hedes, but þei wel do ! fight.
 Mete and drynke is ȝiuen to mon : As salue to sore, 932
 þat needful is to take þerof : And neuere a del more.
 ȝif þow to muche salue : Leyst to þi sar,
 Hit wol beo þi deþ : Bote þow sone be war ;
 So wol hit of Mete & of drinke be : 936
 þi soule bone, ȝif þou take mor þen nedep þe.
 Whon mon haþ at Meel-tyme : Such as he wile,
 Tak þat he haþ neode of : Be Mesure and bi skile,
 And parte wiþ þe pore : Of þat is on [his]¹ bord, 940 At meals,
 And not in his wombe : Make al his hord— share with
 ffor þer is foul tresorie : And al ful of stinka. the poor.
 Al þat þou takest mor þen neod is : In peyne þou schalt
 of-þinke.
 In þe Bok of priuetes : Glotons are Manased so : 944
 'Aȝeyn O drauȝt þei drinke ouer-muche : þei schul han
 þre or two
 Of hot led and walled bras. : þei schul beo ful wo,
 ffor stynkyng brumston and for pich : þat in heore
 protes schal go.'
 þus seide þe prest þat god wol take wreche, 948
 VERNON MS.

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	But ȝif ȝe leue synne and do as I ow teche."	
The Devil got wild with anger,	H E wikkede gost, þer he stood, Wox for wrappe wel-neiȝ wood, ffor he was ouer-comen and be-hynde—	952
as he couldn't answer more.	ffor mo onsweres couþe he not fynde. þe gode Mon þenne was a-bascht And lokede on þe wikkede gast	
The Good Man	And seide: "now wot I, þow art non Mon mad of flesch and bon ; I vnderstonde wel be þi spelle	956
told him he was a devil,	þat þou art þe deuel of helle. I þe Comaunde, foule þing, In þe nome of heuene kyng,	960
and orderd him show his ugliness.	þat þow me noþing drecche, But bi-cum now, foule wrecche, As foul as þou were In helle wiþ þi feere."	964
	Ne mihte he no lengure a-byde, Bote bi-com þo also-tyde ffoul as helle-Sathanas,	968
	As Blac as eny pich he was— How foul he was con I not telle, But foul he stonk as stunch of helle.	
The Good Man crost himself,	þe gode mon blessed him wiþ þe Crois And criȝed on God wiþ loud vois, Bi-fore, be-hynde he blessed him fast,	972
and orderd him go back to Hell;	And Comaundede þat sori gast ffor to wenden: and so he dude þo, To þat stude þat he com fro.	976
went home,	Pouwer hedde he no lengore dwelle, But wente doun riht in to helle. þe gode Mon wente hom his way,	980
and thankd God.	And serued god wel to pay, And þonked him—so ouhte he wel— þat him sauede from þe deuel.	
Christ, grant us the bliss of Heaven!	Ihesu Crist such grace vs sende Hym to serue to vre lyues ende, And kep vs from þe synnes seuene, And graunt vs alle þe blisse of heuene! ¹	984

¹ Then follows in MS. Vern. þe riȝte put of helle, 3rd part of the legend of St. Michael in the South Engl. Legendary, fol. CCXCI, here written in half lines.

XXXVIII. *Castel of Loue.*¹ fol. CCXOMI.*The Castle
of Love,
by Bp.
Grosseteste.*

Her byginnet a tretys

þat is yclept Castel off Loue,

þat bisschop Grossteyt made, ywis,

ffor lewede mennes by-houe.

¹ þ At good þenkeþ, good may do, ^{1 vv. 1-18 cf. Fr. text:}
And God wol helpe him þerto; Ky bien pense bien puet

ffor nas neuere good werk wrouzt; dire;

Wip-oute be-ginninge of good þouzt, sanz penser ne peut suffire

Ne neuere was wrouzt non vuel þing De nul bien fet comencer.

þat vuel þouzt nas þe beginnyng. Deu nus doit a li penser,

God ffader and Sone and Holigost, De ki, par ki, en ki sunt

þat alle þing on eorþe sixt and west, Touz les biens ki sunt el

þat O God art and þrilli-hod, mund,

And þreo persones in on-hod, Deu le pere e deu le fiz

Wip-uten ende and beginninge; E deu li seuz esperis,

To whom we ouzten ouer alle þinge Persones treis en trinite

Worschupe him wip trewe loue, E un sul deu en unite,

þat kineworþe kyng art vs aboue; sanz fin, sanz comence-

In whom, of whom, þorw whom beoþ ment,

Al þe goodschipes þat we here i-seoþ: A ki honur e gloire apent.

He leue vs þenche and worchen so Il nus doit ses oures fere

þat he vs schylde from vre fo. E nus defende de contrere.

¹ Alle we habbeþ to help neode, (The Engl. text does notþat² we ne beþ alle of one þeode give a favourable idea of theNe I-boren In one londe ^{2 r. þah} translator's intelligence.)

Ne one speche vnderstonde.

Ne mowe we alle Latin wite,

Ne Ebreu ne Gru þat beþ I-write,

^{1 vv. 19-27 cf. Fr.:}
Tuz avum meester d'ale,
E trestuz ne pouet mie
Saver le langage en fin
D'Ebreu, de griu ne de latin,
Pur loer son crestiejur,
Ne la buche de chanteur
Ne soit cles de deu loer
Ne son seint nom nuncier.
Ke chescun en son langage
Le conuisee sanz folageshield us
from our
Foe!We can't
all know
Hebrew,

¹ Ed. before by Weymouth, Philol. Soc. 1864, and from another (unknown) MS., by Halliwell, 1849. The poem is a very old translation of Rob. Grosseteste's († 1253) *Chateau d'amour*, or *Carmen de creatione mundi* (ed. by M. Cooke, R. Grosseteste Carmina anglo-normannica, Caxton Soc. 1852), and was made in the latter half of the 13th cent., in the dialect and perhaps by the author of the 'Harrowing of Hell' and 'Marina' (MS. Harl. 2253). The subject, with its personification of the 4 cardinal virtues, resting ultimately on Psalm 88, 11, became a great favourite in medieval literature: it is treated in the *Cursor Mundi*, in the *Abbey of the Holy Ghost*, and in *Lydgate's Life of St. Mary*, and his *Court of Sapience*. Later translations are extant in MS. Egerton 927, made by a monk of Sawley in Yorkshire (ed. in the Appendix), and in MS. Ashm. 61, fol. 78 (ed. in *Altengl. Legenden*, Neue Folge, p. 349—354), which contains only the first part (to v. 554). Cooke's ed. of the French text is quite insufficient, and full of mistakes.

French,
or other
tongues,

Ne ffrench ne pis oþer spechen
 þat me mihte in world sechen,
 To herie god, vre derworþe drihte;
 Ac¹ vche mon ouȝte wiþ al his mihte
 Lof¹-song syngen to god ȝerne
 Wiþ such speche as he con lerne;
 No Monnes Mouþ ne be I-dut
 Ne his ledene I-hud

Son deu, e sa redempciun.
 En romanz comenz ma rei-
 son
 Por ceus ki ne serent mie
 Ne lettrure ne clergie.

¹ MS. As; om. in H.¹ MS. Loft

To seruen¹ his god, þat him wrouȝte
 And maade al þe world of nouȝte.

¹ H. herien

32

so I shall tell
in English,

ON Englisch I-chul mi resun schowen,
 ffor him þat con not I-knowen

36

Nouþer ffrench ne Latyn.

On Englisch I-chulle tellen him

of the Crea-
tion,

Wherfore¹ þe world was² I-wroulit,
 þer-aftur how he was bi-tauht

¹ H. For why
² H. was first

40

of Adam in
Paradise,

Adam vre ffader, to ben his,
 Wiþ al þe merþe of paradys,
 To wonen and welden to such ende,
 Til þat he scholde to heuene wende;

44

and how he
lost it,

And hou sone he hit for-les;
 And seppen, hou hit for-bouht was

of Christ's
regainig it,

¹ þorw þe heiȝe kynges sone,
 þat here on eorþe wolde come
 ffor his Sustren þat were to-boren,

¹ vv. 47-52 wanting in the
 Fr. poem, but taken from
 its Latin title or index.

And for a prison þat was for-loren,¹ ¹ vv. 49 & 50 to be transp.?

And hou he made, as ȝe schul heeron,
 þat heo I-custe and sauht weren;

52

thro' alight-
ing in a
Castle,

And to wȝuche a Castel he alihte
 þo he wolde here for vs fihte—

Mary's body;

þat þe Marie bodi wes,

þer¹ he alihte and his in ches.

¹ MS. þat, H. Therin; cf. v. 606.(and herein)
of Isaiah,

And tellen we schulen of Ysay,¹

¹ Is. 9, 6.

þat vs tolde trewely

who foretold
Christ's birth,

“A Child þer is iboren to vs

And a Sone I-ȝiuen vs,

60

Whos nome schal I-nempned beon

Wonderful, as me may I-seon,

And God, mihtful, and right wys,¹

¹ Lat. consiliarius

Of þe world þat [to]¹ comen is ¹ om.; Lat. Pater futuri seculi.

LOrd þe ffader, and Prince of pes."¹

Alle þeos nomen, hou he wes, ¹ In the MS. written in 2 vv.

3e schulen I-heren and I-witen.

¹And of domus-day hou hit is I-writen ; 68 of Doomsday,

And of heuene we schulen telle, of Heaven

And sumdel of þe pynen of helle.¹ ¹⁻¹ This last part is om. at the end, but extant in II. and Hell.

þAuh hit on Englisch be dim and derk

Ne nabbe no sauur bi-fore [a] clerk, 72

ffor lewed Men þat luitel connen

On Englisch hit is þus bi-gonnen.

Ac whose is witer and wys of wit

And 3erne bi-holdeþ þis ilke writ, 76

And con þat muchel of luitel¹ vnlouken

And Hony of þe harde ston souken, ¹ H. Intel. Cf. Fr. Latin

Alle poyntes he fynde may Index: prudens lector

Of vre be-leeue and godes lay qui norit sugere mal de

þat bi-falleþ to Godes Godhede petra oleumque de saxo

As wel as to his Monhede.— durissimo, scriptum

inveniet plenum

duledine celesti.

Offte 3e habbeþ I-herd ar þis *The Creation.*

Hou þe world I-maked is ; 84 The World

ffor-þi ne kep I nouzt to telle was made

Bote þat falleþ to my spelle :

In Sixe dayes and seue niht in 6 days and

God hedde al þe world I-diht ; 88 7 nights.

And þo al was derworþliche I-do,

þe seueþe day he tok reste and ro.

Lustneþ to me, lordynges. On the 7th

þo God atte begynnynges 92 day (God

Hedde I-maad heuene wiþ ginne, made Heaven

And þe Angeles so briht wiþ-Inne, and the

And þe eorþe þer-after þer-wiþ, Angels,

And al þat euere in hire bi-lyþ : 96

¹Lucifer in heuene wox so proud ¹ vv. 94, 97-100 added

þat¹ he was a-non I-cast out, ¹ MS. And, H. That to the French.

And mo Angeles þen eni tonge mai telle but Lucifer

ffullen a-doun wiþ him to helle. 100 grew proud,

And 3it was þe Sonne þo seuesyþe I-wis and was cast,

Brihtore forsoþe þen heo now is ; with many

Also schon þe Mone a-niht Angels, down

So doþ þe Sonne on day-liht. 104 to Hell.)

The world

was then

more beau-

tiful and

perfect than

now.

- Ne holde 3e hit not for felyc,
 ffor so seiþ þe prophete Ysaye.
 Alle þe schaftes þat þo¹ weren ¹ H. shupte
 More miȝt and strengþe beren 108
 Bi-fore þat Adam þe world for-les.
 Allas, wȝuch serwe and deol þer wes !
 Now I'll tell why Adam and his offspring were banisht Heaven, and doomd to die.
Alle heo beoþ I-brouh[t] to grounde
 þat of his of-springe beoþ I-founde ; 112
 Of heuene-blisse heo beoþ I-flemed
 And to deolful deþ I-demed,—
 þe Reson is good and feir for whi,
 As I-chulle ow telle for-þi 116
 þat 3e schule loue God þe more
 And him seruen and clepe to his ore.
Of Adam. **Þ**O God hedde al þe world I-wrouȝt,
 þat þer ne faylede riȝt nouȝt, 120
 Beest ne ffisch, ne ffoul to fleon,
 And vche þing as hit ouȝte to beon,
 Bloſme on Bouȝ and Breer on Rys,
 And alle þing betere þen hit nou is ; 124
 And þo he hedde al wel I-don,
 He com to þe valeye of Ebron ;
 þer he made Adam and last¹ so Riche 127
 Of eorþe, after hym-self I-liche, ¹ MS. laſt, H. at the laſt, Fr. auderrain.
 And aftur his holy þrilli-hod
 He ſchop his ſoule feir and good.
 How miȝte he him more loue ſchowen
 þen his ounne likneſſe habben and owen ? 132
 Took him to Paradise ;
 To paradys he ladde him þo,
 And caſte ſleep on him al-ſo
 þat of his ſyde A Rib he nom,
 And þer-of Eue, his feere, com, 136
 and of one of his ribs made him a wife, Eve ;
 He ȝaf Adam Eue to wyue,
 To helpen ; he ȝaf him wittes fyue,¹ ¹ Fr. ſaveir. 130-144 added to the Fr.
 To delen þat vuel from þe good,
 ȝif he wel him vnderſtood ; 140
 He ȝaf him ȝit more worſchipe :¹ ¹ 141, 143-4, 146, 150-1 added.
 Of al þe world þe lordſchipe,
 And alle þe ſchaftes of water and lond
 and put the whole world under his lordſhip,
 Scholden ben vnder his hond ; 144

ffeirlek, and freedom, and muche miht,		with Paradise
And þe world to delen and diht,		to dwell in.
And paradys, to wonen In		
Wip-uten wo and serwe and pyn,	148	
Wip-uten deþ, In goode lyue,		
þer Ioye and Blisse is so ryue,		
And euere to libben I-liche zong,		
O þat ¹ of hem to weren and-sprong ²		¹ o þat, untl, cf. 472, 1404, 1412, Marina 210, Harr. 128. 148. ² r. at-sprong? Sim. at-sprong
þe noumbre ³ of þe soulen þat from heuene felle	153	Adam's off- spring were to supply the number of fallen angels.
þorw Lucifer a-down to helle;		³ H. tale
And whon hit forþ com al þe stren,		
So briȝt heo scholden I-Blessed ¹ ben	¹ Fr. glorifies 156	
So was þe Sonne, as I er tolde,		
Brihtore þen heo now is seven-folde,		
And so heo scholden to heuene wende		
To þe Blisse wip-uten ende	160	Adam and his offspring were to go to Heaven with- out dying.
Wip-uten drede of deþes dome;		
And al þe of-spring þat of hem come,		
ffrom þat ilke day to þis,		
Scholde so steȝzen to heuene-blis,	164	
To þe heritage of wynne and wele,		
A-Mong þe Murþe of Aungeles fele.		
T wo lawen Adam scholde I-wis		God gave
Witen and holden In Paradis :	168	Adam 2 laws:
þat on him was þorw kynde i-let,		
þat oþer was clept lawe I-set.		
þat on him tauȝte atte leste		1. the natural,
þorw kynde to holden godes heste;	172	
þat oþur lawe þat ¹ him was set :		¹ H. was that
"Of þe Appel þow neuer ne et		
Of þe tre þat is for-bode."		2. the posi- tive: not to eat an apple from the For- bidden Tree,
So him ¹ seide and ² hiȝte Gode	¹ MS. he, H. hym ² MS. þat, H. and 176	
þat whon he of þe Appel ete,		
þorw deþ he scholde þe lyf forlete,		or he should die, and his issue too.
And al þe kynde þat of him com		
Scholde þole þulke dom ; ¹	¹ 179-180 added. 180	
And ȝif he heolde his heste riht,		
God ȝaf him so muche miht		
To welden al þis worldes winne,		
Wip-uten wo and serwe and sinne.	184	

- þe Seisyn hedde Adam þo
 To wonen in blisse euere and O.
 In Muche Murþe and Ioye he wea.
 A-wei, to sone he hit for-les, 188
 His worschiþe and his wel-fare,
 Brouȝte vs alle in muche care !
- Alas, Adam
 ate the Apple,
 þo he of þe Appel eet,
 Godes heste he to-brek ; 192
 þe kuyndeliche and þe set ek,
 Boþe his lawen he to-brek,
 And rapþure he dude his wyues bode
 þen he heold þe heste of gode. 196
- obeyd his
 wife,
 not God,
 þus Adam þorw reupful rage
 Was cast out of his heritago,
 And out of Paradys I-driue,
 In swynk and swot in world to liue. 200
 þe Blisse of lyf he haþ forsaken,
 And to deolful deþ I-taken.
 Carfuliche he haþ I-Coren !
 Now he þorw riȝt haþ I-loren 204
 þe Murþe þat he miȝte hauen,
 Whom mai he to helpe crauen
 Out of his heritage he is pult,
 ffor synne and for his owne gult. 208
- Lucifer and
 his Friends
 were glad,
¹ Lucifer gon wel lyke þo ¹ vv. 209-222 added to the Fr.
 (H. has same vv.)
 þo Adam was bi-swiken so—
 ffor alle þe ffendes hedden onde
 þat he scholde come to þat blisful londe 212
 þat he hedde þorw pruide for-lore ;
 Wel hit likede hem þer-fore.
- and made
 sure that all
 folk
 So muche vox heore miht þo 215
 þat al þe world moste after hem go ;¹ ¹ same vv., 1313-4.
 And whon mon hedde I-liued in care,
 Atte last he moste dyen & forþ-fare—
 Ne miȝte him helpe no good dede
- must come
 to Hell.
 þat his soule moste¹ to helle neede ; ¹ H. ne most 220
 ffor so hit was to¹ Adam bi-speke, ¹ MS. þo, H. to
 And god nolde no forward breke.
 ffor¹ eytle and hard and muche hit wop ¹ H. full, Fr. Trop
 þe synne þat þus þe world for-les, 224

þat vche þing vnder heuene-driht		Thro' sin,
So muche les of strengþe and miht !		every thing
God ne wrouhte neuer þat þing	227	lost might.
þat out ¹ les þorw his wonyng ² —		
ffor nis no wone on him I-long—		
3if synne nere so hard and strong ;		
ffor God 3af vche þing al his riht.		
Ac sunne wonede heore alre miht—		
ffor sunne and wone al is on.		
And wone dude Adam þo a-non		
þo he godes heste at-seet,		
And eke þo he þe Appel eet.		
þorw wone he lees his seysyne,		
þorw wone he brouhte him-self in pyne—		
In þe kynges Court 3it vche day		
Me vseþ þulke selue lay.	240	
N ow is Adam wiþ wo I-nome,		
Sunnes þral he is bi-come,		
þat freore was er þen eny þing		
þat liuede vnder heuene-kyng.		
He is þorw riht [his] þeuwe and þral		
To whos seruise he vnderstod wiþ-al ¹	246	
Whon ² he him serwede in þe-dome		
And diȝede ³ wiþ-outen fredome.		
And þeuwe and þral may not craue		
þorw riht non heritage to haue :		
As sone as he is þral bi-come,		
His heritage is him bi-nome ;	252	
In Court ne in none londe		
Me ne ouȝte onswere him ne vnderstonde.		
þenne he mot a-noþer seche		
ffor to schewe for him his speche,	256	
þat mowe his heritage craue ;		
And þat he þe ¹ kynde haue ;		
þat he beo I-boren fre,		
And þat he ne eete of þe tre ;	260	
þat he habbe I-wust wiþ-Inne		
þe preo lawen wiþ-outen synne—		
þulke two of Paradys,		
And þulke of þe Mount Synays	264	

¹ r. ml(h)t ? cf. 638.² H. But hit peyred throwrgh his wonyng. Cf. Fr.:
Deu ne fist chose si haute
Nabessant pa[r] en defaute.
Ke terriene chose feust,
Checune chose son dreit
eust,Ne feust pechie que tant
grieue.Pechie, a parole brisee,
Cest defaute apertement—
Defaute e pechie en un ses-
tant.234. Par defaute et tant de perte,
Kar defaute fist aperte ;
Defaute apres defaute fine
Fet par droit perdre seisine.Sin and Want
are the same.Thro' want,
Adam lost
his seisin.This Law is
used daily in
the King's
Court.¹ Cf. Fr.:
Nest il son serf apertement
Au ki seruise il entent ?
Pus kil le seit, (est) en serrage
E sanz franchise a ostage.
H. vnderstondethAdam became
the Devil's
thrall,² H. And when he him seruid
thorugh thewdome,
He dede withoute fre-
dome.³ r. dede ?and as thrall,
lost his
heritage.¹ r. his ? H. thatSo some free-
born man
must claim it,some one
who's kept
the 3 Laws,

2 of Paradise,

and 1 of Sinai.

	bat to Moyses I-ziuen was, bat neuer ȝute I-holde nas Of non bat euer dude sunne.	
Who knows of such a man?	Who mihte þenne such Mon munne Oper þenchen or I-knowe bat such wonder mihte schowe? Siggen I may in þis stude þerof, bat ich er dude, ffor nou Ichul tellen of þe stryf bat a-Mong þe foure sustren lip. ¹	268
Rut now I must tell you The Parable of the 4 Sis- ters' Dispute.	H It was a kyng of muche miht, Of good wille and gret in-siht. And þis kyng hedde a Sone, Of such wit and of such wone, Of such strengþe and of such chere As was his ffader in his manere ; Of on wille heo weoren bo, And of on studefastschipe also, Of on fulnesse ¹ heo weoren out-riht And boþe heo weoren of on miht. þorw þe Sone þe ffader al be-gon ¹ bat bi-lay to his kynedom ; Wiþ wit was his be-gynnnyng, þe ffader wolde to ende bringe. ¹	276
A great King (God) had a Son		
equal to himself,		280
and as mighty.		284
		288
This King had 4 Daugh- ters:	F oure douhtren hedde þe kyng, And to vchone sunderlyng He ȝaf a dole of his fulnesse, Of his miht and of his wysnesse, As wolde bi-fallen to vch on ; And ȝit was al þe folnesse on, bat to him-self bi-lay ; Wiþ-oute whom he ne mai His kindom wiþ pees wysen, Ne wiþ rihte hit Iustisen. Good is to nempnen hem forþi. þe furste douzter hette Merci— þe kynges eldeste douzter heo is ; bat oper hette Soþ, I-wis ; þe þridde soster Is cleped Riȝt ; Pees hette þe feorþe a-pliȝt.	292 296 300
1. Mercy,		
2. Truth,		
3. Right,		
4. Peace,		304

¹ Fr. Ici reposera mun dit,
Si vus dirrai un respit
Ki bien toche ma matyre.
Por ce le voll ei descrire.
H. Sey I may in þis stode
As I before dede,
ffor now is tyme that I hit
telle,
ffor it behovyth to our spelle.

¹ Fr. substance

¹ Fr. ordinet

¹ Fr. Quankil voleit comenceir
Par son fiz le vout cheveir.
H. Alle that was of his b.
The fadir hit wolde to ende b.

Wip-outen þeos foure wip worschipe

Mai no kyng lede gret lordschipe.

Þis kyng, as þou herdest ar þis,

Hedde a þral þat dude amis, 308 and a Thrall (Adam) who did wrong,

þat for his gult strong and gret

Wip his lord was so I-vet,¹

¹ = i-fet, odious? Fr.: Ke ver son seigneur ot fet

þat þorw be-siht of riht dom

To strong prison was I-don

312 and who was put in prison

And bi-taken to alle his fon,

þat sore him pyndeden euerichon;

þat of no þing heo nedden onde¹ ¹ Fr. envie (forced meaning)

Bote him to habben vnder honde;

316

Heo him duden in prisun of deþ,

And pyndeden him sore wip-outen meþ.

and sorely punished.

De misericordia.

MErci þat a-non I-seiz;

Hit eode hire herte swiþe neih,

320 MURCY argued for the prisoner's delivery:

Ne mai hire no þing lengore holde,

By-foren þe kyng comen heo wolde

To schewen þe kyng hire Resoun

And to dilyuere þe prisoun.

324

"Vnderstond," quap heo, "ffader myn!

þow wost þat I am douzter þyn,

And am ful of Boxumnes,

Of Milce and of Swetnes,

328

And al Ich habbe, ffader, of þe.

I beo-seche þat þou here me,

þat þe [sorful]¹ wrecche prisoun ¹ so H.; Fr. dolent

Mote come to sum Raunsum

332 she wanted to ransom him.

þat a-Midden alle his fon

In strong prison [þou] hast I-don.

Heo him made agulte, þulke vnwreste,

And bi-swikedede him þorw heor feire beheste,

336 He was beguiled into eating the Apple.

And seiden him ȝif he wolde þe Appel ete,

þat whon he hedde al I-ete,¹ ¹ H. And Goddis lawes forleten

He scholde habbe al þe miht of gode

339

Of þe treo þat him was forbode;¹ ¹ vv. 337-340 added to the Fr.

And be-gylen¹ him þerof, and heo² luytel rouȝten—

ffor falshede euerȝite heo souhten. ¹ Sim. beguiled; H. lyed ² om. in H.

And falshede hem I-zolde be,
 And þe wrecche prisun I-sold to me! 344
 ffor þow art kyng of Boxumnes,
 Of Milce and of Swetnes,
 And I þi douhter alre eldest, 347
 Ouer alle þe opere beldest;¹
 Neuere I þi douhter neore
 Bote Milce² toward him were. ¹ Fr.: Sur tuz tes oures nommes.
 Milce and Merci he schal haue, ² H. my swetness.
 þow Milce I-chulle þe prisun craue;³ ³ Fr. Si de celui pitie neusse.
 ffor þin owne swete pite ⁴ om. I?
 I⁴ schal him bringe to sauete. ⁵ Fr.: E ta tres doce pitie
 þi Milce for him I crie euermore, ⁶ Le doit mettre a sauete.
 And⁶ haue of him Milce and ore!" 356

TRUTH

De veritate.

⁵ And = until? or r. O þou?
 H. Tyll he have l-funde thyne ore.
 Fr. Tant ke merci troverai.

Non whon Sop þis I-seiz
 A Hou Merci, hire soster, hir herte beiȝ⁶ ⁶ Fr. so pile
 And wolde þis þral of prisun bringe
 þat Riht hedde him I-demet wiȝ-uten endinge: 360
 Al heo chaunged hire mood,
 And bi-foren þe kyng heo stood.
 besought the "ffader, I þe bi-seche, herkne to me!
 King not to I ne may for-bere to telle hit þe 364
 Hou hit¹ me þinkeȝ a wonder þing ¹ om. in H.; cf. v. 645.
 Of Merci, my suster,¹ wilnyng, ¹ H. Of my syster Mercyes
 þat wolde wiȝ hire Milsful sarmon
 Diliuere þe þral out of prison 368
 þat swiȝe agulte, þer ich hit seiȝ
 And tolde hit to Riht þat stood me neih.¹
 ffader, ich sigge þe for-þi: ¹ al. Fr.; Right is here introduced
 by the Engl. poet.
 þou ouhtes nouȝt to heere Merci, 372
 Of no boone þat heo bi-secheȝ þe,
 Bote Riht¹ and Soop þer-mide be. ¹ om. in Fr.
 And þow louest sop and hatest lees,
 ffor of þi fulnesse I-comen Ich wes; 376
 And eke þow art kyng Rihtwys,¹ ² vv. 377-8 added.
 And Merci herte so reupful is
 þat, ȝif heo mai saue wiȝ hire mylde speche
 Al þat heo wole fore bi-seche, 380

Neuer schal be mis-dede aboutt,
 And þou, kyng, schalt be doutet riȝt nouht.
 þou art also so trewe a kyng,¹
 And stable of þouȝt in alle þyng.
 ffor-þi me þinkeþ Merci wilneþ wouȝ,
 And spekeþ to-ȝeynes Riȝt¹ I-nouȝ;
 ffor Riht con hym in prison bynde
 He ouȝte neuere Milce to fynde,¹
 Milce and Merci he haþ for-loren—
 He was warned þerof bi-foren;
 Whi scholde me helpe þulke mon
 þat nedde of him-self pite non?
 His dom he mot habbe as Soþ con sugge,
 And al his mis-dede a-bugge.”

who would
 forgive every
 misdeed.

¹ H. And thou art all sotheſtate k.
 Fr.: Mes tu es rois si veritables,
 De corage si estables,
 Ke rien ne quers fors verita.

¹ H. me

The Prisoner
 was rightly
 judgd.

¹ vv. 385-8 added.

388

after fore-
 warning,

392

and must pay
 for his fault.

De Iusticia.

JUSTICE said

Riht I-herde þis talkyng:
 Anon heo stod bi-fore þe kyng,
 “þi douȝtur,” heo seiþ, “I am, I wot bi þon,
 ffor þou art, kyng, Riht domes-mon;
 þe¹ beþ rihte domes mitte,
 Alle þine werkes beþ ful of witte.
 þis þral of whom my sustren deef mene,²
 Haþ deseruet as at ene;
 ffor in tyme, while þat he freo wes,
 He hedde wiþ him boþe Merci and pees,
 And soþ and riht he hedde bo,
 And wiþ his wille he wente hem fro
 And tyed hym to wrappe and wouȝ,
 To wreccheddam and serwe I-nouȝ.
 So þat, ȝif Riht geþ,
 He schal euer¹ þolyen deþ;
 ffor þo þow him þe heste hiȝtest,
 þorw Soþ þou him þe deþ¹ diȝtest,²
 And I my-self him ȝaf þe dom,
 As sone as he hedde þe gult I-don;
 ffor Soþ bereþ witnessse þer-to,
 And elles nedde I no dom I-do.
 ȝif he in Court bi-foren vs were,
 þe dom þou scholdest sone I-here.”

396

¹ MS. þer. (W. takes mitte = mid þe.)

the Thrall
 deserved his
 doom.

² H. Hath dome deserved as ȝe ȝevyn.
 Fr. Jugement ad deserui.

404

408

By Right he
 should suffer
 Death.

¹ H. for ever

¹ MS. deþ him
² H. adds 2 vv.

412

³ v. 409 ff. cf. Fr.:
 Par doit souffrir la mort,
 Kar tu anceis li promis.
 Ore soit en prison mis,
 Kar iustice le destine,
 Deske vienge le termine
 Ke tu le vailles relever
 E devant ta cort iuger

He was con-
 demnd by
 Truth.

	ffor Riht ne spareþ for to Iugge	
	What-so-euere Soþ wol sugge ;	420
	þorw wisdam heo demep alle,	
	As wole to his ¹ gult bi-falle."—	¹ r. heor
The Thrall, thus judg'd by Truth and Right,	Soþ and Riht, lo þus heo suggeþ,	
	And þis þral to depe Iuggeþ ;	424
	Neuer nouþer ne spekeþ him good,	
	Ne ¹ non þat ² Merci vnderstood.	¹ r. nee ?
	Ac as a Mon mis-I-rad ³	³ H. of hem. Fr.: Puisse pitié nest ois.
	On vche half he is mis-bilad.	³ H. As a diswaried mon myrad
	Ne helpeþ him no þing wher-so he wende,	
	þat his fo fetteþ ¹ him In vche ende	
was stript,	And I-strupt him al start-naked,	¹ Fr. Ke l'ennemi nel assaut
	Of miȝt and strengþe al bare I-maked ;	432
	Him and al þat of him sprong	
and enslaved in sin.	He dude a þeuwedam vyl and strong	
	And made agult[en] swiþe I-lome,	
	And Riht com after wiþ hire dome ;	436
Mercy and Peace	Wiþ-uten Merci and Pees heo con Iugge,	
	Euer aftur þat Soþ wol sugge.	
	Ne Pees mot not mid hem be,	
fled from the land.	Out of londe heo mot fle,	440
	ffor pees bi-leueþ in no londe	
	Wher þer is werre, nuy and onde ;	
	Ne Merci mot not a-Mong hem liue,	
	Ac boþe heo beþ of londe I-driue.	444
All the world was drown'd,	Nis þer nout in world bi-leued	
	þat nis destrued and to-dreued,	
	And dreynt, for-loren and for-demed,	
save 8 soules,	But Eizte soulen, þat weren I-ȝemed	448
	In þe Schup, and þat weoren heo :	
Noah, his 8 sons and their wives.	Noe, and his sones þreo,	
	And heore wyues þat heo hedden bi-foro—	
	Of al þe world nas be-leued more.	452
	Careful herte him ouȝte come	
	þat þencheþ vppon þe ¹ dredful dome !	¹ r. þet ? H. so
	And al hit is þorw Riht and Soþ,	
	þat wiþ-uten Pees and Merci doþ.	456

De pace.

PEACE

- S**O þat Pees a last vp breek
 And þus to hire ffader speak :
 " I am þi douȝter sauȝt and some,
 And of þi fulnesse am I-come. 460
 To-fore þe my playnt I make :
 Mi two sustren me habbeȝ forsake,
 Wiȝ-outen me heo doȝ heore dom,
 Ne Merci a-mong hem nouȝt ne com. 464
¹ ffor no ping þat I² miȝte do ¹ Fr.: Onkes apeles ne feu,
 Ne moste Merci hem come to, Pur co ne peut avoir refu
 Ne for none kunnes fey Nus home ke soit en vie:
 Ne moste ich hem come neȝ, Pur co sul diloece fule.
 Ak þat dom is al heore owen. (The translator used a
 corrupted text.)
 ffor-þi Ich am of londe I-flowen, ² H. eny mon 469
 And wole wiȝ þe lede my lyf,
 Euer o¹ þat Ilke stryf ¹ MS. on; cf. v. 152. 472
 þat a-mong my sustren Is a-wake,
 þorw sauhtnesse mowe sum ende take.
 Ac what is hit euer þe bet
 þat Riht and Soȝ ben I-set, 476
 Bote heo wite wel pees¹? ¹ MS. pees
 Rihtes Mester hit is and wes
 In vche dom pees to maken.
 Schal I penne beo forsaken 480
 Whon eueriche good for me¹ is wrouht ¹ MS. fourme
 And to habben me bi-þouht¹? ¹ orig. bitouht. H. be in thought,
 And¹ he me² louede neuere to fere ¹ Fr. reitrit
 þat Merci, my suster, nul not here. ¹ Sim. Ac, H. But, Fr. Mes
² MS. ne 484
 (Off vs foure, ffader, I-chul telle þe
 Hou me þinkeȝ hit ouȝte to be.
 Whon ffoure¹ beȝ to-gedere I-sent ¹ MS. þe ff. 488
 To don an euene Iuggement,
 And schul þorw skil alle and some
 ȝiuen and demen euene dome,
 þer ne ouȝte no dom forȝ gon
 Er þen þe foure ben aton ; 492
 At on heo moten at-stonden alle
 And loken seȝpen hou dom wol falle.

said that
Truth and
Justice had
driven Mercy
and her away.

But Peace
should al-
ways be the
end of truth
and justice.

No Judgment
should be
given unless
Mercy, Truth,
Justice, and
Pence all
agreed in it.

- Be vs ffoure pis I telle :
 We beoþ not alle of on spelle ; 496
 Boþe Ich and Merci
 We be-clepeþ þe dom forþi ;
 Hit is al as Riȝt and Soþ wol deme,
 Merci ne me nis hit not qweme. 500
- Peace appeals
against the
judgment of
Truth and
Right.
- Wip-uten vs þer is bale to breme :¹ 1 vv. 500-1 om. in Sim.
 ffor-þi, ffader, þow nime ȝeme ! Fr. :
 Sans nus est trop faelles,
 Par co doit trouver pities.
¹ In the Fr. vv. 500-512
 precede v. 485, and vv.
 500-10 precede v. 503.
- ¹ Of vche goodschipe Pees is ende,
 Ne fayleþ no weole þer heo wol lende,
 Ne wisdom nis not worþ an hawe 505
 þer Pees fayleþ to felawe ;
 And hose Pees loueþ, wip-uten gabbe,
 Pees wip-uten ende he schal habbe. 508
- Wisdom was
naught with-
out Peace.
- Mi word ouȝte ben of good reles,¹ 1 Fr. Mon dit doit porter
 grant fen.
 ffor þou art kyng and prince of pes.
 ffor-þi þou ouȝtest to here me,
 And Merci my suster, þat clepeþ to þe 512
 þat þe þral, þe prisoun,
 Mote come to sum Raunsoun.
 Vre wille, ffader, þou do sone
 And here vre rihte bone ! 516
 ffor Merci euere clepeþ to þe
 Til þat þe prison dilyuered be,
 And I-chul fleon and neuere come
 Bote my sustren ben sauȝt and some." 520
- The Thrall
ought to be
ransomd.
- The King's
Son heard his
4 Sisters
dispute,
- þE kynges sone al þis con heren
 Hou his sustren hem to-beeren,
 And seiȝ þis strif so strong awaken,
 And Pees and Merci al forsaken ; 524
 þat wip-uten help of his wisdom
 Ne mihten heo neuere to-gedere come.
 "Leoue ffader," quap he, "Ich am þi sone,
 Of þi wit and of þi wone, 528
 And þi wisdom [me] clepeþ me ;
 And so muche þou louedest¹ me 1 H. louest
 þat al þe world for¹ me þou wrouȝtest, 1 r. þorȝ, Fr. par moi.
 And so þou me in werke bouȝtest ;¹ 1 H. in thy work broughtest.
 Fr. Dont tes fez tus me ovres
 aunt. r. broughtest, from bron-
 ken = use (forced form)?
 ffor we beoþ on in one fulnesse,
 In miht, in strengþe, and in heiȝnesse ; 534
- and told his
Father

- I-chulle al don þat þi wille is,
ffor þou art kyng Rihtwis. 536
So muche, ffader, ich nyme ȝeme
Of þis strif þat is so breme,
þat for þe tale þat Merei tolde þe
fful sore þe prisun reweþ me; 540 that he pitied
ffor-þi he reweþ me wel þe more
ffor Merci euere clepeþ þin ore.
þou art, ffader, so milsful kyng:
Hire we schul heren of alle þing.¹ ¹ MS. 3e schulen,
Al i-chul² hire wille done ^{H. Alle here wyl I chull done.}
And sauhten Sop & hire ful sone. ^{Fr. Trestat son uoler feral.}
- Nimen I-chulle þe þralles weden,
As Sop & Riht hit wolden and beoden,¹ 548 He would
And al one I-chul holde þe doom ¹ Fr. En verite e en dreiture take the
As Iustise ouhte to don,¹ ¹ Fr.: Sustendral le iugement Thrall's
And maken I-chule Pees to londe come,² ² E pais en terre clothes,
And Pees & Riht cussen & be sauht & some, 552 and make
And druyen¹ out Werre, Nuy and Onde, ¹ r. dryuen Peace and
And sauē al þe¹ folk in londe." ¹ H. thi, Fr. ta Right kiss,
and save all
folk.
- H**Ose þis forbysene con,
He may openliche i-seo bi þon 556
þat al þis ilke tokenyng¹ ¹ Fr. K'iceste signefiance
Is Godes in-siht, Almihti kyng. ^{Est en dieu une puissance.} This Parable
Wip-[out]¹ God þe ffader nis maked nouht, ¹ r. But? is of God the
þorw God þe Sone is al þing wrouht,² 560 Father, Sou,
And alle þing is folfuld out-riht ² Fr.: De deu le pere est tute riens, and Holy
þorw God þe holigostes miht: ^{Par deu le filz sunt fet tuz biens,} Ghost, three
in one.
- And alle þre beþ on, þouh hit be so,
In one fulnesse and in no mo. 564
He ȝiue¹ his Blessyng wip Mouþ & honde
To alle þat þis writ vnderstonde. ¹ MS. ȝiueþ, H. ȝeue
- Ȝ**E habbeþ I-herd as ich ow tolde,
ffor whi God þe world maken wolde, 568 You've now
And hou Adam forles þorw synne heard how
World and Heuene, and al Mon-kynne: Adam and
þat for miȝt ne strengþe ne for no þing men lost
No¹ mon nedde of him-self a Couryng,² ¹ om. in H. Heaven.
Ne Angel miȝte Mon helpe on none wyse, ² Fr. recoveryance
Ne Mon miȝte him-self fro deþe aryse.³ ³ Fr.: Ne angle nel pout rechanger Angels
Ne home de mort relever. couldn't help
them,

- þenne moste nede beo þorw vche doom
 so God must become man, die, and rise to life. þat God of heuene Mon bi-com, 576
 Mon þe deþ þolen þorw serwen ryue,
 And God vp rysen from deþ to lyue—¹ H. I-wrought
 Elles were alle for-lore to nouht<sup>Fr. Kar autrement pert
feust
Tut quank 'en siecle
eust.</sup>
 þat God hedde in þe world I-brouht.¹
 Herkenep [whuch]¹ Loue and Boxumnesse,¹ MS. vohone 582
 Whuch Milce and eke Swetnesse,
 þat God from heuene alihte[n] chees¹ ¹ MS. and chees; H. to
 ffior O [seli shep]² þat he lees!^{alyzt chee; cf. v. 1404.}
 [Ninti nine he leuede]³ and eode² ² MS. Mon, H. sole shepe,
 To sechen on in vncouþ þeode.³ ³ MS. bridi þeer he luede,
 þenne nis þer such herde-mon non,<sup>H. His fader biase he leuede,
Fr. Nonante noef i laisen; see
Weymouth.</sup> 587
 Ne non¹ so milsful² lord as he is on!¹ om. in H.
 Whose wolde his herte on such lord holde² ² MS. miȝtful, Fr. merçiable
 þat so muche loue him kuiþe wolde,
 þat lyk him-self wolde him make
 And siþen deþ þolyen for his sake: 592
 Er him ouȝte þe herte to springe
 þen he scholde him wrappe for eny þinga.
Of Christ. **H** Erkenep now forþure atte frome
 How vr Sauour wolde come. 596
 To Abraham þe tipinges comen;
 þe prophetes hit vnder-nomen,
 þat is Moyses and Ionas,
 Abacuk and Helyas, 600
 Daniel and Ieremye,
 Daud and Ysaye,
 And Eliseu¹ and Samuel¹ ¹ MS. Elisen
 Siggeþ Godes comynge wel. 604
 Wonder hit were hem alle to telle;
 Ac herkenep hou Ysaye con spelle:
Puer natus est nobis, filius datus est nobis
 who said, "A Child is born to us," "A child þer is I-boren to vs,
 And a sone I-zeuen vs, 608
 þat schal vp holden his kynedome;
 And al þus schal ben his nome:
 Wondurful, God, and of miht,
 And redeful, and fader ariht, 612
 Of al þe world þat her-aftur schal ben,

wonderful,
 God, mighty,
 counsellor,
 father of the
 world to
 come,

Prince of Pees me schal him sen"—		and prince of Peace."
þeos beþ þe nomen, as 3e mowe leeuën,		
þat þe prophetes him ¹ 3eeuën.	¹ H. to him	616
3if 3e wolen heren, tellen I-chulle		How the Child was "wonderful."
How þat child is wonderfolle.		
Such wonder nas neuer I-herd in sawe,		
Ne neuere schal bi none dawë		620
ffor no tyme ¹ þat euer schal come,	¹ r. þinge? Fr. Par riens ke peust avenir	
As, God of heuene Mon bi-come.		
ffor hose now I-se3e heere	Exemplum	If you saw a child born with 3 feet and 3 hands,
A child þat riht I-limed nere,		624
þat þreo ffeet and þreo honden beere;		
And a-noþer þat oþerweis weere,		
þat hedde ffoot or Hond forlore;		or no foot or hand,
And heo weore boþe so I-bore:		628
Weoren heo wonderfol, þeose two?		
Nay, forsoþe, neoren heo, no,		you'd not wonder.
ffor þe on hedde kuynde ouer meþ,		
And þat oþer to luyte, and so hit geþ,		632
Ac hit is as hit mot nede ben,		
Of vn-mete kuynde a forschipte streon. ¹	¹ Fr. mustre, monster	
Ak þat mihte Muche wonder ben	Exemplum	But you would be astonished if one were half man and
3if me mi3te eny [mon] ¹ I-seon	¹ H. seche a mon, Fr. un home	636
þat Monnes kuynde hedde al ariht,		
þat him neore to luite ne to muche wiht,		
So þat he were al soþfast mon		
þat no forschippyng weore him on,		640
And eke were good hors wiþ-alle!		half horse.
Such þing may neuer bi-falle;		
ffor ¹ hose se3e a such gederyng,	¹ Fr. mee	
He mihte hit clepe a wonder þing.		644
And 3it is more wonder a þousend-folde		
Of þe child þat Ysay3e of tolde		Yet that Child is more wonderful who is true God and true Man,
And clepede him wonderful, for þon		
þat he is soþ God and soþ Mon.		648
ffor of Monhede ne wonteþ him nouht;		
And þorw him is al þing I-wrouht;	¹ H. withoute synne he is Fr.: D'amanite ne li faut rien, E kil est plein deu, co veum bien:	
And wiþ-uten him is synne ¹ euere,		
ffor wone ² dude he neuere,	² H. wone therof	Par lui tute rien est fet, E sanz li nule rien n'est, Kar en defaute n'est pas fet
Ne no schaft þorw him mi3te lees,	Com auant vous al retrait.	

- As bi-foren I-rad wes.¹ ¹ cf. v. 228.
- Opur God nis þen he þat heuene dihte,¹ ¹ r. drihte? cf. v. 915.
- þat from heuene dude¹ alihte ¹ H. to erthe 656
- And vnder vre wede vre kynde nom
- And al soþfast Mon bi-com.
- And whon he wolde alles bi-come Mon,
- He moste be boren of a wommon, 660
- þulke schaft to vnderfonge wiþ-alle
- þat ouȝte to Monnes kynde bi-falle.
- God would alight only in a
- God nolde¹ alihte in none Manere ¹ H. myȝht, Fr. pouz 664
- But in feir stude and in clere.
- In feir stude and clene siker hit wes
- þer god al-mihti his In ches :
- fair Castle,
- In a Castel wel comeliche,
- Muche and ffeir¹ and loueliche ; ¹ r. fer or alker? Fr. Bien sermen 668
- þat is þe Castel of alle flour, ¹ The same allegory of Mary as a Castle is treated in the Festival, 2nd sermon on Assumption-day.
- Of Solas and of Socour.¹
- In þe Merc¹ he stont bi-twene two, 671
- Ne haþ he ferlak for no fo : ¹ MS. Mere; merc = border. Fr. En la marche est assis.
- ffor þe tour² is so wel wiþ-uten, ² = Castel
- So depe I-diched al-abouten,
- þat none kunnes asaylyng
- Ne may him deruen for no þing. 676
- He stont on heiz Roche and sound,
- þat¹ is I-planed in to þe ground,² ¹ MS. And ² Fr. E bien polle de ci quaval
- þat þer ne mai wone non vuel þing
- Ne derue no gynnes castyng.¹ ¹ Fr.: Ne engin ni peut geter. Ki de rien le poust greuer. 681
- And þauȝ he be so loueliche,
- He is so dredful and hateliche
- To alle þulke þat ben his fou,
- þat heo fien him euerichon.¹ ¹ 681-4 om. in Fr. 684
- ffo[u]r smale toures þer² beþ abouten ² MS. þat
- To witen þe heize tour wiþ-uten.
- Seppe beoþ þre Bayles wiþ-alle,
- So¹ feir I-diht wiþ strong walle, ¹ om. in H. & Fr. 688
- As heo beoþ here-after I-write—
- Ne may no mon þe feirschipe I-wite,
- Ne no tonge ne may hit telle,
- Ne þouȝt þenche, ne Mouþ spelle. 692
- On trusti Roche heo stondeþ faste,

who came
from Heaven,
and took our
nature.

God would
alight only
in a

fair Castle,

fixt on a high
rock,

defended by
forte,

and three
Baileys,

And wiþ depe diche beþ bi-caste ;	¹ om. in H.	
And þe carnels so ¹ stondeþ vp-riht ²	² Fr. E aurne de gran kerneaus	with Battlements,
Wel I-planed and feir i-diht.		696
Seue Berbicans þer beoþ I-wrouht,		and 7 Barbicans.
Wiþ gret ginne al bi-pouht,		
And euerichon haþ 3at and tour :		
þer neuer ne fayleþ socour ;		700
Neuer schal fo ¹ him stonde wiþ	¹ Fr. Ne ja n'averat ennui Kl la veut quere refui. (the translator read ennemi).	
þat pider wol fien to sechen griþ.		
þis Castel is siker and feir abouten,		This Castle is painted with 3 colours ;
And is al depeynted wiþ-uten		704
Wiþ þreo heowes þat wel beþ sene.		
So is þe foundement al grene		the foundation green,
þat to þe Roche faste liþ ;		707
Wel is þat þer murþe I-sihþ ! ¹	¹ Fr. De grant docour ni faut point.	
ffor þe greneschiþe lasteþ euere		
And his heuh ne leoseþ neuere.		
Seþþen a-bouten ¹ þat oþer heuþ	¹ r. aboute ? om. in H.	the middle blue,
So is Inde and eke Bleu,		712
þat þe Middel heuþ we clepeþ ariht,		
And schyneþ so feire and so briht.		
þe þridde heuþ an-ouemast,	¹ Fr. La tierce colur par enson	the upper
Ouer-wriþeþ al and so is I-cast ¹	Les karneaus covre environ ; Plus est vermeille que nest rose, E piert une ardante chose ; Tant reflambe le dongon.	
þat wiþ-Innen and wiþ-uten		
þe castel lihteþ al-abouten,		
And is Raddore þen euere eny Rose schal,		rose-red.
þat ² puncheþ as hit barnde al.	² H. Hit	720
Wiþ-Inne, þe Castel is whit schinyng		Within, all is snow-white.
So þe snowþ þat is sneuwynge,		
And casteþ þat liht so wyde		723
After long ¹ þe tour and be-syde ;	¹ r. Andelong ? H. Enlong on ; Fr. De lung	
þat ¹ neuer comeþ þer wo ne wouþ,	¹ H. Ther	
Ac swetnesse þer is euere I-nouþ.		
A-Midde þe heize ¹ Tour Is springynge		727
A welle þat euere is eornynge,	¹ Fr. En mi la tar plus hauteine Est surdant une fontelgne	In the Castle is a well,
Wiþ foure stremes, þat strikeþ wel		
And erneþ vppon þe grauel		
And fulleþ þe diche a-boute þe wal.		
Muche Blisse þer is ouer-al !		732
Ne dar he secche non oþer leche		

- bat mai riht of þis water cleche!
 In þulke derworþe feire tour
 and an ivory Throne þer stont a Trone wiþ muche honour, 736
 Of whit Iuori, and feiroke of liht
 þen þe someres-day whon hee¹ is briht; ^{1 orig. heo}
 Wiþ Cumpas I-þrowen and wiþ gin al I-do¹; 739
 with 7 steps, Seuene steppes þer beoþ þer-to, ^{1 Fr.: Par engin est compasses.}
 þat oo² feire wiþ Ordre I-tized³ beoþ. <sup>2 MS. so, H. oo
3 H. i-joynd</sup>
 ffeiror þing In world no mon seoþ:
 a rainbow above it, ffor heuene-bouwe Is a-bouten I-bent,
 Wiþ alle þe hewes þat him beþ I-sent. 744
 and a Chair on it, Neuere so feir¹ Chayzere ^{1 H. so f. a}
 Nedde kyng ne Emperere.
 Muche more feirschupe I-nouȝ þer wes
 þer God Almiȝten his In ches. 748
 þenne nis þer such Castel non,
 Ne neuer nas, but þulke on,
 Ne neuer-eft after be ne schal;
 God made it all. ffor God of heuene hit dihte al 752
 And wrouȝte hit him-self, and al dude
 To alihten in þulke feyre stude
 ffrom his kin[e]dam aboue¹— ^{1 753 & 755 added to the Fr.}
 He cudde þe stude muche loue! 756
 This Castle of Love is þis is þe Castel of loue and lisse,
 Of Solace, of Socour, of Ioye and blisse,
 Of Hope, Of Hele, Of Sikernesse,
 the sweet And ful of alle Swetnesse. 760
 Þis is þe Mayden[es bodi]¹ so freo; <sup>1 H. maydon's body, Fr.
Cest le cors de la pucele</sup>
 þer² neuer nas non bote heo ^{2 MS. þat}
 þat wiþ so fele þewes I-warned¹ wes² ^{1 Fr. garnie 2 r. nes}
 Maid Mary. So þat swete Mayden Marie wes. 764
 Heo stont in þe Merc¹ bi-twene two: ^{1 MS. Mere}
 Heo schilde¹ vs alle from vre fo <sup>1 = schilt, 3 pr. ind.;
Fr. Si nus est eacu e targe</sup>
 þat vs a-wayteþ day and niht, ^{Contre tuz nos enemis}
 Heo vs helpeþ wiþ al hire miht. 768
 The Rock þe Roche þat is so trewe and trusti,¹ ^{1 Fr. si bien polie}
 is her pure heart. þat is þe Maydenes herte, forþi
 þat neuer synne þer-wiþ-Inne com,¹ <sup>1 Fr. Konques en mal
ne molliet</sup>
 Ac heo to seruen God al hire nom 772
 And wuste hire¹ wiþ muche boxumnesse, ^{1 om. hire}

Hire Maidenhod wiþ swetnesse.

þe ffoundement þat faste to þe Roche liþ,

And þe feire greneschiþe þer-wiþ,

776 The green
hue is her
belief.

[Is] þe Maydenes bi-leeue so riht,¹ Fr. La verdour que tant est bele
Sa fol tut tens renovele.

þat hap al hire bodi I-liht;

H. For here beleve is so true
That ever hit is grene and
newe.

ffor hire bi-leeue þat is so trewe,

þat euere is grene and euere newe,¹

780

ffor hire² bi-leeue is apertement

² om. in H. and Fr.

Of alle vertues foundement.

Of þe Middel heuþ Is to wite¹

¹ Fr. E puis est la meine colour,
De si tres bele doucour.
C'est la signefiance
Ke od tendrur² en esperance
Servi tut tens son seignor
En humilite e en doucor

The middle
hue (blue) is
the Virgin's
hope.

þe swetnesse and þe feirschiþe;

þat is þe bi-tokenyng:

In goode hope, as so 3ong þing,²

² The translator read tendron.
H. was here lyvynge.

[Heo] was oo³ biþ In swetnesse

³ MS. so

To seruen God In Boxumnesse.

788

þe þridde heuþ and þe on-ouemast,

The upper
hue (red)

þat hap ouer-al his liht I-cast

And as þauþ hit barnde al hit is—

Nis non of so muche pris:

792

þat is þe clere loue and briht

is her love

þat heo is al wiþ I-liht,

And I-tent wiþ þe fuir of loue,

To serue god þat is hire aboue.

796

ÞE ffoure smale toures abouten

The 4 Forts
are the

þat wi[te]þ¹ þe heize Tour wiþ-uten, ¹MS. wiþ, cf. v. 888.

ffoure hed-þewes þat aboute hire [me] i-seoþ,

ffoure vertues cardinals þei¹ beoþ:

¹ MS. þer, H. thei

800

þat is Strengþe and Sleischiþe,

Rihtfulnesse and Warschiþe;¹

¹ MS. worchiþe,
H. warship, Fr. temperance

Cardinal
Virtues:
Strength,
Skill, Right-
fulness,
Temperance.

Euerichon wiþ a 3at wiþ ginne,

þat may non vuel come þer-Inne.

804

And whuche beoþ [þe] þreo hayles 3et

The 3 Baileys
with battle-
ments

þat wiþ þe carnels beþ so wel I-set,

And I-cast wiþ cumpas and walled a-boute¹,

þat witeþ þe heize tour wiþ-uten?

¹ Fr. A beau compas environ
Si defendent le dongon

[B]ote þe Inemaste² Bayle, I wot,

² Fr. Cele a la plus haut estage

are the Vir-
gin's Maiden-
hood,

Bi-tokneþ hire holy Maidenhod,

þat neuer for no-þing I-worsed nas—

So ful of Godes grace heo was.

812

ÞE Middel Bayle, þat wite 3e,

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her Chastity,	Bi-tokneþ hire holy chastita. And seppen þe ou[t]emaste ¹ Bayle	¹ Fr. foreine	
and her Wedding.	Bi-tokneþ hire holy sposayle. Riht me clepeþ hem Bayles, for-þi þat heo habbeþ þis ladi in here Bayli, þat hire-self one, Makeles, ¹	¹ sanz per	816
	Is Mayden chast and weddet wes. þorw on of þeos bayles he mot teon þat wol on ende I-borwed beon.		820
The 7 Bar- bians	Þ E Seue [Berbicans] ¹ abouten, þat wiþ gret gin beon I-wrouzt wiþ-uten And witeþ þis Castel so wel Wip ¹ Arwe and wiþ Qwarel :	¹ MS. Carnels ¹ = against, Fr. de	824
are the 7 Virtues :	þat beþ þe seuen vertues wiþ winne To ouercome þe seuen dedly sinne. þat is : pruide, þe biginnyng And þe Roote of al vuel þinge, Al maat and ouer-comen wes		828
1. Obedience,	þorw Boxumnes þat heo ches ;		832
2. Love,	And hire trewe loue ouer-com Envy ;		
3. Abstinence,	And hire Abstinence Glotony ; And Lecherye heo made fle		
4. Chastity,	þo[r]uþ hire holy chastite ; And was ¹ distruyed Couetyse	¹ MS. was was, H. all-so she	836
5. Generosity,	þorw hire Largesse in vche wyse ; And euer ¹ wrappe heo ouer-com	¹ MS. euerl, H. evermore	
6. Meekness,	þorw Mekenesse ¹ þat heo nom ;	¹ Fr. & H. patience	840
7. Gladness.	And hire gostliche gladyng Destroyed Sleupe þorw alle þinge.		
The Wells are springs of Grace.	Þ E welle springeþ of alle ¹ grace þat fullep þe diche in vche a place. ² Godes grace to-delep þis ³ þorw Meth wiþ-al as his wille is. Ac he louede so þis mayden aplizt þe folle of grace he hire 3af out-riht ; þorwh whom þe grace þat ouer-fleet Socoureþ al þe world 3ut. for-þi me may hire riht clepe and calle O Blessed ladi ¹ ouer opere alle. And what mowe þe diche be	¹ H. alle of ² Fr. La fontaine leurt de grace, Ki tut le chastel embrace ; Deu sa grace i ad done E par mesure devise. ³ H. so deled is ¹ H. One i-blessed ; ladi om. Fr. Sur tutes autres benuee.	844
			848
			851

- But hire þolemode¹ pouerte, ¹ Fr. volentrive 854 The Castle's
 þat nones kunnes¹ assaylyng ¹ r. ginnes? cf. vv. 686, 675. Ditches are
 Ne may derue þe tour for no þing— ^{Fr.: Dont nul engin ne peut} suffering
 þorw whom¹ þe fend is ouer-comen, ^{geter} Ke le chasteu peust rien
 And his miht al by-nomen.² ^{grever.} ¹ r. whon? ² Fr. has 4 vv. more.
- F**OR pis is þe ladi so gent & fre ^{Mary is the}
 þat God seide of to þe Neddre on þe tre, 860 ^{Lady spoken}
 þat þer scholde comen a wommon blyþe¹ ^{of by God to} ¹ H. blyve the Serpent
 þat scholde al his pouste¹ to-dryue. ^{in Paradise.} ¹ Fr. chief, H. hed
- I-blessed be pis Buyrde of prys,
 þat ouer al opure I-blessed is, 864
 þat so feir was and good so sone
 þat of hir bodi¹ God made his trone ¹ Fr. alme, H. soule Of her body
 To his owne gistenynge, ^{God made}
 And nom flesch & blod of hire, to bringe 868 ^{His throne,}
 His folk out of prisoun; ^{and redeemd}
 þat was vre Garysoun. ¹ Fr. Iceste dame est bele assez
^{Kant tant par ad de bontes,}
^{Plus ke nule creature;}
^{Meis quant li solaus de droiture,}
^{leuz, son seint cors enumbrat,}
^{Mil hant embell lad.}
¹ H. And tho
² H. the sonne of ryghtweenes,
³ = in virtue; or f. holde =
 flesh?
⁴ H. And on heere when he
 shadowe wolde
- ¹ H. And tho
² H. the sonne of ryghtweenes,
³ = in virtue; or f. holde =
 flesh?
⁴ H. And on heere when he
 shadowe wolde
- More þen eny schaft þat wes;
 ffor-þi¹ þe Rihtwys sone² hire ches
 And schadewede on hire in wolde,³ ¹ H. He 876
 And⁴ feirede hir more a þousend-folde.
 þoru³ þe faste 3at he con in teo, ¹ MS. þo^ruz
 And¹ at þe out-3ong he lette [hit] faste beo. ¹ om. in H. He left her
 How so þat was beo we stille, immaculate,
 ffor of alle þing God may don his wille. 880 unbroken.
- A**, derworþe qween so gent & fre,
 þat helpes¹ alle þat fleoþ to þe: ¹ MS. helpeþ
 Mi soule is comen to þe for nede;
 þat at þi 3ate bat & loude dop¹ grede, ¹ H. con 884
 Bat & gredeþ and loude gon¹ crye: ¹ H. con
 "Helpe me, Swete Mayden Marie!
 Vndo, Ladi! I þe bi-seche.
 þou lete me a luitel cleche 888
 Of þulke [grace] þat alle [con] frouere
 þat gostliche beoþ in herte pouere.
 Lo hou I am bi-set heer-oute
 Wiþ my þreo fon al-a-boute: 892
 þe fend, þat wiþ me fihteþ euere, ^{I am beset}
^{by 3 foes,}
^{the Devil,}

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- the World,
my Fleesh. þe world, my flesch—heo ne stuntēp neuere,
Wip-uten eny Mēþ on me heo fop,¹ ¹ H. roth 896
Swipe gret harm heo me dop.
Gret parlement heo habbeþ I-nome.
- The Devil
harmes me
with Pride,
Wrath, Sloth. þe fend furst is¹ forþ I-come, ¹ H. is foremost 900
Wip þreo hostes he deþ me gret wo :
Wip pruide, & wrappe, & sleuþe also.
- The World
attacks me
with Covet-
ousness and
Envy. My Fleesh
temptis me
with Glut-
tony and
Lechery. þe world me hap wip two hostes bi-stonde :
þat is wip couetyse and Onda.
And my flesch me fondeþ to spille ¹ H. stole, Fr. son delit
Wip Glotenye and wip vuel¹ wille. ² H. fyght; Fr. Grant damage
Gret wrappe² heo habbeþ to me I-nome ;
I am as campion ouer-come³ ; ³ Fr. Champion sui ja recra.
But þou me helpe, Mayde Marie, ⁴ 2 vv. om., cf. H. :
Ichabbe I-lore þe Maystrie . . . ⁴ Thow that art to alle sebulle leche,
þer þe Castel is faste & stable, ⁵ Thow let me of thy dyches cleche,
And Charite is Constable.” ⁶ Fr. Tu que febles redresses,
Fai me poer au fueser,
Ou li chastel est estable
E charite rest conestable.
- Charity is
the Constable
of the Castle. **O**f þis castel ichabbe a luitel told,
Ac more me miȝte a þousend-fold : 912
ffor alle þe godschupus þat in þe world is
Out of þis Castel I-comen is.
þorw þis laddre God, heuene d[r]ihte,¹ ¹ H. God Allmyȝht 916
ffrom heuene in to eorþe alihte
And nom of hire his Monhede,
þorw whom¹ he wrey² his Godhede. ¹ r. whom? ² Fr. covrt
þis is þe ȝard þat bereþ þe flour,
þat¹ Maiden þat bar hire creatour. ¹ H. The 920
And þus þe “child is I-boren to vs,
And such a Sone I-ȝene to vs.”
And nis he “wonderful” þerfore,
Whon he is þus for vs I-bore ? 924
So muche wonder nis of no þinge
As two kuynden to-geder bringe,
And þat eiþer kuynde wip-alle
Habbe þat wole to heom bi-falle, 928
þat neuer nouþer ne wonte no wiht,
Ac þat eiþer habbe al his riht.
Jesus, Son of
God, þat Is Ihesu, Godes sone,
þat from heuene to eorþe wolde come 932
To sauȝten his sustren þat were to-boren,

- And dilyueren þe prison þat was for-loren ;
 Two kuynden he haþ, we witen bi þon, 935
 þat¹ he is soþ God and soþ Mon. ² ¹ H. for both God and
BI-hold now, Mon, to Godes miht ² A passage of the Fr. text, Man.
 And his deden hou heo beoþ diht¹— (How he was
 "counsel-
 lor.")
 þat þou a-boute nouȝt fer se,² ¹ Fr. Regardez, homme, sa puis-
 sance
 Ac³ bi-hold hou Boxum he wolde be ² E sa grandor sans finance,
 þat he wolde be boren of wommon ³ Ou circumscrip n'est mie,
 E vees com il s'umille.
 And for vre sake bi-comen mon. ² H. And this all-abowte
 And seppen be-hold hou he vs redeþ ³ H. And thou well be-se
 And in to sauets vs ledeþ, 944 For our sake
 On ful swete manere & on non oþur,
 And seiþ þus to vs : "leue broþur,
 I seo þe mis-lyken¹ & al for-ȝemed² ¹ H. myslyche l-gon and says to
 And out of þin owne lond I-flemed, ² Fr. Io te voi ci segares us,
 And þou seost wel þat for no ping 948
 þow hast of þi-self no keueryng. "Thou art
 Ne beo þou in wonhope non, banisht from
 Ac ful siker þou beo þeron : thy home ;
 ȝif þou wole me louen¹ and vnderstonde, ¹ r. leuen, H. leue, but have
 I-chul þe bringe in to þin owne londe. Fr. crerre faith in Me,
 Ententyfliche¹ þou herken to me ¹ Fr. Oez moi tat sulement and I'll bring
 And do þat ich comaunde þe. 956 thee back.
 Mi ȝok is softe I-nowh to weren,
 And my burþene lizt I-nouh to beren.
 To Merci bi-houe¹ I am al I-nome, ¹ H. To merces bone ;
 And þus I am for þe I-come. Fr. Pille pur toi m'ad esmu. 960
 And ich þe rede þou suwe me,
 I-chulle¹ þe batayle nyme for þe. ¹ H. And I-ch. Follow Me,
 To ple I-chulle þis princes¹ hauen, ¹ i. e. Merci ; Fr. Primes por
 And þi rihte I-chulle crauen. ¹ tot voll pleider 964
 ffor Icham of þi lynage : I am thy kin,
 I may crauen þin heritage ;
 And Icham of freo nacion :
 Me oute I-here my reson ; 968
 And Ichabbe I-wust wiþ wyne
 þe preo lawen wiþ-uten synne.¹ ¹ vv. 969-70 added.
 ffor þe Ichulle to Batayle wende.
 siker¹ beo þou of ful good ende : ¹ MS. ffor siker 972
 ffor Ichulle an ende ouurcome þat fiht I'll fight for
 and win.

- And to-dreynen¹ al þi riht. ¹ = dereynen, prove
 Ne darstou on erþe þenchen elles nouht 975
 Love God and thy fellow-Christian! " But God and þin euencristen to loue in trewe þouzt."
- Lord, wʒuch freschipe¹—hose nome ʒeme—
 Whon he þat welde² al þing & al mai deme,
 Vs schewed such frenschip & swetnes ¹ MS. frenschipe. ² MS. franchise.
 And a forbysne of Boxumnes! ³ s. sgl. ind. 980
 What an example of liberality Christ shewd us!
 Ac þulke forbisne me luitel telleþ to,
 And selden in þe world [is] I-seʒen, ne ʒore haþ do.¹
 ffor þe worldlich mon euere I-liche ¹ H. And selden in the world this vertu is do.
 Loueþ þing þat is worldliche, ^{Fr. Mes cele ensamp est poi tenue & trop reument el mund vena.}
 Ac þe gost of charite & of þolemodnesse 985
 Loueþ euer goodschipe & Boxumnesse.
 ffor whon to þe world him ʒeueþ þe mon
 And þe worldes good him waxeþ on, 988
 When a man begins to grow rich,
 He ne þenkeþ on God ne non oþer þynge
 Bote worldes catel to-geder bringe;
 And whon þe catel haþ þe Maystrie a last,¹ ¹ H. om. a last
 Hit² is in his cofre bi-loke so fast,³ ² MS. þat hit 992
 he cares only for money-getting,
 þat al he bicometh ouergart proud
 And mis-doþ his neiȝebors boþe stille & loud;
 No-þing ne wilneþ he largesse, ³ H. Hit maketh mon so rebell and hye
 But lordschupe and heiȝnesse; ^{Fr. Si ferm enz ses laz le lie (laz = lace; the translator understood laie = coffer)}
 þe forbysne of Boxumnesse I-wys
 Al þow pruyde forȝeten is.
 þeose ne mowen Ihesus suwen wiþ, 999
 and gives no-thing away.
 ffor heore dede al to-lyth,¹ ¹ cf. Fr.: Icons ihesum ne siwent mie, Kar lur fet les contralie.
 Ne his red ne leeneþ heo nouzt.
 Whi þenne wolden heo wilnen ouzt
 Of heritage in his kyn[e]dom— 1003
 þauȝ he in Batayle þe ple bi-won¹— ¹ v. 1004 om. in Fr. H. That he thorgh ple & bataylle wane
 Whon heo doþ al þat he for-bat,²
 And no-þing doþ of þat he hat,³ ² r. forbet ³ r. hat
 Ac euer secheþ pride and heiȝnesse, 1007
 Ne biddeþ¹ heo nouzt of boxumnesse? ¹ Sim. kepeþ, H. loveth, Fr. vollent
 ffor-þi Lucifer, as ʒe habbeþ herd telle,
 ffele from heuene a-down to helle;
 And also, I drede, heo scholden¹ anende, ¹ r. schullen
 þulke þat suche werkes doþ, aftur him wende.² 1012
 Ac I ne sigge hit not for þon ² H. adds 2 vv.

These shall not inherit Christ's Kingdom.

- þat mai ful wel eueriche goode mon
 Habbe gret lordschupe & heiznesse,
 Castels & toures & gret richesse, 1016
 And may wel don¹ & godes wille holde ^{1 MS. walden}
 And libbe God to queme, wel, ȝif he wolde,
 ȝif he lyueþ in loue¹ & in Boxumnesse, ^{1 MS. londe}
 In Soþschupe & in Rihtwyanes; 1020
 ffor God wilneþ no-þing on eorþe her
 But al monnes herte wiþ trewe loue & cler.
Nou mihte sum Mon asken þus : 1024
 Hou wolde God plede for vs,
 Hou he eny batayle nom
 And won vre riȝte & [þe]¹ fend ouer-com. ^{1 MS. a}
 Lustneþ þenne to me nou,
 And I-chulle ow tellen hou. 1028
¹þo Ihesu, Godes sone, in þe world was I-bore,
 So stille & derne he was þe fend fore ^{1 Here is a change in the metre.}
 þat he of his come riht nouȝt nuste,
 Ac¹ to beo lord and syre ȝit euere² he truste ^{1 MS. As} 1032
 As he hedde ben—ac his miht was bi-nome ^{2 r. eiwher? Fr. par tot}
 þo þat Ihesu was I-bore & in to þe world I-come.¹
 Wel þe fend him seiȝ In monnes weeden, ^{1 v. 1034 om. in Fr.}
 Ac he nust what he was, ne wȝuch weren his
 deden.¹ ^{1 H. ne of what dede. Fr.: E riens ne sont de quel affaire}
 He him seiȝ wel Mon &¹ I-comen of Monkunne, ^{1 om. in Sim.}
 Ac euere in þe world he liuede wiþ-oute sinne :
 þe fend wondrede swiþe & seide : “ what artou ?
 Wher þou be Godes sone þat art I-comen nou ? 1040
 Al þis wyde world I-chul ȝeuen þe,
 So þat þou bouwe & honoure¹ me.” ^{1 r. adore; Fr. aorer, H. worship}
Respondit Iesus :
 þo seide Ihesu : “ go a-wei, Sathan, go !
 þi kuynde lord ne schalt þow fonde so.” 1044
Diabolus dicit :
 “ What, wenestou I ne mowe vnderstonde
 þat Icham prince & lord of þis londe,
 And in þe Seisyne habbe longe I-be,
 þorw þe heize kyng þat grant hit me ? 1048
 Alle þing I seo, and alle þing Ich wot,
 But one þi þouȝt no-þing I not.

But I don't
say that a
good man
mayn't have
riches and
yet do God's
will;

for God wants
only man's
love.

Now I'll tell
you how God
pleaded for us
and overcame
the Devil.

After Jesus
was born,

the Devil saw
Him in man's
clothes,

but sinless,

and offerd
Him all the
world if He'd
worship him.

Jesus said,
“ Go away,
Satan ! ”

The Devil
answerd,
“ I am Lord
here ;

I know all
things.

- pou nymest ful muche an hond
To be-nymen me eny þing in þis loud. 1052
þau; I nabbe miht ouer þe,
Wenestou my preie to be-nyme me?
Nay, for þat foreward þorw Soþ & Riht 1055
ffaste in godes court is congraffet¹ apliht ¹ Fr. cyrografes
þat hose passede godes heste,² ² MS. repeats
Hose passede godes heste,
He scholde be myn and in sunne leste,
An ende dyen þorw hard deþ I-nouh;
And þe kyng of heuene nul do no wouh. 1060
What, wenestou such foreward breke¹ ¹ Fr.: Mes bien tendra
le covenant
þat was In Godes court I-speke?"
Respondit Ihesus:
Jesus said, And þo swete Ihesu him onswerde and tolde: 1063
"þat foreward on ende wel¹ was I-holde; ¹ MS. god wal
Fr.: Li covenans
fu bien tenu
Ac þou hit bi-gonne formast to breke,
þo þou þorw treson to Monkuynde speke
And seidest þat treo him was forbode¹ ¹ vv. 1067-70 added.
Lest he hedde þe miht of Gode, 1068
Ac, wolde he of þe Appel ete,
þenne þou seidest he hedde I-gete,¹ ¹ H. And wolde Goddys
beheste lete
ffor² he scholde konnen al þat god con, ² om. in H.
And he scholde neuer die for þon. 1072
He agulte þorw þe, & elles he wer skere.
Vnderstond my reson: ȝif hit skile were
þat¹ þou heddest alle forward of me, ¹ MS. þau;
And þou noldest holden hem² as anont þe³?" 1076
Diabolus dicit: ² om. hem? ³ H. adds 2 vv.
"A, Ich am bi-trayzed," quod¹ þe fend þo,
"Nou Ich am þorw ple ouercomen so."² ¹ r. quap; MS. qd
Of whom & hou comeþ hit, ² Fr. O, dist le diables, trai sui
Kant en pleidant sui venci.
Such reson & such wit, 1080
þat þou so baldeliche darst nymen þe
fforte dispute a-geynes me?
þorw ple Ichabbe I-loren al anon.
Ac¹ so ne may hit nouȝt gon, ¹ MS. And, H. But, Fr. mes 1084
Algate he haþ mis-don,
þorw whon¹ he is in my prison; ¹ MS. whom
And bote he beo for-bouȝt of me, ² Fr.: Ne sans redempcion por li
Ne serral a tort desceli.
He ne ouȝte from wo disseyed be."² 1088

Do you mean
to take my
prey from
me?

God has given
all sinners to
me.

Will you
break His
promise?"

Jesus said,

"You first
broke the
promise

when you led
man to eat
the Apple,

and sin.

The promise
doesn't
hold."

The Devil
confesses he's
beaten.

But unless
Man is re-
deem'd,
he can't be
freed.

Respondit Iesus :

þo swete Ihesu to him con sugge :

“ And Ichulle him þenne for-bugge.”

Jesus will
redeem him.[*Diab.*] “ ȝif þou wolt him bugge to his feore,¹He schal costen þe ful deore.” ^{1 = price} 1092[*Jes.*] “ Hou deore ? ” quap Ihesu þo.[*Diab.*] “ As he is worþ ; er þenne he go

Out of bonde of my prison.” 1095

[*Jes.*] “ þat is skile,” quap Ihesu, “ and good reson ;Jesus will
pay man's
worth for
him,

Ne kep I nouȝt to-ȝeynes riht

þorw Maystrie bi-nyme þe no wiht.”¹¹ Fr. & vv. more :
“ Fai me le donc volen-
tiers ! ”
“ Keet co done ke ta
quiers ? ”*Diabolus dicit :*

“ No ; ac er he dilyuered be,

² Fr. : Rendes moi donc
que tant vaille
Com font ore tax
eul del mund
E quanka prestez
iure vendrant.þou most also muche[*worþ*] delyuere meAs al þis world is nou[*worþ*] atte frome,Wiþ alle þulke þat schulen herafter come.”² 1102from the first
to the last :*Ihesus dixit :*

“ Bleþeliche,” quod Ihesus, “ al ichul don þis.

ffor my luttel fynger more worþ is

1104

Jesus's little
finger is
worth 100
worlds and
their folk.

þen such an hondred worldes ben,

Wiþ al þat folk þat me may herafter sen.”

Diabolus dicit :

þe fend þo to Ihesu onswere con :

¹ r. But

1107

“ þat is al soþ, I seo bi þon, ” ² Fr. : Kar tut le mund pus iustier,
Mes toi ne pus riens apriuer.

ffor þou maiȝt al þe world demen & dihte ;

ffor¹ nou ouer þe nabbe I no mihte.²

And woldestou þi fynger ȝeue, þauȝ þou so sugge,

For such vile
stuff as man

So vnworþ & so vyl chaffare to bugge ? ” 1112

Respondit Iesus :

“ ȝe, and al my bodi, for his raunsoun,

But I-chul him habbe out of prisoun.”¹ ¹ v. 1114 added.Jesus will
give His
whole body,[*Diab.*] “ þou most ȝit more do ar þou him habbe so :

þolen on eorþe wandreþe & wo ; 1116

and suffer
woe andAnd, ȝif þou wole a-menden his wouȝ, ¹ Fr. has & vv. more.þou most deþ þolen þorw strong pyne I-nouȝ.”¹

death.

[*Jes.*] And þo swete Ihesu him onswerde to¹ : ¹ MS. þo

“ Al þat þat þou hast seid, al schal be do,— 1120

ffor Soþ seide hit ouȝte ben so, ” ² so H. Fr. : Kar verite le devise
E puis si ad iuge iustice.And Riht com after [& ȝef] þe dom þo.²

And more þen þou hast i-seid I-chulle don,

- To diliuere þe þral out of prison." 1124
- The Devil
thought he'd
made a good
bargain;
but he'd only
swallowd
the worm;
there was
a hook inside
it.
- þo was þe fend siker, & wende wel eþe
fforte haue bi-geten þorw his deþe;—
Ac he was cauȝt and ouer-comen,
As fisch þat is wiþ hok I-nomen, 1128
þat whon þe worm he swoleweþ a last
He is bi þe hok I-tized fast.
- Man, take
heed how
Christ lov'd
thee, to die
for thee,
- A, Mon, nim ȝeme & vnderstond þe
Hou fynliche in herte god loueþ þe,¹ 1132
þat wolde deþ þolen þorw pyne wiþ-oute meþ
To saue þi soule from pyne of deþ!¹ Fr. Ore regardez la douleur
Et le conseil al sauveor;
Al vre gult on him he wolde take, Ke tant est leger a souffrir
Dont garison peut venir.
And lodliche was bi-lad al for vre sake. 1136
ffor he þat neuer no sunne dude
Ne neuer nas wiþ fulþe I-founden in no stude
In alle þe lymes þat hap þe mon
Seþþen Adam formest sunne bi-gon, 1140
Wolde þat his lymes alle I-pyned were,
- and set thee
free from sin!
- To maken vs of sunne al quit & skere.
ffor vre vnwrestschupe¹ here ¹ Fr. Iniquite
- He was
crownd with
thorns,
blindfolded,
- þe coroune of þornes on his hed he beere¹; ¹ r. ber 1144
And for vre folye¹ also ¹ H. ryȝht myspeude, Fr. pur le nos
sous regarz. r. fol eze
- His Egen weore blyntwharuet¹ bo; ¹ H. blyntwharuet,
Fr. bendez
- And al was his face bi-foulet wiþ spot,
And eke grete boffetes among me him smot; 1148
And for vre speche vnwreste & vyl ¹ H. adds 2 vv.
- Atter heo him dude to drinke I-meynt wiþ Eisil;¹
þe otewyse werkes as þere-anonden¹
- piert in
hands, feet,
- He lette boþe þurlen his feet and honden²; 1152
And for vre woke þouȝtes he þolede smerte
þat me his syde þurlede riȝt to þe herte. ¹ r. anonde,
H. for vnlawfull werk
us auonde (!)
and side; What miht he þenne do for vs more? Fr. Et pur nos auois
ses forains
Se lessa percer
piez e mains.
No tonge may tellen of þat fore³ ² r. honde, plur.
³ H. of his score
- Ne no monnes herte ne mihte þenche so
As he þolede for vs pyne and wo.
And ho is þat ne miȝte habbe pite
Of such frendschupe & charite? 1160
Suche beo þe dundes of Batayle
þat he þolede for vs wiþ-oute fayle. ¹ om., Fr. Mes quant,
H. And he
- Ac [þo]¹ he þolede to deþe ben I-brouȝt,

- Vre deþ þorw his deþ he haþ for-bouzt. 1164 He sufferd
ffor more þolede he an hundret-folde death, to
Serwe & pyne, þo he dyen wolde, redeem us
þen þe fend mihte for eny synne 1167 from death.
Leggen hond¹ vpon monkunne. ¹ om. in H.
ffor þe soule loueþ þe bodi so Fr.: Ke diables neurent poeir
þat neuere heo nule him wende fro, A humeine nature charger. (The soul will
ffor no pyne ne for¹ sore, ¹ H. ne for no not leave the
þauz me hit to-hewe euermore, 1172 body
Er þe fyf wittes ben¹ loren out-riht, ¹ r. han? till its 5 Wits
Al heore vertue and al heore miȝt; Fr.: Alnz ke le cors eit perdu are all lost.)
þat is, þe Siht and þe herynge, De tuz cinc sens la vertu
þe speche and þe Smellynge, 1176
And þe felynge, he schal leosen an¹ ende ¹ Sim. and
Ar he wole from þe bodi wende;
Kuynde ne may for no þinge ¹ r. to-delinge?
þolen her þe tipelynge.¹ Fr.: Kar nature ne peut soffrir 1180
Ac he þat alle þing mai welde, L'alme einz del cors partir.
Doubledde his peyne an hondred-felde:
ffor þo he pynede¹ on þe Crois, ¹ Fr. pendi, H. honged
He ȝaf his soule wiþ loud vois. 1184
þer he schewede þat he was God so,
Vre Raunsum he dude þo;
þe bodi ȝit liuede wiþ-oute fayle, ¹ 1180-90 om. in H.
And so he ouercom þe Batayle. Fr.: Tant ne peut diable charger but His body
Kuynde ne mihte þole such peyne non, Ne nature endurer. liud on.
ffor þe fend ne miȝte hit neuer legen on.¹
A,² Marie, Mayden schene, ² MS. And
Mihtful Moder and Milde Qwene, 1192 O Mary, then
ffor deol mungen I ne may the sword of
þe pyne þat þou þoledest þulke day. Simeon
Ac þe propheeye of Symeon pierced thy
Was folfuld þo bi þon, 1196 heart.
As wiþ swerd in þulke stounde
þou heddest þo ful bitter wounde.
Ac þi Ioye doubledde an hondrut-folde
þo he from deþ vp rysen wolde— 1200
ffor nouȝt worþ weore his passion,
Neore his Resurexion.
þou seȝe openliche in alle þinge

- Of his Batayle þe endyngē, 1204
 þorw whom¹ þe fend was al mat ^{1 r. whom?}
 And þe world for-bouzt & brouzt in stat.
 þe troupe of vs & þe be-leeue also
 Bi-leuede al in þe þo;¹ ^{1 cf. XXXVII. v. 88.} 1208
- When Christ
was dead, our
faith rested
only in Thee,
In wonhope weore his disciples vchon,
 Ac þou weore studefast, euer In on—
 Ne miȝte þe no þing tornen out,
 In trewe bileue euere þou weore, stille & loud. 1212
- Mary,
 Marie, Mooder of pite,
 Mayden ful of alle bounte,
 Vre bi-leeue was þo in þe, I-wis :
 And nou al vre hope is, 1216
 þat þou bi-seche þi sone for vs,
 þat so on Rode for-bouzt vs.—
- You've heard
how Jesus
was "coun-
sellor,"
 3E habbeþ I-herd of swete Ihesu
 2 Hou he þorw his muchel vertu 1220
 Vs redeþ to goode euer-more,
 And hou he wolde vs plede fore,
 And hou he wolde to Batayle wende,
 And hou he hit ouer-com an ende. 1224
 Nas þis a good redes-mon
 þat¹ vs so deore for-buggen con, ^{1 MS. þas}
 And hap I-rud¹ vs þe way ^{1 = prepare, so Hom. 2, 133.}
 þer vchone of vs þat wole he may 1228
 To þe blisful Ioye come
 þat so longe þorw adam¹ was bi-nome?—
- now I'll tell
you how He
is God.
 Vnderstondeþ nou forþure noþeles ^{1 Fr. par Evain, through Eve.}
 Hou he is God, and euere wes : 1232
 And 3e mouwe openliche I-seon
 þat hit ne may not elles ben.
 O God al þe world wrouzte,
 And þulke god vs alle forbouzte. 1236
 Oper God nis non þen he,
 þe God of whom I seide er þe :
 3 Persones þreo in þrille-hod
 And o God cleped in on-hod. 1240
- One God
created the
world, and
redeem'd us :
 Men¹ may also, Clerkes þat² conne reden, ^{1 al. Me}
 I-seon his godhede þorw his deden : ^{3 orn. þat. H. as clerkys con}
 ffor al þe deden þat he dude here <sup>Fr. : E sen fez peut hom s'aveir
E la puissance deu veoir :</sup>

- [Were] wiþ Godhede & Monhede I-meynt¹ I-fere. 1244
 And nym nou zeme & þou miht sen *exemplum*
 Hou þat ilke² mihte ben. ¹ H. he dede.
 Hose hedde a swerd here ^{Fr.: Kar tuz ses sez furent mellez}
 þat wel I-steled and kene were, ^{De hommesce e de deitez} 1248
 And he hit in to þe fuir dude, ² H. this thyng
 þat hit were brennyng in þe stude: ^{Put a sword}
 Ho is þat þenne mihte, ^{in the fire till}
 Whon hit barnde so brihte, ^{it burns.} 1252
 þe fuyr to-delen þe stel fro ^{Who can part}
 Oper þe Stel from þe fuir mo? ^{the steel from}
 And hose wiþ þe swerd smite, ^{the fire?}
 Two kuynden he mihte sen and wite: 1256
 þe Stel þorw kuynde kerueþ apliht,
 And þe fuir brande,¹ and þat is riht;² ¹ H. barneth, Sim. brenneþ ^{Both are one.}
 And al of O swerd hit come. ² Fr.: L'ascor tranchant per droiteure
 Also is of Ihesu, Godes sone: ^{E le feu ardiand par nature} 1260 ^{So Jesus is}
 Two kuynden he haþ, we witen bi þon,
 þat he is soþ God and soþ Mon. ¹ Sim. for atte neeces of þis priuete ^{both God and}
 ffor atte neeces of þis princee (!)¹ ^{H. He shewed gret myraculle and} ^{Man.}
 At þe Caane of Galylee ^{W. reads: ffor atte neeces (r. no-}
 A Gistnyng he made, Architriclyn, ^{ces) [he scheweþ] þis priuete.} ^{At a wedding}
 þer he torned water to wyn. ^{I think, þis p.—made is a} ^{in Cana of}
 Sixe vessels þer weoren I-don: ^{later insertion.} ^{Galilee,}
 Of water he bad hem fulle son; ^{cf. Fr.:}
 As mon² he bad don water þer-In, ^{As mores seint archit[r]iclin}
 And as God he turned hit to wyn; ^{Kant leawe changat en vin,}
 And þis ilke dede was al on³ ^{Nia ydres i sunt po-e} ^{as Man and}
 Of soþfast God and soþfast mon. ^{E implir les deawe ad comande;} ^{God,}
 And elles-where þer he eode, ^{Coin homme emplir les rous,}
 Muche folk¹ him suwede of feole þeode, ^{Com dieu leawe en vin changa.}
 þat fyf þousend men he haþ I-set ² MS. Anon, H. As by his ^{He turned}
 And wiþ fyue lounes & twey fissesches hem fed, ^{monhele} ^{water into}
 And of þe Relief þat hem leuede bi-fore ² Fr.: Et tut crest un oeur feu ^{wine.}
 Twelf cupe-ful weoren vp I-bore: ^{E domme e de verrai deu.} 1272
 As Mon he hem þe bred to-breck,
 And as God he haþ hem I-fulled ek. 1280
 Of Lazar also þou miht i-seon eþe,
 Hou¹ he him arerede from þe deþe, ¹ Fr. Kant ^{and raised}
 þat foure dawes he leiz a-long ^{Lazarus from}
^{the grave}
^{after 4 days,}

when he stank.	In þe Buriles, ¹ þat he stonk ; Wiþ loud voys he clepede þus : "Lazar, a-Rys and cum out to vs :" Riht as mon he clepede to him, And as God he arerede him. In alle his deden me may wel I-sen	¹ Slim. buriels	1284
Christ is God.	þat he is God and euer schal ben. þulke God alle þing dihte,		1288
He who alighted in Mary.	þat in þe swete Mayden alihte. Al vre be-leue in him is, Vre treuþe, and vre hope, I-wis, Persones þreo in þrillihod, And O God þauz, in on-hod.		1292 1296
How Christ was "mighty."	N ou ze habbeþ I-herd witterly Hou he is god almihti.		
No man can tell His strength.	Ac his strengþe ne may non telle, Herte þenke, ne Mouþ spelle. ffor þe heiȝe nome Ihesu Haþ in him so muche vertu,		1300
To His name all things bow.	þat al þat is in heuene hiȝe, A-bouen ¹ & bi-neoþen, feor and neiȝe, Bouweþ to þilke nome vchon. ffor-þi þer ne may hit telle non, His miht & his strengþe hou hit geþ, But as a Mon þe Rynde fleþ. ¹ Sumwhat touchen Ichulle fondo ² Of þat Ich may vnderstonde.	¹ H. in erthe, Fr. E en terre ² Fr.: Mes come en rongeant lescorce Tochier la voll apertement Solunc le mieux ke jentene.	1304 1307
When Adam lost Paradise,	þo Adam hedde I-loren þorw synne Heuene & corþe & paralyses winne, þe ffend hedde such miht þo		1312
all the world had to follow the Devil,	þat al þe world moste after him go ; ffor whom ¹ þe world was furst wrouzt He haþ him vnder I-brouzt. Such strengþe he him þo ches þat prince of al þe world he wes. ¹ þer nas non for his goodschupe, ffor penaunce ne for holyschupe, þauz he pynede him-self in flesch and felle,	¹ MS. whom. Fr.: Celui pur ki le mund fu fet En son poeir out atreit ¹ Fr. Tant de poeir dones avoit Ke prince du mund se clamoit.	1315 1320
and go to Hell.	þat þe fend ne ladde him to helle. Ac ¹ þe strengþe of Ihesu, Godes sone,	¹ MS. And, H. But, Fr. Mes.	

- Hym haþ al mated and ouer-come. 1324 But the strength of Jesus overcame him.
- Ouercomen and I-mat he was ful sone,
þo he wende of him to done
As he hedde don of oþer alle
þat he lette in to helle falle— ¹ 1329-30 added to the Fr. 1328
- ¹ Alle he ladde herbifore after his wille ² MS. com
And in to helle con² hem spille.³ ³ H. In helle that he myȝht hem spyllē.
- To þe croys he con come
And wolde habben his soule I-nome. 1332 When the Devil would have seizd Christ's soul,
- Aç he faylede, þe Traytour!
He was a-bated of his tour!¹ ¹ H. anowre.
ffor Godes Godhede him haþ doun cast Fr.: Il est de son torn abatuz
In to helle, and I-bounden fast. 1336 God cast him into Hell.
- ffor¹ þorw his Godhede his soule eode
þidere, for hise þat hedden neode, ¹ Fr.: On il meimes est ale
þat ȝore hedden him a-bide. ² Ol sahnē su delte.
And sore longeden to gon him mide. 1340 ³ 1339-40 added to the Fr.
- Helle-ȝates he al to-breek,
And to-daschte al þe fendes ek,¹ ¹ Fr. Le poer du diable a toleit,
A gret bite he bot, of helle nom ¹ ¹ Fr. A enfern fist un grant mors,
And drouh alle hise out, vchon, Ke tuz les soens entretit hors. 1344 and brought out His folk.
- þat leeueden his come¹ & him knewe ¹ MS. nome;
And serueden him wiþ herte trewe. H. conyng; Fr. venus
- Such strengþe nas neuer I-herd ar þis,
Ne neuer schal, but of him, I-wis! 1348 Such strength never was before!
- ffor þe meste strengþe he al bi-reuede,
þat þe fend in þe world heuede.¹ ¹ Fr. Ke tut le greingnor poeir
He was en-Armed ful stronge, Ke feust el mund fist mater.
- þat his ȝat wuste ful longe: 1352
- Ac þo þe strengore him¹ ouer com, ¹ om. him?
Gret preye he him bi-nom.² Fr. Meis quant il plus fort sorvenoit,
ffor-þi him seiþ wel Ysaye, Ses espoilles lui ad toleit. ² Fr. 2 vv. more. 1356 Isaiah fore-told
- þat seiþ in his prophecie 1356
- þat he scholde "Myhtfol¹" I-cleped ben. ¹ MS. Myldefol
His strengþe may no mon I-seon, His strength.
- Ne no tonge ne mihte reden
Ne þouȝt þenken his mihtful deden. 1360
- ffor his miht me ouȝte him drede,
And for his swetnes him loue ful nede.
þis is vre [s]child¹ and vre help, ¹ MS. child, H. shild

- Vre strengþe and vre ȝelp, 1364
 Vre be-leue and vre socour,
 Vre treuþe and vre honour;
 þat so Boxum bi-com for vs, 1367
 He ȝaf him-self to sauē vs.¹ ¹ Fr. Ki tant se vout humiller
 And al o God dude þis, E noi doner pur nus sauver.
 ffader and sone and holigost, I-wis.
Sumdel ȝe habbeþ i-herd nou riht 1372
 of his strengþe & of his miht.
 ac herkneþ ȝit forþure of Ysaye,
 þat cleped him in his prophecie ¹ Fr. Pere au poeple ki vendroit,
 ‘ffader of þe world þat scholde come¹.’— Au siecle ke feut a venir.
 ffor while he walkede her atte frome, 1376
 He folfulde in alle þinge
 Alle holȝe prophetes biddynge.¹— ¹ MS. bigynnynges,
 In this way: Hou he Is ffader, ȝe schullen I-heren, H. byddynge
 And hou we alle of him I-streoned weren. 1380
 þorw Adam we¹ sungeden furst vchon ¹ Fr. trestuz pecherent
 And eeten þe Appel wiþ him anon,
 And¹ alle we² of him I-streoned weoren, ¹ Fr. Kanque de lui en-
 þe cors þat he beer alle we³ beeren; La maleïcon kil
 and his curse out eurent.
 fell on us. þorw kuynde we hedden þe curs alle— ² H. that ³ om. in H.
 þorw Riht ne miȝt hit elles bi-falle. 1386
¹ Adam vr fader, þe forme mon, ¹ Fr. Kar Adam nostre pere
 Adam begat us, fleschliche streoned vs euerichon: estoit
 E charnement nus en-
 and this gendroit
 descent brought us sorrow
 Ac pulke fleschliche streonynges
 Beere vs Bale and Serwynges,
 Neore þe grace of swete Ihesu,
 þat vs strenede [þorw] gostliche vertu. 1392
 and death. þorw Adam we weore to deþe I-demet:
 þorw Ihesu vp rered and al I-quemed;
 Jesus raised us, and is our Father.
 He is vre ffader ariht,
 And¹ so goodliche vs haþ I-dliht ¹ H. That 1396
 þat wiþ his blod he vs washed¹ of sinne ¹ MS. waked. Fr. lava
 And brouȝt vs out of wo to winne—
 Neuer ffader for no chikle
 Of fyn loue nas so free ne mylde! 1400
 þat¹ from þe Roode for vre neode
 Riht in to helle he eode, ¹ r. þan þe H. flor
 He went to Heil, Fr.: Kant il nus out tuz rechez,
 ffourti tymen þer he wes Par sa mort de mort delivrez,
 En enfern puis s'en ala.

Isaiah also
 calld Christ
 “Father of
 the world to
 come.”

In this way:

We each sind
 thro’ Adam,

and his curse
 fell on us.

Adam begat
 us,

and this
 descent
 brought us
 sorrow

and death.

Jesus raised
 us, and is our
 Father.

Never did
 Father love
 Child as He
 lov’d us:

He went to
 Heil,

- O¹ þat he vp risen ches— ¹ Ms. þo 1404
 þat was on þe þridde day, rose on the
third day,
 Erliche vppon a sonenday,
 þo þe niȝt fro¹ þe day to-brek— ¹ r. for? 1408
 So seide seynt Austin þo he spek ;
 Wiþ him he drouȝ out alle hiȝe and led out
His servants.
 þat diȝeden in his seruise,
 ffrom þe tyme þat he Adam wrouȝte
 [O]¹ þat he vp ros and vs for-bouȝte. ¹ om. 1412
 To his disciples he him schewede I-lome
 And Eet & dronk, code and come. He showd
Himself to
His disciples,
 ffourti dawes he was heere fulliche,
 And prechede hem godes kineriche. 1416
 Vppon¹ holy þoresday, þer on his nome ¹ r. O þon = Till the and on Holy
 Heo weren I-gedered alle I-some <sup>Fr.: Deskes a l'ascen-
cion</sup> Thursday
 Vppon a stude, þer he among hem com ^{Ou il estoient &c.}
 And of mis-bileue hem vndernom. 1420 came among
them.
 In whonhope and doute heo weoren vchon,
 ȝit¹ heo seȝen him alyue,² a lyues mon, ¹ r. þet hed seȝen
 þo³ ȝit ne mihten heo for no wit ² r. alyue? cf. Fr.: Kar tuz furent en dotance,
Ki resuscite veu l'eurent
E ne purkant nel creurent.
3 r. þe ȝit
 Riht to soþe I-leeuen hit.
 Ac heore doute was vre bi-heue
 And fastnede ful wel vre bi-leeue,
 ffor muche vs dade sikernesse
 Of Thomas misbilenesne, 1428 Thomas's
unbelief gave
us assurance,
 þat nolde for no mon þat was
 Bi-leeuen þat he deȝl and¹ arisen was ¹ om. ded and
 Ar heȝde hondlet þe wounde so wyde 1431
 þat longeus made in his syde,¹ ¹ Fr.: Desken ses plaies en mein mist
Ke Longis de lance fist.
 And seon þe woundes grene and weest¹ ¹ 1433-6 added to the Fr.
 Wȝuche þat weoren on honden & feet.
 ÞO schewed Ihesus him his wondes wyde
 In hondes & feet, & pulke on his syde. 1436 for Jesus
showd him
His wounds
in hands, feet,
and side,
 "þou art, I-chot," quap Thomas þo,
 "Mi God and my lord also."
 "Ȝe, Thomas," quap Ihesu crist,
 "þou hit leuest for þou hit sixt : 1440
 Alle heo moten I-blessed ben
 þat hit leeuen þauȝ heo hit not sen."
 Openliche he made pulke day and blest all
those who
would believe
without see-
ing Him.

- ffaste and siker vre lay.¹ ¹ Fr. A cen lnr vont apertement 1444
 La fol fermer de tute gent.
- Wip his disciples he set þo
 As he was er I-wont to do,
 And sette tweyne & tweyne to gon
 3ond al þe world, to prechen vchon 1448
 To alle schaft and to alle wihte—¹ 1448-50 om. in H.
 þat is to mon þorw rihte¹— Fr. A universe creature, (cf. Marc. 16)
 Cost a homme par droiture
 and to baptize them. þat heo bi-leueu in godes sone—þat is, in him²—² r. he
 And þat vche mon folwede him,³ ³ r. fulwed be 1452
 In þe ffader [nome] and in þe sone also Fr. Kil en le filz deu creus-
 sent
 And in þe holy gost þat glit of hem bo; E baptizez tuz sous-
 sent.
 ffor hose neore I-boren eft at þe frome,
 In to heuene ne miȝte he neuer come; 1456
 Ac pulke þat beþ I-fulwed in Riht bi-leueu
 Schulen beo brouzt in Godes¹ bi-heue. ¹ r. gode Fr. Serrant
 mis en sauvez.
 In baptism we are now-born. *Wel openliche he scheweþ vs þerfore
 þat vche mon mot eft ben I-bore. 1460
 And gif we schuleneft I-boren ben, ¹ MS. sunne; cf. Fr.:
 We mote comen of sume¹ streon: Mes puke rone serrum,
 Engendrure averum,
 þat is þe water of vertu, Cost del ewe e del esprit,
 Ou nus engendratheou crist.
 þer vs gostliche strenep swete Ihesu; 1464
 And whon he vs hap so streden, I-wis,
 fforsoþe vre ffader he is,
 and we His children. And þenne we alle his children beþ.
 Sikerliche, vnwrestliche he deef 1468
 þat such ffader ne louep wiþ al his þouȝt!
 He ne eet of þe Appel riht nouȝt:
 Baldeliche we mouwe þorw him craue
 Vre Rihtes in heuene to haue; 1472
 ffor he hap alle þe lawen I-wyst,¹ ¹ or. wust
 Of O poynt ne hap he mist,—
 þat neuere neore I-wust ne I-holde
 Er¹ he him-self comen wolde. ¹ H. hent 1476
 þe fforme Mon þat of eorþe com,
 Brouzt vs werre, and pees bi-nom:
 þat opur Mon from heuene com wiþ meyn
 He came from Heaven, and gave us peace. And hap I-ȝolden vre pees aȝeyn. 1480
 fleschliche was þe forme mon,
 þat mucche wo vs brouȝte vpon,
 þat was out of paradys I-pult,

- And al his ofspring for his gult : . 1484
 Ac vre gostlych ffader, swete Ihesu,
 Vs bryngeþ aȝeyn þorw his vertu ;
 He þat from heuene com, 1487
 ffrom louh anheiz he vs vp nom. ¹ Fr. Ki de terre est a terre als,
 Ki vint du ciel, a ciel munta.
 þat from eorþe com, to eorþe he geþ ; ¹
 þat from heuene com to heuene he steþ.
 On holy þoresday, þer al þe folk I-seiz
 Wȝuche þat stoden a-bouten him neih, 1492
 þe way he made, vs to lede,
 þorw þe skewes, þer he eode, ¹ cf. Fr.: La voie a ses seinz a fet
 Par les nuwes ou il vet—
 Vie, verite, et voie.
 Wip soþnesse, and way of lip ¹ ;
 þe feire cumpanye ¹ him ladde wip ¹ H. pray, Fr. prole 1496
 þat he out of helle nom,
 þat to muche blisse com.
 To pulke blisse he made hem wende
 þat euer lasteþ wip-uten ende ; 1500
 þer he woneþ as he dude er,
 Wip his ffader, O God þer,
 Persones þreo in þrillihod,
 And O God þauȝ in on-hod ; 1504
 þat alle þing wrouȝte, as þou, mon, wost,
 ffader & sone & holygost ;
 þauȝ ¹ vche nome of þise þre ¹ H. And thawgh
 Sinderliche [be seid] ² as he ouȝte to be, 1508
 O God hit is wip-uten care, ¹ H. Byn syndry seyð
 Fr. E s'il i a distinction
 Of alle schaftes schuppare ; De trois persones par nun,
 Ne purkant un sul deu dure
 To whom Ioye & honour bi-come
 Wip-uten ende, þe holy gome. ¹— ¹ In Halliwell's ed. here fol-
 lows a last part (see p. 403-
 6 below): on the 15 tokens,
 Now biseche we God for his Merci the day of doom, and the
 Such lyf her leden and so trusti, dowers in heven, in 308 vv.;
 and vv. 1518-24 are wanting.
 þat we his heste holden so long,
 þulke pes vs wonye among 1516
 þat he sende from heuene to monkinne,
 And þat he wone wip vs wip-Inne,
 And aftur þis lyf to Ioye wende.
 þis writ in god nimeþ nou ende, 1520
 þer is ende and byginnyng,
 So holy writ seyþ, of alle þinge :

On Holy
ThursdayHe made us
a way thro'
the skies,and led His
company to
blisse ever-
lasting,with His
Father,
three in one.May God
grantus to dwell in
His peace
here,and go to His
Joy when we
die!

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God leeu vs here so ende

pat we ben worþi to heuene wende. Amen.¹ 1524

¹ Then follows Ypotys, fol. CCXCVI, ed. before in *Altengl. Leg.*, N. F., p. 341-8, and from another MS., Cott. Calig. A II, with readings from Arund. 140, Ashm. 61, Cott. Tit. A XXVI, ib. p. 511-526; 2 other MSS., Ashm. 750 and Douce 323, were ed. in a dissertation, Berlin, 1887.

Various Readings to XXXVIII from Halliwell's MS.¹

(Ed. 1849 for private circulation.)

Title in verse om. 1 He that. 2 wille helpene 3 ffor ther was . i-
wrowght 5 ther was . evyl. 6 But evyl. wes . þe om. 7 fadur 8 ever inat.
of on eorpe . syst 9 oone . art in trinite 10 in unite 11 Withoute 12 ought
ovre 13 Worshyp 14 crownyd kyng ys 15 throwgh . beth 16 Alle
goodnesses . seth (i- om.). 17 graunt us to thencke & worken 18 fro. 19
Alle we to have helpe we nede 20 Thawgh we be not . alle om. thede 21
i-bore 22 oon 23 not inst. of we. 24 Ebru . that ofte beth wryte 25
ffrensh . spechyn 26 in this w. sechyn 27 dryht 28 As om. awght . is
29 Loovyng to synge . full þorne 30 syche . als . lorne 31 No mones ay ne
be adrede 32 Ne his ledone shall not be hed 33 To herien God . hath
wrowght 34 al om. thys w. 35 I wyl . shewe 36 hem . can . i-knowe
38 In . I-chul 39 ffor-why . was furst wrowght 40 And thereafter 41
fadur hade to byn hys 42 The ioy and myrthe of p. 43 It to w. and it to
welde . syche 44 shulde ther to hevyn 45 But . hit alle 46 And a shall
here how he f. w. 47 hye kyngessone sone 49 But ther werene fowre
eystren i-boren 50 And om. prisoner . wes 51 heryn 52 they cussayde . i-
sawght 53 he sone lyght 55 This castel M. 56 Therin 57 telle forthe
we shul 58 to us sayd wysly 59 þer om. i- om. 60 i-jevyn 61 name .
I-nempned om. byn 62 men . I- om. 63 myȝhti . rihtwys 64 And of . to
om. 65 Lord þe om. 66 Off all the nomes how 67 Whe shulle ȝow telle
that ȝe shul wyten 68 domesday . I- om. 69 shulle 70 somdele . pyne 71
it be wrytene in Englyshe . dark 72 And have no savor aforen a clark 73
lewde . lytell 75 And who so . wytur . wyce 76 þorne 77 michel of lintel
79 fynden 80 fay 81 byfalle . Goddys 83 ȝef ȝe . er 84 made (I- om.)
85 Tho inst. of ffor-þi. I om. 88 hathe alle 90 seventh 91 Lusteneth to
my talking (lordynges om.) 92 at the begynnyng 93 Hede i-wrowght h.
w. so mychel gynne 94 þe om. angels so leyre and bryght and feyre (!) w.
95 þer om. aftur 96 in here 97 waxed 98 That . anonryȝt cast 99 felle
100 ȝet wes . þo om. sevyn sythe 101 Bryȝhtur . forsoþe om. she 103
And alle-so the mone shon 104 As the sonne dothe in 105 nowght 106
profyt 107 And alle . that shupte weren 110 whiche sorewe . dyel 111 they
byth brought 112 osprynge 113 thay byth 114 dulfulle 116 And . telle
ȝow 118 serve 119 Godhede al 120 fayled 121 flyne 122 shulde byne
123 Blossome . ryce 124 And om. bettur . yce 125 though . he om. alle
welle done 126 valley . Ebrone 127 shope A. at the last 129 the holy
Trynite 130 soul so f. and fre 131 showe 132 to have . owe 133 hyne

¹ Halliwell does not name the MS. he used; he only says: the text of his ed. was chiefly (!) taken from a MS. in private hands. His MS. is much younger; it omits final -e in myȝte, hȝte, tauȝte, brouȝte, moste, wolde, wente, but adds it in come, breke, &c. Most readings are deteriorations or arbitrarily made to help the sense; some few contain the original reading or help to find it, where the Vernon-text is spoiled; none can with certainty be ascribed to a later or new revision with the French text.

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ladde 134 cast slepe . al om. 125 nome 136 come 137 3ef . to byne is
wyfe 138 h. hymne . 3ef hymne is wytte fyfe 139 dele the evyll fro . goode
140 hem wel 141 3ef . 3et . worship 142 lordship 143 That . londe 144
Shulde byne . his owne honde 145 And feyrelak . myche 146 And alle
147 wonyne inne 148 and ¹ om. sorowe 149 god 150 byth 151 lyven .
3onge 152 And all tho that of hem two spronge 153 tale . sowles . fro hevyn
155-6 Tho Adam and hys osprynge shulle hevyne a3eyne fulfyllen . So blessed
and bry3ht be thowrgh Goddys wyll 157 Ry3ht as the s . told 158
Bry3htur . is now by s . 159 they . hevyn wynde 160 To ioy and bl . eynde
161 dethis 162 alle 163 ffro . ilke om. 164 styen 166 Among gret
myrthe . angels 167 To lawes 169 Thet . wes . thowgh 170 Thet . wes
i-cleped 171 Thet . at l . 172 holde Goddys 173 Thet . was that to hym
174 appull he shuld never ete 175 Of that 176 So hym s . and hy3ht 177
Thet whensoever the appull he 3ete 178 that lyfe he shulde 179 alle the
kynne . come 180 have the same dome 181 heoled . hest ary3ht 182 hym
3ef . mychel 183 welde . worldis 184 Withoute . sorowe 185 Seysone to
Adam delyuerd wes tho 186 wonnen 187 myche 188 Away full s . hit
all 190 And browght . myche 191 appul 3ete 192 Goddys hest he dede
forlete 193-4 And sethyn his lawes he breke . The lawe of kynde and the lawe
set eke 195 he om. dede aftur is wyfys 196 heoled . hest 197 Thus is .
rufull 198 Was om. I-cast 199 i-dryven 200 in the w . to lyvyne 201
forsakyn 202 dylfull . himself i-takyn 203 hath hym boryne 204 Mirth
wyth ry3ht he hath forloryn 205 That m . pat om. welle have 206 shall
he now . crave 207 Out om. i-pult 209 con 210 That A . had trespass so
211 hadyn hoco wre 212 That mon shuld wonyn in the blessed honowre
213 Hit he hade . prude 215 mychel . here 216 alle . aftur 217 when .
hade i-l . here longe in c . 218 At the l . dye 219 helpe here 220 ne most
221 to . bespekyn 222 wold not foreward brekyn 223 fülle evull . mychel
he 224 þus om. this w . 226 mychell 227 ne om. 228 But hit peyred
thowrgh his wonnyng 229 But for the wonnyng of him hit was not long
230 Nere that synne was so . 231 3ef . alle 232 And synne w . h . by all his
my3ht 233 synne . is alle oon 234 And Adam dede wone 235 Goddys
hest breke 236 the appul he 3ete 237 lost is 238 to pyne 239 þe om.
kynkes . 3et 240 usyth thilke 242 synnes 243 feyror wes . er om. thyng
245 Now is he . is servaunt and 246 understondeth 247 And when .
servid thorgh thewdome 248 He dede withoute 249 And servise ne thrall
they mow 250 eritage 251 is om. 252 So sone his er . is 253 Ne in curt .
noo 254 Me owed not to answer ne him u . 255 mote 256 That my3ht
swewe (!) 257 my3ht 258 that kynde 259 be boren 260 ne om. 3ete
none of 261 And that have I-wyst with wyne 262 lawes withoutyn
263 Theke too 264 And the tother . M . of S . 265 Moysen 3even 266 3et
i-holdyn nes . 267 Of mon . evir dede synne 268 of syche mon mynne 269
think other k . 270 Who seche a wondur my3ht do or 271 Sey . stede
272 As I before dede 273 ffor now is tyme that I hit telle 274 ffor it be-
hovyrth to our spelle . 275 Ther wes . myche 277 hede 278 Of alle seche
wyt of alle syche wone 279 And of all seche chere 280 his fadur dere (in
his manere om.) 281 oone . they were 282 oone studfastnes 283 volnes .
they were ful ry3ht 284 thei werene 285 fadur . alle begoon 286 belye .
kyndome 287 Alle that was of hys b . 288 hit wolde 289 And foure
dowghtryne hede this k . 290 And to uche he wes lovyng 291 3ef one .
fulnes 292 wit . wysnes 293 befalle 294 3et wes alle this volnesse 297
kyndam 298 hit om. iustisyn 299 nomen 300 dowghtur is M . 301
dou3ter om. 302 Sothe 303 systur we clepon 304 And Pes . fourth 305
Withoute these . worship 306 Ther may . lordship 307 er 308 Hede . dede
309 bothe str . 310 wes 311 insy3ht . ry3hdome 312 he wes 313 de-
lyverd 314 That in sorowe h . pyned ichoon 315 And of . thei hadyn dowte
316 But hadde him in here rowte 317 And thei deden him 318 pyned .
sore om. withoute . Title om. 319 she sy3h 320 The prison hede here hert
swyth ny3h 321 She my3ht here no lenger hold 322 Tofore . come sheo
wold 323 shewe . here 324 ffor to 325 quod sheo . fadur myne 326

dowghtur thyne 328 grace . goodnesse 329 alle I haue . thorgh the 331
 sortfull wrecche p. 333 among 334 pyne thu hast him doon 335 Thei maden
 him a . in theke gret synne 336 Thorgh here feyre behest withoute blyne
 337 him om. and inst. of jif . appulle eten 338 And Goddis lawes forleten
 339 have alle . God 340 Therefore they seyde that tre wes him forbode 341
 And lyed to him therof . heo om. rowghton 342 falsnes . they 343 Therefore
 let falsnes zelden be 344 wrecche om. prisoner thou zeve to me. 346 grace
 347 And of alle thi dowghtryne I am the aldest 348 One hem alle I am
 baldest 349 They dowghtur I ne were 350 But my swetnesse 351 Grace
 352 swetnes 353 And thorgh thy nowne pyte 354 I-chulle . to om. sanite
 355 grace 356 Tylle he haue i-funde thyne ora. Title om. 357 So sone
 Sothe this werk syth 358 here sistur heore h. 359 360 hade . him om.
 demyd (I-om.) . eynde 361 here mode 362 before . anon up stode 363
 ffadur . I beseche the to here me. 364 ne om. may not . hit om. 365 hit
 om. a om. 366 Of my systere Mercyes w. 367 here wylfull sermon 368
 out om. 369 suche inst. of swipe . that I hit syth 370 nyth 371 I sey .
 pe om. 372 owest not 373 she 374 Sothe and Ryth therwith 375 And
 om. 376 volnesse I-comyn I. 378 Mercies . rufull 379 3ef sheo . saue om.
 here 380 Savyn alle . she . for besechyn 381 Then never mysdede shulde
 byn ab. 382 fadur shuldest be dreded 383 And thou art alle sothefaste k.
 384 stabull . all 385 Therefore . wowgh 386 a3eyns me i-nowgh 387 him
 con 388 That he never grace i-fynde 389 Grace he hath alle forlore 390
 wes i-warned . before 391 shulde we . thiike 392 That pyte of hymself
 hade non. 393 Hes dome he m. stonde to . sygge 394 alle . abygge. Title
 om. 395 i-hereth 396 And up her stode 397 I am heo seyth 398 kyng
 and ryth 399 Ryth domes byth with the 400 And alle thy werkys byth
 401 deef om. meyn 402 Hath dome deserved as 3e 3eyvn 403 pat om.
 fre was 405 hede hem boo 406 went 407 betoke . wrath . wo 408 And
 to synne and wrecchedome his fo 409 for ever thole detha 411 to him thy
 hest hestyst 412 Thorgh sothe then deth to him thou hetyst . After 412
 H has 2 vv. more : And he dede thi hestes breke . And oon him thou woldest
 by ryth be wreke. 413 3ef 414 gylt 415 And Sothe beryth 416 And els
 nedlyche no d. 417 3ef 418 Then dome . i-om. 419 not to 420 wolle sygge
 422 Aftur here gult as hit heore doth befalla 423 this . syggeth 424 And
 also . they inggeth 425 Nere nowther . ne om. 426 Ne non of hem mercy
 u. 427 As a diswaryed mon mysrad 428 he his mysrad 429 helpyth .
 whersere he wynde 430 And his foon fyghtyth with him in u. eynde 431
 And han stripte . alle 432 him alle bare maked 433 And him . alle 434
 They thenketh he shalle be in prison strong 435 His foon maden him
 agultyn wondur sone 436 comyth aftur . here 437 hym heo iuggeth 438
 E. aftur Sothe that wolle sygge 439 And Pes with hem may not byn 440
 he . flyn 441 ne bydyth 442 Ther as werre is nyth-honde 443 myght
 444 And so of londe they byn i-d. 445 Ther where not in the w. i-levyd
 446 Nothyng but it was dystried. 447 drownt 448 Save . soules . where
 449 In Noeis flood in the shippe wer heo 450 sonys 451 haden 452 alle .
 is ther leved no more 453 owght to 454 on so drury dome 456 withoute.
 Title om. 457 So longe that . atte last 458 here fadur she 459 dowghtur
 and of the i-nome 460 volnesse . I am i-come 462 too systren . han 463
 they 464 neuer come 465 ffor thing that eny mon may do 466 Mercy
 myght not hem. 467 And . no kynnes thyng 468 I myght not come hem
 amyng (!) 469 And the . alle . owne 470 Therefore I am owt of 472 tyll that
 473 sustres 474 sawghtnes . so ende 475 And 476 Thawgh . byn set 477
 wyten and knowe Pes 478 maystur sheo is 479 In reste and pes I con
 maken 480 Whi shalle 481 When eny g. dede . for me om. 482 have me
 be in thought 483 But . ne om. lovyd me 484 systur nyll 485 I-chylle
 486 He (!) . oweth 487 pe om. byth . i-send 488 a evyn 489 shullen
 490 3eyvn . demyn evyn 491 ne omf. dome 492 we f. byn 493 stonden
 (at-om.) 494 loke sethin 495 foure fadur 496 ne byth not of 497
 But I 498 We clepyn a3eyne the d. 499 al om. Sothe and Ryth wold
 500 To Mercy and me hit doth not q. 502 Therefore fadur myne thou hit

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3eme 503 goodnesse 504 Ther wonteth . Pes woll 505 Wyt ne w. is 506
 But Pes therwyth be f. 507 lovyth . withoute 508 withoute 509 oweth
 to byn . gret 510 lord of 511 Therefore . owest 512 systur that prayeth
 the 513—517 om. 518 Til om. d. shuld be 519 flyn 520 Tylle
 my systryn byn at oone 522 is . tho beren 523 sye 524 were inst. of al.
 526 Thei myght never togedur c. 527 Leve fadur . I 528 wyt . wysdome
 529 And om. Wysdam men 530 mychell . lovest 532 in thy werk
 browghtest 533 byth oon . volnesse 534 and strengthe and hyennesse 535
 All I chull 536 kyng more of ryghtwesnys 537 In so myche fadur I take
 more 3. 539 furste inst. of for þe 540 of the p. rueth 541 And therefore me
 rueth well 542 clepeth 543 ffadur thou art . mekefulle 544 Heere . here
 over 545 Alle here wyll I chull don 546 And make at oone S. & heere.
 547 Taken 548 wollen it . beden 549 And I alle one woll dome the dome
 550 a i. oweth 551 make 552 to cusse . sawght sone 553 dryvyn . werre
 with myn honde 554 thi 555 Who so this afore bese con 556 openly i-se
 557 betokenyng 558 Is the insyght of God 559 ffadur . withoute God is
 m. n. 560 hath alle 561 hath fulled utryght 563 thawgh 564 volnesse
 565 þeve . blessing 567 han . I owe t. 568 make 569 Adam om. forloest
 hit was 570 The world . alle 572 Mon myght not himself do keveryng
 573 ne myght him . no 574 And . myght not 575 most it nede 576
 Goddys sone shuld m. 577 And mon shuld deth tholyn with sorewe r. 578
 shuld uprysen aþeyn fro 579 ffor ells . forloren 580 i-wrowght. 581 wheche
 l. wych b. 582 grace and whiche s. 583 to alyght ches 584 ffor oon sele
 shepe 585 His fadur blysse he levede and ther-fro 3ode 586 To seche
 theke shepe in uncowthe 3ode 587 Ther is not seche an h. non om. 588
 non om. mercyfulle a l. 589 syche a 590 meche l. on him 591 ilyke .
 him wolde 592 sothen suffre deth 593 Sore he awght his handys to wrynge
 594 That this lord wold greve for enythyng. 595 Herketh . at this frome
 596 this sheperd 597 tydyngus comyn 598 prophetys 600 Elias 601 Ant
 D. . Ieromie 602 And D. 603 Eliseu 604 Thei seyn . ryght well 605 Long .
 of hem 606 But herkynt. The Latin quotation om. 607 I-boryn 608 son .
 i-þeyn 609 shulle 610 alle this shull byn 612 rewfull . of ryght 613 al
 om. byn 614 And prince . seyn 615 These buth . nomes . now e i-leven 616
 to him 3eyn 617 3ef . wolle heryn telle 618 wondrousfulle 619 Seche . wes .
 I-om. ny saye 620 Ne n. weryn by no monis day 621 Ne never shull
 come 622 As was when God mon b. 623 sye (I-om.) 624 I-om. 625
 fete . bere 627 hede his fote or his hond forloren 628 he weren so bothe
 i-boren 629 Where thei . too 630 Nay sotheli . thei nere not soo. 631 ffor
 thawgh the toon hede of kynde to myche 632 And that o. to lytell and beth
 of diverse lyche 633 3et . nede om. byn 634 a forshapon lym 635 And .
 mychill . byn 636 myght seche a mon i-syn 637 That monkynde hade
 utwryght 638 That he nere to mychill ne to lytyll in syght. 640 forshapon
 thyng 641 a good h. 642 Seche . befall 643 who-so isy3h seche a shapyng
 644 clepon . wonderfulle 645 3et is hit . thousandfold 647 clepud 648
 sothefast . and monne 649 ne om. 650 And eke . all thyng is . I-om. 651
 withoute synne he is e. 652 wone therof dede 653 Ne shap therto non nes
 654 I-red 655 nys non then he that is of so gret myght 656 to erthe inst.
 of dude . 657 ooure . nome 658 al om. wes become. 65 als wolde 660
 boryn . wymmon 661 That same shap 662 mons 663 And God myght
 not in no m. 664 Alyght bote . stede . in om. 665 stede . siker om. he
 666 Ther God inne to alyghte ches 667 that is comlyche 668 Mychell .
 and feir om. 670 This . c. mychell of the f. 671 meere . betwynnen too 672
 He hath no feyrelac. 673 withowtyn 674 And so . aboutyn 675 no maner
 676 harme 677 hie . sownde 678 And . I-om. from rofe to grownde (!) 679
 Ther may non evyll thyng 680 Ther to do eny grevyng 681 And eke hit is
 so levelych 682 So dredfull and comlyche 683 tho . beth 684 thei fleth
 685 ffoure s. toure ther beth abowte 686 wyte þe hole t. withoute 687 And
 also ther beth . baylys 688 So om. stronge 690 Ther may . here feyrship.
 I-om. 691 ne om. 692 it thenk . it spelle. 693 trysti . fast 694 dyche
 both all becast. 695 cornels . so om. 697 Seven barbacanes . byth 699

toure 700 ne om. socoure 701 Ther shalle never fo stonde him wyth 702
 thidur. fle seche 703 sycoure. abowte 704 alle peynted is abowte 705
 colours. byth 706 The furst the fondement is all g. 707 fast lythe 708 is
 him that this myrthe sythe 710 colur lesseth (ne om.) 711 And sethyn.
 abouten om. hue 712 Is bothe. eke om. blue 713 clepeth 714 And hyt
 s. over all feyre and b. 715 ovenast 716 I. om. 717 withinne. withoute
 718 abowte 719 raddur. enere om. 720 Hit semyth it barnede all 722 As
 is the swan when heo is swymbyng 723 the l. 724 After om. Enlong on
 the. 725 Ther never there comyth wo ny wowgh 726 But 727 Amyd
 the toure a walle dede sprynge 728 That never is drye but ernynge 729
 stremys. strykyn 730 on 732 Mechell 733 That man nedeth non. 734
 aryght. watur 735 thiike toure 736 thorne. meche 737 As whyte as
 yuory 738 somers. when heo 739 all do 740 byth 741 oo feyre in order
 i-joyned byth 742 So feyre thyng in erthe. i-syth 743 abowte it i-bend
 744 to him. i-send 745 Ther nes never so feyre a chayere 746 To kyng ne
 to emperour. 747 But meche more worship. I. ou3 om. 748 Ther God to
 alyght ches 749 Suche a c. is ther non 750 wes. thyke 751 here-aftur.
 ne om. 752 dyght 753 hit om. and hit alle dede 754 a. himself in thilke.
 feyre om. stede 755 kyndam 756 that st. myche 757 That 759 and hele
 and sycornesse 761 maydons body. fre 762 Ther. nas om. hoe 763 I. om.
 was 764 As. mayde 765 mere betwynne too 766 That hoe shuld us shyld
 from 767 vs om. 768 Hoe. here. After 768 H has 2 vv. more: ffor hoe may
 allerbest, And hoe woll allerblyvest 769 true. trysti 770 maydons body. forpi
 om. 771 That therin never synne come 772 And to serve God alle here hert
 shoe nome 773 wist here maydenhode. muche om. 774 With grace and
 wyth s. 775 to the roche fast 776 grenship 777 That is. maydonis 778
 alle here 779 here. pat om. true 780 e. hit is grene and newe. 781 hire
 om. apertenant 782 To. and fundement 784 feyreshipe 786 That in good
 hope wes here lyvynge 787 Hoe wes 788 serve. with 789 and pe om. 791
 brande 792 Ther is noon. mychill 794 hoe. alle 795 And shoe is i-tend.
 fyre 796 To servyn here God ab. 798 kepyn. hie. withowtyn 799 pat om.
 abowten heere me syth 800 thei byth 801 strenghe. slyghship 802 Ryght-
 wesnes. warship 803 hath inst. of wiþ. 804 That non evylle ther may com
 withinne 805 what. baylys 806 cornels byth. feyre. 807 throwen inst. of
 I-cast. abowte 808 the hoole toure withowte 809 bayli 810 That be-
 tokynth heere 811 nes 812 Goddys. she 813 myddyll bayli 815
 otmast 816 Betokenyth here hoole sponsayle 817 ffulle ryght me hem
 clepeth b. thre (forpi om.) 818 That hadyn. here om. bayle 819 ffor hoe
 h-re-self is m. 820 ffor shoe is. weddes (!) 821 these. in inst. of teon
 822 to an ende. I. om. byn 823 And the sevyng barbacanes abowte 824
 so gret. byth wr. withowte 825 kepyn these 826 aroo 827 byth sevyng
 vertuce that han wyth w. 828 To om. 829 Prude. begynnynge 830 evyll
 thyng 831 The whiche al matyd and overcome w. 832 sheo 833 heore
 true 834 heore 835 sheo m. to 836 heere 837 And all-so she dystried
 838 hire om. largenes on iche 839 evermore. hoe 840 pacyens. sheo 841
 heere gostly 842 Dystried slowth in 843 walle. alle of g. 844 fylleth.
 a om. 845 so deled is 846 goodnes inst. of Meth. wiþal om. 847 And.
 lovyd 848 That he heere 3eve full grace outryght 849 pe om. gr. withoute
 let 850 Socur alle the w. i-3et 851 Therefore. here 852 One i-blessed.
 ladi om. 853 whiche. byn 854 Bote heere povert that heo wes inne 855
 Ther was no mon-kynnes a. 856 That myght dere the castell of nothyng
 857 fynde was overcome 858 him all benome 859 so om. freo 860 spak.
 neddur. treo 861 come. blyve 862 hed inst. of pouste 863 be heo this
 byrd 866 Therefore of here soule. is 867 And to. gestnyng 868 of hire so
 3yng 869 To brynge him out 870 gareson 871 feyre good 872 Whill.
 meche 873 then other that ever made was 874 And tho the sonne of ryght-
 wesnes here ches 875 And on heere when he shadowe wolde 876 He
 feyred. thowsonde 877 fast 3ate 878 And om. owt-goynge. l. hit fast 879
 let we be st. 881 O 882 helpeth. flyth 883 comyn 884 knocked. con
 grede 885 He knocketh & gredyth. con 886 Help. me om. mayde 887

Thi welle ondo I the b. 888 And therof thou let me cleche 889 Of thilke
 grace that alle is thoor 890 To hem that in herte gostly byth poore 891
 Be-se how 892 Of .alle 893 That is the fynd 894 And the w. and my f.
 they styntyth 895 Withoute ene mystre .voth 896 hoe 897 G. perlyment
 they han i-nomen 898 is forrest forth i-comen 899 osten .doth 900
 prude .slowth 901 with too ostys hath me 902 with c. and hate he wold
 me fonde 904 gloteine .foule 905 G. fyght they han .i-nomen 906 as a
 champion 907 swete mayde 908 I ha forloren alle the m. After 908 H.
 has 2 vv. more: Thow that art to alle febulle leche, Thow let me of thy
 dyches cleche. 909 Theras the c. is so stabull 910 And om. is there con-
 stabull 911 I have .i.-told 912 And .by a thousand 913 goodnes 914
 Out om. comyn (I- om.) 915 God Allmyght 916 alyght 917 And hyre he
 nome .monhed 918 he kend .Godhed 919 bar .foure 920 The mayde .
 heere creature 921 that child .I- om. 922 A .i-jevyn 923 I trowe this
 be w. 924 That he for us was thus i-b. 925 So mychill wondur I knowe of n.
 926 too kyndys in oon to bryng 928 Hath that that shulde to him falle 929
 And n. ne om. wonteth here myght 930 But ether of hem han here ryght 931
 This .Goddys 932 fro 933 To make at oon his systryn that were at woore
 934 ffor the prison that was forlore 935 To kyndes .I wotte 936 ffor he is
 sothefast .suthfast 938 And the ende of his dedyn i-dyght 939 And this
 all abowte thou well be-se 940 And .wold 941 boryn of a. 942 become
 944 in to heele ever 945 other 946 And calthe mon his leve brother 947
 myslyche i-gon and unzemed 948 londe .i-flemyd 949 syst 950 mayst not
 of thiself ha k. 951 Ne om. 952 And syker be thou here-oon 953 That
 he that woll .leve 954 him brynge and lede to is o. lond 955 And soone
 herkyn thou to me 956 I 957 ffor my .weryn 958 is lyght .beryn 959
 To mercies bone 960 forthe I am i-c. 961 I .pe om. sue 962 And
 I-chulle .take 963 have 964 I-chull crave 965 ffor now I am 966 There-
 fore I-chull crave 967 And am fre of byrth in every towne 968 Men
 owghton to here 969 ffor I have kept 970 lawes withowte 971 I-chylle .
 batell 972 And syncur make the of .ful om. 973 ffor I-chull over alle that
 fyght 974 And the maystry have alle with ryght 975 Ne on erthe thow nedest
 to thenk els n. 976 good 977 wheche frensship whose taketh 978 When
 God alle thys world shalle deme 979 That us sch. so meche swetnesse 980
 And so gret vertu of 981 And theke bysenes .lytull tellit 982 And sylden in
 the w. this vertu is do 985 And .and pacyens 986 Lovyn .mekenesse &
 987 ffor when a mon 3evyth him to the worldys weele 988 And goodys fallyn
 to him mony and fele 989 He thenketh no good in maner thyng 990 to bryng
 991 And when worldly godys han the mastri (a last om.) 992 Hit maketh
 mon so rebell and hye 993 That he waxeth wonder prowde 994 mysdyth .
 bope om. 995 He wylneth no thyng of largenesse 996 lordship .hyennesse
 997 vertu of 998 Alle .prude .forzetyn 999 Thes synnes mow not Crist sue
 1000 ffor thei beth of evyll vertue 1001 And whos his vertu levyth nowght
 1002 Whi shuld he wyllen o. 1003 Of his .kyndome 1004 That he thorgh plee
 and bataylle wone 1005 And ever a3eyns his byddyng woll do 1006 And a3eyns
 here soulys also 1007 And .prude .hienesse 1008 And loveth nothyng b.
 1009 Therefore .han 1010 fro 1011 dowl for he that aftur hym don 1012
 Lest they shullen the way aftur hym gon. After 1012 H. has 2 vv. more:
 But 3ef thei hem amende Of that that they dude God afende. 1013 But to
 this I graunte welle thou 1014 That hit may befall to a mon 1015 To
 have .lordship & gret 1016 townes .ryches 1017 And may 3et Goddis
 wylle don and holde 1018 And lyve well God to plesse and he w. 1019 And
 byn in charyte and b. 1020 sothenesse .rightwesnes 1021 wylyt not els
 1022 al om. and his love so clere 1023 How .aske 1024 How that .god
 om. 1025 And how 1026 And by whom oure ryght a3eyn come 1027
 Lusteneth 1028 3ow telle 1029 Tho that .bor (I- om.) 1030 & so d.
 fynde 1031 riht om. nothyng wist 1032 But forte ha be lord & s. was his
 tryst 1033 ere was, but 1034 pat om. boren (I- om.) to om. was come
 1035 fynde sye hym mon and in monis wede 1036 But he wist not .ne of
 what dede 1037 He sey him mon and knewe that he was of monkynde

1038 But never to synne Cryst had myende 1039 devyll . swipe om. art
 thou 1040 Whether . comyn art 1041 Alle . wyde om. 3eve. 1042 And thou
 wolde abowe & worship me. Latin om. 1044 I am thy Lord thou shalt fynde
 me so. Lat. om. 1045 What thenketh the, mayst thou not under-tond
 1046 Seyde the fynde, I am Lord of alle this londe 1047 And therof in
 seayne longe I ha be 1048 hie . 3eve 1049 I knowe . I wot 1050 But of
 the ny of thy thought. 1051 Sykur thou takyst full mychill on honde 1052
 beneme . londe 1053 na no pouer 1054 Wenest thou . beneme 1055 porw
 om. 1056 ffulle fast . thei con it dy3ht 1057 wo so breke . heast 1058 ever be
 myne . synne lest 1059 And on endeles dethe he shuld dye 1060 And the
 k. of h. of ry3ht nyl not wrye 1061 What woldest thou seche f. b. 1062 be-
 speke. Lat. om. 1063 answered 1064 And seyde that f. my3ht not be holde
 1065 Ac om. Thow thiself foremost dedest hit b. 1066 monkynne 1067
 seydes the tre was him 1069 And 3ef he wolde 1070 And wolde Goddys
 beheste lete 1071 ffor om. alle 1072 And om. He shuld deth suffer never
 non 1073 or ells he hede be 1074 I trowe reson hit nere 1075 That
 thou hadest. 1076 And woldest not holde anont the H 2 vv. more : The
 covenant and that thou shuldest ha do, Thou foule fynde, monis fo. Lat. om.
 1077 O I am . fynd 1078 I am . overcome 1079 comyth 1080 Sycho .
 seche 1081 so bold darst be 1082 To . a3eyns. 1083 I have all i-l. anon
 1084 But so hit may not. 1086 That is in my p. 1088 I wot not with
 whom I shuld desseyssed be. Lat. om. 1089 Swete Ihesu tho con segge
 1090 And om. I wolde . for-bygge 1091 buggen here (to his f. om.) 1092
 shull cost . dere 1093 quod 1094 Bote as . heere that he go 1095 Vt 1096
 ry3ht, quod . good om. 1097 Ne om. I kepe no thyng to-3eyns r. 1098 Ne
 thorgh mastry beneme the hit 1099 Lat. om. Quod the fynde and er he
 delyverd be 1100 Thu . as myche worth 1101 is worth at thys f. 1102
 thyke . shulle. Lat. om. 1103 Blythelyche . al om. do. 1104 lytille
 fyngur 1105 seche a 1106 alle the . i-syn. Lat. om. 1107 fynde to Ihesu
 tho 1108 I wot 1109 ffor alle the world deme thou my3ht 1110 ffor of the
 my pouere is lost by ry3ht. 1111 3eve thi fyngur . sygge 1112 So fowle
 and unworthy chaffere to bygge. Lat. om. 1113 O quod Ihesus and alle .
 to h. ransom 1114 han him 1115 3it om. don er . have him 1116 Thow
 most suffre on e. wondur & wo 1117 amende 1118 suffre dethe . strong om.
 1119 answered to 1120 Alle . i-sayde hit shall. 1121 to be 1122 aftur
 and 3ef the dome tho 1123 I woll 3et 1124 that thrall 1125-6 Tho the
 fynde wyst well this That thorwgh is deth mon shuld ha blys 1127 And
 so the fynde was overcome 1128 i-nome 1129 And the worme awolewe
 that the last 1130 Then he is . i-teyed 1131 O . take hede . me inst. of pe
 1132 truly . loved 1133 thole deth and pyne withowte 1134 fro p. and
 1135 miadede 1136 evyll inst. of lodliche . ur 1137 synne dede 1138 Ne
 with fylth was fownde . stede 1139 ffor alle . lymys . ever hade mon 1140
 Seth A. to syenge furst b. 1141 He wolde . alle om. l- om. 1142 makyn .
 al om. 1143 ffor oure gret gult here 1144 A crowne . thorne 1145 oure
 sy3ht myspeude allso 1146 eynen . blynwherved 1147 alle . was om. de-
 fouled 1148 And allso with g. boffetys they him a. 1149 vnwreste & om.
 so vyle 1150 They 3evyn him galle to dryng and eysile. After 1150 H has
 2 vv. more : The Iewes deden this to him for gret vylny, Bote he suffred hit
 alle pacyently. 1151 ffor unlawfull werk us avonde 1152 He was peersed
 thorgh foot & honde. 1153 evyll thoughtys . ful smert 1154 A speere was
 smyte thorgh is syde to is hert. 1155 thonne for us do 1156 telle of his soore
 1157 No mon is hit may thenk hit so 1158 Syche peyne he tholed and wo.
 1159 is hit but he m. ha. 1160 Of seche a frynde that hade so gre cherite.
 1161 Seche buth . dyntes 1162 suffred . withoute 1163 And he suffred . to
 be b. 1165 he suffred . hondred fold 1166 Of sorewe . when . dye wold 1167
 eny fynd 1168 Legge . hond om. 1169 lovyd 1170 That he onnethe wold
 weynde hit fro 1171 ne for no 1172 That he wes hurt and peyned with ever-
 more 1173 Tyll his f. wyttys wer i-l. utry3ht 1174 strength 1175 his s.
 & his h. 1176 Iiis . his 1177 his . he om. wes browght to an ende 1178 Er
 the soule fro . wolde wynde 1179 Kynde my3ht for no maner thyng 1180

Han suffered the halfondele of that peynynge 1181 But 1183 honged 1184
 To the fadur his soule he 3yf with mylde voyce 1185 showed 1186 payed
 1187 withowtyn 1189-90 om. 1191 And ever M. 1192 Mercyfull 1193
 for deyl I may not hit say 1194 peyne . hoe tholed theke 1195 But 1196
 Wes fulfilled thon (po bi om.) 1197 As hit were with a swyrde in theke stonde
 1198 Thorghes here sowle she hade gret woonde 1199 But here . hondred
 1200 Tho here sone fro d. aryse w. 1201 nowght nere the p. 1203 She sye
 oponly . in om. thyng 1204 and the endyng 1205 the whiche . fynde
 1207 Oure trowth and oure b. 1208 Stode alle in oure Laydy tho 1209 the
 dyscipls were 1210 But oure Lady wes ever in on 1211-12 In fast beleve
 both stytle and lowde, Ther myght nothyng brynge here owte 1213 full of
 1214 Mayde clene full of bewte 1215 Oure b. in heere tho wis (!) 1217 sheo .
 heere 1218 That us forbowght of thrall thus. 1219 Whan I herd now 1220
 meche 1221 conselth 1222 he dede 1224 overcome hit to an e. 1225 Ther
 nes never no mon 1226 forbigge 1227 And he 1228 Ther we ichon come
 may 1229 aboveone inst. of come 1231 nou om. 1233 i-syn 1234 he
 may . els byn 1235 But oon 1236 theke 1237 is 1238 pe God om. I er
 seyde . pe om. 1239 Three persons in Trynite 1240 And oon God in Maieste
 1241 Me may as clerkys con rede 1242 I-syn that he is God by his dede
 1243 dedys . dede 1244 Wer om. . he dede inst. of I-meynt . in f. 1245 Now
 tak hede . myst i-syn 1246 That this thyng may well byn 1247 for who so
 hede . swyrd 1249 pe om. fyre dede 1250 Tyll hit w. red bernyng in that
 stede 1252 While . brande 1253 to-dele . styell 1254 steell fro the fyre to
 thro 1255 who so . pe om. 1256 Too kyendes he may syn and of w. 1257
 steyll . kervyth 1258 barneth 1259 alle . one swyrde 1260 And also hit
 faryth of. 1261 To kyndes . wyte 1262 very . very 1263 He shewed gret
 myraculle and privitye 1264 chane 1265 gestnyng . he om. 1266 turned
 watur in to 1267 were 1268 With . bade fylle hem 1269 As by his monhede
 he bade do watur thereyne 1270 And by his Godhede he t. the water to wyne
 1271 And all this dede wes don 1273 owher that . 3ode 1274 Muche om.
 folk him sewed bothe evyll and goode 1275 pat om. ffyve thousand folk he
 fed 1276 Wyth tweye fysshes and fyve loovys of bred 1277 relyf . left
 1278 ther were 1279 that b. to-breke 1280 hap om. fulfilled eke 1281 syn
 (I- om.) 1283 That four dayes long 1284 Lay in is towmbe that he stonk
 1285 lowde 1286 come 1287 Riht om. 1288 areysed 1289 dede . i-syn
 1290 byn 1291 That God . made and dy3ht 1292 that sw. mayde al3ht
 1294 hope . trowthe 1295 He is thre persons in Trynite 1296 And oon
 God in unite 1297 han herd 1299 And . no mon may 1300 Ne thought
 1301 this hie 1302 myche 1303 hevyn he3h 1304 In erthe & benethen
 fer & ny3h 1305 Bowen . thihe 1306 Therefore this vertu no mon telle con
 1307 Of his m. ne of 1308 a om. that aryvede (!) fletth 1309 towchin 1310
 that that I 1311 hade i-lore 1312 The blys of paradys and hevynne 1313
 fynde hede syche 1315 But for monkynde the w. was wr. 1316 And the
 fynde . underbrowght. 1317 Seche 1318 alle 1319 was no mon . goodshipe
 1320 holyshipe 1322 And 3et the fynde ladde 1323 But 1324 Hath him
 1325 Overcome and shent 1326 with him to ha done 1327 he dede of 1329
 herbifore om. 1330 In helle that he myght hem spyll 1331 crosce as Cryst
 honged he con c. 1332 his soule ha nome 1333 But 3et 1334 of h. anowre
 1335 the inst. of Godes. 1336 and there i-bonden him f. 1337 is g. is g.
 3ode 1338 To helle for hem . hade 1339 longe hadyn 1340 longed to goon
 out of that styde 1341 3atys . alle to-breke 1342 te-dashed alle . fyndes
 1343 The maystri of helle he hede anon 1344 drowgh out alle hisen 1345
 beleved his comyng 1346 servid . hert trysti and true 1347 Seche
 streyngthe wes . I- om. er 1348 shalle be 1349 moost 1350 fynd . this
 1351 The fynde was armed f. strong 1352 And wist f. long 1353 Bote
 Cryst with his strengthe him o. 1354 And his gret prey 1355 Therefore
 thus seyth Ysay 1356 And profecyeth 1357 myghtfull . byn 1358 no mon
 may think ny syn 1359 ne om. redyn 1360 hert thenk is . dedyn 1361
 owt him to 1362 to love . ful om. 1363 He is . shild 1364 and all oure
 1368 That he 3if . sayyn 1369 alle oon . dede 1371 han herd 1373 But

herkynt. Ysay 1374 clepud . profecy 1375 is to c. 1376 ffor om. Whill
 he on erthe here to walk nome 1377 fulfilled . thyng 1378 holy . byddyng
 1379 Now . shull i-heryn 1380 i-holpe weryn 1381 synged . furst om.
 1382 ete 1383 And all that thorgh Adamis kynde gete weryn 1384 bere .
 we om. beryn 1385 they hadyn his cors 1386 hit myght not els falle 1387
 furst 1388 flesshely of him we comy[n] uchon 1389-90 And for the synne
 that Adam in Paradys dede, All we that of him come shuld ha byn in sory
 stede 1391 grave (!) 1392 3eynbowght thorgh gostli 1393 to om. 1394 alle
 quemed 1395 by alle ryght 1396 That us so helpeth and us so hath dyght
 1397 he om. wasseth 1398 And forbowght us hevyn to wynne 1399 Ther
 was never fadur to his child 1400 nas om. meke and myld 1401 ffor
 from 1402 3ede 1403 tymes 1404 Er that he to aryse ches 1405 3et he
 rose up on the 1406 Erli in the marnyng on a Sunday 1407 When . to-
 breke 1408 This beryth Seynt Austyn wytnes and thus doth speke. 1409
 And Cryst with him drow 1410 levedyn 1411 ffro 1412 And then he 1413
 showed some 1414 3ete . drong and 3ode 1415 dayes . wes . fully 1416 his
 lawes sycurli 1417 Opon a day the dysciples were 1418 I-gedred to-gedre all
 in fere 1419 In a certeyn place ther hem among he come 1420 Of here m.
 hem he u. 1421 wonhope . they weryn 1422 And 3et they syen him lyves
 mon 1423 po om. 3et myghten they 1424 Verely belevyn hit 1425 But 3et
 here dowte to us doth be-heve 1426 ffor hit fasteneth. 1427 ffor to us this
 dowte is sicurnesse as I fynde 1428 Of the misbeleve of Thomas of Iynde
 1430 Beleve that Cryst 3eyn rysen was 1431 Tyll he hede i-haunted (!) is
 wondes wyde 1432 Longes 1433 i-syn his wondes . wete 1434 That he
 hade with nayles thorgh the fete. 1435-6 om. 1437 I wot. 1438 Lorl .
 God 1440 Thu levyst this . syst 1441 I-blessed mote all tho byn 1442
 That this belevyht and don hit not syn 1443 Oponliche thyke same day
 1444 ffast and syor he made oure fay. 1445 dysciplys . 3ete 1447 bad .
 togedur to gon 1448 Thorgh the w. to prechyn uche mon 1449-50 om.
 1451 That they shuld be-levyn in God Allmyght 1452 And his lawes
 folewyn as hit is ryght 1453 ffadur nome, in₂ om. 1454 holigostys that
 preceidit hem fro 1455 Thawgh mon were now i-boren (eft at þe frome
 om.) 1456 To h. he myght not comen, H. adds: But he beleve in God
 ryght welle, And that shall him save fro helle. 1457-8 3ef he i-folewed
 be and be [of] good lyfe, Thawgh he dye his soule shalle be in no stryfe.
 1459 ffulle opynly . showeth us beforen 1460 iche . most twyes be boren
 1461 And 3ef he shull twyes boryn byn 1462 Onus of oure modur furst we
 mot be boryn 1463 And efte of the watur of vertu 1464 Therto us
 ordeyned s. I. 1465 And om. When we this Crystendham i-wys 1466
 Vr sotheli fadur then he is 1467 we alle then . byth. 1468 Sykor un-
 kyndely he dyth 1469 seche a. ne om. loveth not 1470 He of the appull
 3ete never r. n. 1472 Oure herytage 1473 lawes 1474 Of oon p. therof he
 hath not m. 1475 Ther nere never i-wyst ne holden 1476 Hent he him-
 selvyn come w. 1477 furst . that ever 1478 He br. . us benome 1479 But
 another that come fro hevyn without feyn 1480 He hath us get 1481
 flesshely wes the furst m. 1482 myche . apon 1483 out om. 1485 But o.
 gostili fadur 1486 Browght us 3eyn 1487 When he downe fro hevyn
 come 1488 to hye 1489 He that . to the erthe him beyth 1490 He that
 fro. he om. steyth 1491 hali . that all folk him seyth 1492 That by him
 stode full nyth 1493 The way to us he made i-wys 1494 When he steyth
 to hevyn that holi blysse 1495 A sothefast way and to ever-duryng lyfe
 1496 His feyre pray he hadde him wythe 1497 out of h. with him nome
 1498 To meche ioy and blys he made hem come 1499 To that ioy and
 blysse . wynde 1500 Ther to lyvyn w. eynde 1501 dede 1502 is . and
 byth oon God ther 1503 Thre persons in Trinite 1504 And oon God in
 unite 1505 well inst. of mon 1507 And thawgh . these 1508 Byn
 syndry seyd as they shuld be 1509 On . w. dowte 1510 Maker of alle this
 world withinne and without 1511 Ioy, honoure, worship and lovyng 1512
 Be to that God oure hevyn kyng.

XXXVIII. *Castle of Love. 15 Tokens before Doomsday.* 403

Instead of the last vv. in MS. Vernon, H. has the following further passage explaining how Jesus is prince of peace : *

Lusteneth 3et forther of Ysayes spelle,	The erthequake shall be so loude and
for now 3e han herd me telle	sturne ; ¹ vv. 1561-6 taken from the Fr.
How swete Ihesu oure fadur wes :	And on thylke dredfull byttur day ¹
Herkenyth how he is now Prince of	The pepull woll crye weloway, 1562
Pes.	1516 And sey to monteynes : 'falleth on
Beforen I tolde 3ow uchon	us !
How he is into hevyn i-gon :	Erthe to-clyf and hyde us,
Ry3ht so, the sothe truly to syggen,	That we this fere and erthequake ne
He shalle a3eyn come this world to	syn, 1565
iuggen, ¹ vv. 1523-66 added to the Fr.	How wroth oure creature woll byn.'
In bodi and soule and Godhede, 1521	for in alle hye hevyn-blys
To deme bothe queke and dede.	Non so holi ne so good is, 1568
¹ But fyftene dayes before the dome	Patryarch, apostelle, ne martire,
ffyftene tokyns ther shull come. 1524	Confessor, ne virgine with so feyre
The furst day the see up ryse shall	attyre,
And stonden on hye as a wall,	Prynce, potestate, ne angell,
fourt cupetys herre i-ways	Ne non so bry3ht archangelle, 1572
Then eny hill in the world is. 1528	That nold never synne done,
That other day heo wole i-sonkyn byn,	But he shall dredyn a3eyne that dome ;
That eny mon unnethe may here i-syn.	fulle sore mowe heo then dreden
The thrid day heo woll be notheles	That byth alle full of synfull deden !
As full as heo furst wes, 1532	The nynthe day alle the valeis that
And then woll whalles and grete	byth, 1577
fysshes with fynne	And the hylles that we so hye syth,
And all other smale fysshes that byn	Shull be made smethe and playn,
ther-inne	And into here kynde shull they not
Gedryn hem on the watur uchone ;	turne a3eyn. 1580
But that wot no mon but God allone	The tenthe day shull all manere men
What is the betokenyng 1537	Gon out of here holes and of here
Of the loude cry and 3eiying	den,
Thet heo wolleth with loude stevyn	And renne abowte as they were wod,
3evyn and crye up to hevyn. 1540	As they cowthen nowther evyll ne
And on the fourthe day heo shall	good, 1584
With red fyre brennen alle,	Ne thawgh here hert shulde to-breke,
And alle other watrys in every stede	On word my3ht not oon with other
Shullen brenne as red as eny glede.	speke.
The fyfthe day the tren that don stonde	The elevynth day the mone and the
And floures and erbis in uche londe,	sterres alle
Blod thei shullen blede 1547	Shulle adown to erthe falle. 1588
In stede of here dewe, withoute drede.	The twelfthe day the bones of uche
The sixte day byth not bold	ded mon
Palyse ne pylere ne no strong-hold,	Shull come togedre uchon, 1590
Castell, toure, boure ne halle,	Thawgh they be dryvyn nere so wyde,
But thei shulle to-ekatur and down-	At here byrynes ¹ here soules they
falle. 1552	shull abyde. ¹ From A.-S. byrgen
The sevynth day the stones uchon	The threttenyth day all maner men
Wolle lepe to-gedre and fy3ht anon,	Shull dyen anon that lyven then,
That thorwgh the fy3ht that there woll	That heo mowe togedre with other
byn 1555	aryse 1595
The stones woll breke and all to-flyn.	And takyn here dome of God ry3ht-
The ey3hte day betokynth gret wrache,	wyse.
All 3ende the world the erthe shall	The fourteneth day, ther may no thyng
quake, 1558	werne, ¹ ¹ In Fr., 1597-1618 follow after 1646.
And men wolle flyn into uche hurne,	But alle the world on fyre shall berne,

* This passage is found in the French text, except the 15 tokens, which were added in the Engl. translation, the 2 last (vv. 1597-1612) being, however, adapted from a passage in the Fr., where vv. 1619-46 precede v. 1597.

Hevyn and erthe shull byn aleyde,¹ And also his synnes ther shull be
 And the foure elementes shull be un- knowe
 teyede; ¹ Fr. enflambirant 1600 Tofore alle maner men bothe hie and
 ffor thiike fyre shall clansyn the eyre lowe.¹ ¹ In Fr. here follow 1631-6, 1597-1618.
 And makyn all thyng bryght and feyre, Then wolle swete Ihesu to hem be-syn
 And all the world shau (!) i-clansed That shull that day i-saved byn, 1648
 byn; 1603 And sey with mylde stevyn and swete:
 But watur ther shall no mon eft i-syn, "When I was hongry 3e 3eve me
 Ne never fyre in the world me syth, mete,
 When that fyre shall ben aquenchith. When I was afurst 3e 3eve me dryng,
 The fyftenethe day God wol taken When I was nake 3e 3eve me clothyng,
 Hevyn and erthe, and all hit newe When I was herberlasse 3e herberde
 maken, 1608 me fayne, 1653
 Not otherweys then hem beforen Bothe in heete, in cold, in wynde and
 wrowght— rayne,
 Loke thou thenke ne wylle hit And 3e comforted me in prison eke,
 nowght— And loked to me when I was seke:
 But he wole newen hem i-wys 1611 Comyth, my blessed children nchon,
 In bettur state then heo weryn i-wys. And receyvyth the blysfull ioy anon
 Ther-after Ihesu wole his dome demyn. That to 3ow byth rewarded withoutyn
 The angeles shulle come and blowe the endenge
 bemy. ffor this worldis begynnynng." 1660
 ffirst shull in body and soule aryse Then shulle the blessed byn receyved¹
 Alle that dyedyn in his servise, an hy3he ¹ r. reysed, Fr. rani
 And all that eke that shull to the In hevyn to walke Ihesu ny3he.
 blysse fonde 1617 And the cursede shull in erthe byn,
 Shul furst aryse and on the ryght syde Of hevyn-blys they shull no-thing i-
 stonde. ¹ In Fr. 1619-46 follow after 1522. syn, 1664
¹ Then shall Ihesu come ryght this, But 3et wyth the up-receyveng¹ they
 And his body tornen and showe to us shulle agryse ¹ r. reysyng, Fr. raulissement
 What peyne he suffred for ur sake 1621 When the saved shull upryse,
 And how lodlyche he was for us i-take, So wery, so wrecched, so lodlyche,
 Wyth scorges i-betyn withoute gryth, I-charged with synne so hevyleche,
 That the blode barst oute on icha lyth, That all hevylly on the erthe they shull
 And how vylensli he was ladde 3et, steke, 1669
 With crowne of thornes on his hed set, When¹ thei heryn the domesmonis
 And how he suffred that the nayles speke. ¹ r. O 3at? Fr. Deske
 stode 1627 Wyth gret and grymfull wrathe full
 Thorgh fete and honden into the rode, sone
 And how the spere that him wonded Thei shull heryn a full hard dome:
 smerte "Goth with the develys and accursed
 Browght blod and watur from his hert; bestes, 1673
 And then Cryst wolle clepe and calle ffor 3e heded not my lawes and my
 And sey: 'thus myche I suffre[d] for hestes, ¹ Fr. 4 vv. more.
 3ow alle.' 1632 Into the fure that shall last for enere;
 Then helpeth ther no pledyng there, ffor 3e han diserved here non other!"¹
 Ne forsakyng, ny answer; The blessed shull blysfull gon
 Ne helpyth us ther castell ne toure, In bodi and soule everichon, 1678
 Nowther palyse, halle, ne boure; 1636 As bryght as ys the sonne, withoute
 All thyng then shall torne to nowght fayle;
 That is with monis hond i-wrowght. Never hem nedeth to have travayle,
 Ther shull the synfull quake But ioy and blys that shall laste ever-
 And here tethe togedur hacke and more.
 shake. 1640 In good tyme the[i] were i-bore 1682
 Ther may segge thenne no mon That to that feste mowe takyn
 But that uchon shull seyn here mar- That God wole with hem in hevyn
 tyrdom, makyn!
 And beforeyn hym his iuggement So myche ioy shall byn at theke feste,
 sycorly ¹ ad. Fr. That ever withouten ende shall leste:
 Shall byn i-wryten apertely,¹ 1644 3e, more ioy then hert may thenkyn,

Or eye i-syn, or ȝere i-herkyn; 1688 Accursed be the tyme that thou were
 Seche ioy God hath i-gretlied there i-bore! 1728
 To hem that han loved him here. I am for-styfyd¹ among, ¹ = stifled
 And when they byth so endeles, 1691 Thi synne stynketh on me so strong!"
 Thenne he is aryȝht Prince of Pes. Thus shall uchon to other menyn his
 But theke that byth into helle i-nome, sorewe
 Thei shall never out come, ¹ r. dep Ever withoutyn ende on evyn and
 And in theke stynkyng deth¹-pytte morewe. ¹ vv. 1733-6 added. 1732
 Thei shall byn i-pyned and to peyne ¹ Thawgh the[r] sete² a mon for the
 i-knytte. 1696 nonys ² H the fete
 In gret sorewe and pyne thei byth full And he myȝht lestyn³ in flesshe and
 sore: ¹ Fr. La premiere peine si est tristesse bony, ² H leftyn
 ffor thei lyvyn in wanhope evermore¹— Half the sorewe he myȝht not telle
 Thei wolde dyen ȝef thei myȝhte, Ne the peynes that byth in helle. 1736
 But ȝet here soule may not thorgh Ther is nowther solace ne love i-wys,
 ryȝhte. ¹ vv. 1699-1700 added. 1700 Ther is wepyng, pyne, and sorewe
 Uchon others peyne shall i-syn, withoute blys.
 That here peyne shall dowble byn. In theke foule stynkyng pytte 1739
 Another peyne they shall have of Theyshull in sorowe for ever be knytte.
 derknes, ¹ Fr. La tierce sera peur Long is ever and long is oo, ¹ 1741-2 added.
 With gret sore and gret hevynes.¹ But thei shall never come out of wo.¹
 And the four[th]e is fyre that may not The fynde shall here prince byn that
 be queynte, 1705 they served er,
 And in stynkyng watur they shulle Sore withouten ende peyned they shall
 be dreynthe, ¹ vv. 1706-8 added. be ther.— 1744
 And pycche wallyng ever among. Ihesu in hevyn, as I seyde before,
 Wayleway ever shall byn here song. Is¹ Pryns of Pes and shall byn ever-
 flor hidor or thidur wher-sere heo more; ¹ H As
 turne, ¹ Fr. E puis hidur de ver le diable His pes shall falle¹ never, ¹ r. falle
 They syn the foule fynde in uche And his ioy and his blys that is ever.
 horne; 1710 Love, swetnesse, and pley 1749
 That he lothest were to syn, In hevyn hit neweth fro day to day.
 He shall ever to-foryn hem byn. The furst ioy that there shall byn,
 And the stenche is over-alle there so The blessed shall hit i-syn 1752
 strong, ¹ vv. 1713 and 5 added. The swete face of his Lorde there,
 And byttur wormys there styketh His God and his shapere; ¹ Fr. s'esmitra
 among, In his feyreship he may him shoven,¹
 Neddris, snakys and taddis there And all thyng in him may known.
 strykyth, So full he shall byn of ioy and skyle
 No place shall he there i-syn that him That he shall have all that he wyle;
 lyketh. 1716 What-sever he wylneþ, withouten
 Evermore withoutyn ende they shull gabbe, 1759
 be wepyng, Be-se on him and he may it habbe.
 And wryng here hondes with gret weyl- Of hevyn he may i-se the wydnes,
 yng. ¹ Fr. Cruissant de denz reschinerunt The feyreshepe and the heynes;
 Then shall the systere sey to the And he may i-se the dereworth quene,
 brother, Goddis modur so bryȝht and shene,
 The fremed and the sybbe uchon to The swete ma[ri]de Seynt Marye, 1765
 other: 1720 And all the feyre company
 "A, waryed wrecche, what¹ doost Of angels so feyre and bryȝht,
 thou here? ¹ H whad They woll makyn him ioye with here
 A-cursed be the tyme thou i-boryn myȝht; 1768
 were! The apostlys and the martiris,
 I may not for nothyng suffre the, The confessors and the virginis,
 So foule thy synne stynketh on me. Alle wolle him ioy makyn—
 ffor [mi]-nowne gret synne I styke in Well is him that thidur may takyn!
 pyne, 1725 And alle is fryndys he shall knowe
 But a thousande-fold more I suffer for there 1773
 thyne! That he hede in this world here,
 ȝe, but thou waryed wrecche forlore, ffadur and moder, systere and brother;

Miche ioy everichon shall make with And ever here is myrthe and gret song,
 other, And ever I se oure shapere among,
 3e, more then eny hert may under- That i-like himselvyn us hath
 stonde, 1777 wrowght 1801
 When thei hem syn in theke londe. And sethyn to this ioy us browght!
 So myzhti thei shall byn everuchon Mi ioy is doubled an hondred-fold,
 That whidur thei wolde thei may gon.¹ ffor I have all that I wolde.¹ 1804
 And thei shall be so lyght and swyft Meche is the murthe that is at that
 That whidur-sever they thenk they feste,
 may be lyft. ¹ 1780 and 1784 to be transp. That ever withoutyn ende shall leste,
 And so slye and crafty¹ they shall He that is lest feyre there ¹ r. so clere
 byn alle ¹ Fr. si sotils Shall shyne as the sonne for ere¹;
 That thei shall do all thyng that in No nyd is thenne that sonne¹ be there
 here hert doth falle. 1784 i-wys,² ¹ H. saine ² v. 1809-10 to be transp.
 And where-sere the toon the tother They shall¹ shyne seven-sythe bryghter
 metyth, then heo now is. ¹ r. That shall
 With lovely chere thus he him gretyth: When all thei shall be so bryght,
 'I-blessed be the Lord that the Then by alle maner of ryght 1812
 wrowght He most be feyre and bryght and
 And hidur to this blysse and ioy the more clere
 browght! 1788 That more deserved that ioy here.
 I-blessed be the tyme that thou i-bore So many wonynges me may ther i-syn,
 were, And gret compani of angels that woll
 So myche ioy I have that i se the here; ther byn 1816
 So myche blys I see on the In the ioy so mony and so ryche:
 That all my blisse neweth me!¹ 1792 In diverse ioyes never oon other
 Thet other answereth him anonryght: i-lyche.*
 'Ever i-blessed be God Allmyght, In which ioyes God, of his hiȝ grace,
 That seche ioy hath i-ȝeve to the; In hevyn ȝeve ȝow alle a place. Amen.
 Therefore my ioy doubleth me. 1796
 On the I se mychelle ioy and blys, Here endyth the Castel of Love,
 That all my ioy newed is; Made i-wys for lewde mennis behove.

* The French text has 54 vv. more at the end.

APPENDIX TO No. XXXVIII.

*The Myrour of lewed men.*¹

A free version of Robert Grosseteste's *Chateau d'Amour*, by a Monk of Sawley, in Yorkshire.

MS. Egerton 927 (Yorkshire dialect).

² **I**N the name of the fader and the soñ & the haly gast. Here begynnes a romance of englische of the begynnyng of the world and of al that a lewed man has nede for to knawe for hele of soule. this romance turned [a]¹ Munk' of sallay out of a frenche romance that sire Robert, Bisschope a² lycolln, made; and ekeð mekel therto, as him thought spedeful to edificacion and swettenes of deuocioun, and lering of lewed men. And here is no thing sayd bot as haly writ says and grete doctours: and therfor thou that redys this, and any comfort has ther-Inne, pray god be way of charite to haue mercy on him that turned it in this maner. And if thou couayt to loue god and to plesse him, take [this] mirrour and loke oft ther-Inne.

This Romance on the Creation and what is needed for Salvation is englisht by a Monk of Sawley from Bp. Grosseteste's French.

¹ name om.?
² r. of

You who read it, pray for its Englishers!

WHo-so wele thinkes, wele may say,
ffor of gode thoghtes comes gode dedes ay.
God send vs thocht to his plesyng,
In whos fre wil hynges aH thyng. 4

¹ Edited before, but very imperfectly, by M. Cooke, *R. Grosseteste Carmina anglo-normannica*, Caxton Soc. 1852.

² This introduction is written in red. In the MS. final t, f, g have a thin tag (t, f), which I omit; ll' is given by H, h' by h, d' by ð, k' by k; dofi may be down and done.—The MS., 8, vellum, written in the latter half of the 14th cent., only contains this poem, in 28 foll., each page à 24 lines; it is written in the large, clear northern type, is carefully executed, and is most likely a fair copy of the poet's own MS. It must, however, be noted that the scribe frequently leaves out single words. "The Myrour of lewed men" is the title given at the end. The poem can hardly be called a translation: it condenses the narrative, adds from other sources, and introduces, not very happily, passages treating of points of Christian doctrine (10 Commandments, &c.).

He is god and lord of myztes mast,
 The fader and sone and haligast;
 In godhed are thise persones thre,
 And aH are on god in trinite;
 None is othir of thise persons thre,
 Bot alle are on god and ay sal be.
 Oure mede is to trowe this with stable thoght,
 Al-be-hit that mannes skil proues it noght;
 Bot when we sal se god clerly,
 Than sal we knawe this witerly.

Father, Son
 and Holy
 Ghost are
 one God in
 Trinity.

Of the begynnyng of the world.

God created
 earth and
 heaven in
 6 days.

GOd in vj dayes made bothe erthe & heuen,
 And, to make haliday, cessed at the seuen. 16
 Heuen was occupid with angeles kynde,
 Euermore on god for to haue thair mynde—
 Bot many thorgh pride fel in to helle,
 Thar sal thei aH with-uten ende dwelle. 20
 Bothe sunne and mone [mor] bryzt thai ware
 Then seuenfold then thay now are,
 And aH erthli thing more vertuous,
 Bi-for Adam thurgh synne was vicious; 24
 And ilk a best sul[d] haue bowed to mannes wiH,
 Had he neuer bi way of synne don none iH.
 When god had the world so parfit made
 That no partie of hit defaut hade, 28
 Then of erth he made Adam, of man age,
 To his liknes in saule he was & his ymage.
 Of a rib of Adam syde, when he lay slepand,
 God made Eue, that sho to him suld ay be kepand. 32
 Of on god made al man-kynde, for ilkon suld loue other
 And non til other do wrong mor then til his brother.¹
 What lyf myzt mor² be schewed to man in charite
 Then in saule make him lik to the haly trinite, 36
 Make him lord of al the world, ful of vertue, & wise,
 Make him eir of heuen-blis & sette him in paradis,
 Thare he and aH that come of him myzt leue with-uten
 deyng, ¹ vv. 33-4 added. ² r. mor ioyful?
 If thay vse the frut of lif & kepe wel godes biddyng.

He made
 Adam,

and Eve out
 of his rib.

And put him
 in Paradise,

Of all the trees of parais bi goddis biddlyng thei suld
 etc, 41
 But the frut of the tre of wetyng of gode & ille thei but forbade him to eat the fruit of one Tree.
 suld lete;
 What tyme as thei etc of that, thai suld forfet thair
 heritage
 & be oblisched to deth & helle-payne, thai & all thair
 lynage. 44
 Bot, if thai had kepid wel all goddis biddying,
 Thai suld haue leued ioyfully, & all thair ofspring,
 Til thai had ben tan til heuen, to fille that fair place
 That thurgh pride of lucifer & his feres voyde was; 48
 Thare thai suld haue had mor ioye than hert may thenk
 or tunge telle,
 & neuer non of thair kynd suld haue suffride payn of
 helle.

Of the losyng of the world thurgh synne.

When adam & eue sesyn hade in the blis of
 paradys,
 The fende, for he hade that ioye lost, enuy had to thair The Fiend,
 delice. 52
 Then he come in neddir liknesse to eue with a wommans like an adder with a woman's face,
 face,
 & sayde: "whi bad god 3e suld noȝt etc of all trees
 that ther was?"
 "Of all the trees," quod eue, "that thar is, we may ete
 at oure liking,
 Out-tan on that is forboð, paraunter for dred of deyng."
 Than sayde the fend: "3e saß noȝt deye therfore, god tempted Eve.
 wot it wele, ^{1 r. godis, cf. v. 578.} 57
 Bot as god¹ saß 3e be, knawand bothe gode & yueß."
 Eue sagh that the frut was gode & ful gretly lykand:
 Sho tastid sone, & gaf therof til her owen husband.
 Adam wolde noȝt greue his wyf, bot sone he ete with She ate the forbidden fruit and gave it to Adam,
 hir. 61
 Alas, that synne oblisched vs al til wikkid heß-fire!
 Sone thai were put fro that place to sorow & to care,
 That neuer myȝt no creature recouer it mare. 64 and thereby we all were destined to Hell.

The whole
world was
lost.

Alle thing vnder heuen made was to mannes solace,
And therfor, syn he synned, aH thai lesse vertue has.
A H man-kynde for-thi was put to thraldom of the fende,
And bounden aH to his prisoñ ay with-outen ende. 68
How may thraH *with* riȝt clayme a thing of fre heritage?
With his lord may he noȝt mote, ne non of his lynage.
Thus was aH this world lost; ther was no help in
creature.
Bot god wist what was his wil, that of aH thing has
cure. 72

Of the ten commaundements.¹

¹ This passage is added to the Fr.

Then God
gave man the
10 Command-
ments:

1. Worship
God;

you may
also worship
Saints.

2. Take not
God's name
in vain.

3. Keep well
the Holy Day.

4. Honour
thy Father
and Mother.

Then *with* the x commandements god forbed aH
synne

& taght man how he myȝt him gret mede wyne.

The first is, to worschipe on god and no mo.

This biddying sal be vnderstanden so 76

That it forbedes aH mamettrie,

And also aH maner of sorcerie.

Mammentrie is, to do creature that honour

That thou suld do aH-onely to thi creatour, 80

That is, worschipe him for him-self ouer aH other thing.

A seint sal thou worschipe for he is his derlyng.

Ymages in the kirk that thou on lokes,

Are to the as to the clerk are his gode bokes: 84

Thou sal not worschipe thaim bot for thair¹ sake ^{1 r. that?}

That thei bringe to thi mynd thi prayer to make.

The second is: tak' not the name of thi god in vayn.

Ilk fals oth, vnleful & idel¹ is ther-agayn; ^{1 swering om.?}

He is ay in peril of synne dedly 89

That sweres bi goddis hert or any party.

This biddying forbedes alle heresy,

And also aH feyned and fals ypocrisy. 92

The thrid is: thou sal kepe wel thi haliday.

That is thus mekel openly for to say:

Put fro the synne & bodely werkyng,

And gif the to god *with* hertly prayng. 96

Tak kepe here that on halyday marchandyse

Lettes man oft of goddes seruise.

The ferd is: worschipe thi fader & thi moder.

A Suvley Monk's version of Grostete's Castle of Love. 411

Be way of kynde thes two may noȝt be the to dere ;
 To thaim ogh̃ thou buxumnes & honour, 101
 And also in thair [nede] help and socour.
 And haly kirk is thi moder gastly,
 And the keper of thi saule thi fadir, sot[h]ly ; 104
 And who so is thi warldly lord or thi kyng,
 Is taken for thi fadir in this byddyng.
 The fift is : thou salt no man sle vnlaghfully. 5. Do no murder.
 That is to say, nother bodely ne gastly ; 108
 ffor ille ensauple, hate, & bakbityng
 Are ille to thi neghbur gastly sleynge ;
 Hurtyng bothe gastly & bodely is forbēd,
 And wernyng of mete to the pour in peril of ded. 112
 The sext is : thou sal don non auoutrie. 6. Do not commit Adultery.
 And this forbedes all maner of lecherie,
 Bot it be betwix the & thi wyf with gode entent,
 ffor to kepe the lagh of god in that sacrament. 116
 The seuent biddes that thou sal no thing stele 7. Steal not.
 Ne non othir mannes gode agayns his wille dele.
 This forbedes fals cautels, deceit, and maystrie,
 That mas many to loise his gode vnriȝtwisly ; 120
 And who so harmes any man in this maner,
 Sal noȝt be saf, bot he make asseth at his power.
 The aghtend is : bere agayn no man fals witnes, 8. Bear not false witness.
 And in tyme & maner skilful layne thou sothfastnes
 When it is noȝt lefful & nedful to say, 125
 And al lesyng eschue as wele as thou may.
 The neyghend is : thi neghbur hous sal thou noȝt
 coueit. 9. Covet not thy neighbour's house.
 In this is forboden assent to wrang & deceit. 128
 The tend is : thou salt noȝt ȝerne another mannes wyf,
 His seruant ne his other thing, that may helpe his lyue. 10. Desire not another's wife or property.
 Here is forboden alle maner of wikked couetyse
 That myght harme thi neghbur on any-maner wise. 132
 If slik thought come to thi hert, thou sal noȝt assent,
 Bot euer agayn-stande with gode auysement :
 And then sal thou noȝt falle in dedly synne,
 Bot ilk a tyme a croun̄ of gret ioye wyne. 136
 Thurgh this ten thou may wynne gret ioye, & eschewe
 payn. Thro' these Commandments, Joy might be won,

but to open
Heaven
again, a man
without sin
was needed.

Bot more help mot open heuen-³ates the agayn.
Who-so suld agayn blis to man¹ wynne, ¹ r. mankynd?
Him behoued be a man that myzt nozt synne, 140
And he most ay fulfille alle goddes wille
And neuer in thoght, word, ne dede don non ille;
Slik on myzt, if he wald, a gode raunson wage
And bye agayn both man &¹ heritage. ¹ r. & mannis? 144
Bot slik a man in erth myzt neuer be made,
If he of aH creatours aH vertues hade.

Of the restoring of the world.

*The Parable
of the King,*

his Son,

*and 4 Daugh-
ters,*

*Mercy,
Truth, Right,
Peace.*

A Kyng ther was of souerayne worthines,
fful of mercy & wysdam & aH godenes. 148
A sone he hadde, knewe aH his wille,
And myzt and wald al hit fulfille.
Thai were ay bothe al on substaunce,
And betwix theim was no distaunce; 152
What as the fader wald haue amendyd,
By his sone godely hit suld be endid.
ffour doghters hade this grete kyng,
That fulfillid aH his likyng; 156
Thai were of his substance ilkon,
And aH that substance was bot on.
Thai foure doghters thurgh comune assent
Parformed al his iugement. 160
Bot if thise foure vse ay wele thair myght,
May neuer no rewme be rewled right.
The names of thaim with-ouen les
Are: Mercy, Sothfastnes, Right, & Pes. 164
Mercy, when sho hade parceyued
How aH man-kynde was deceyued
Thurgh the fende that be foul treson
Has geten him to his prison 168
And euermore with enuy
WiH torment him as enemy,
Sho was so stered to compassion
That sho wald deliuere that prison. 172

Here spak Mercy.

T Hus til her fader sho began		Merry prays the King to
To pray him for synful man :		
"Dere fader, kyng of myztes mast,		
Thi doghter y am, wele thou wast,	176	
fful of myknes, swetnes and pite ;		
Dere fader, aH thes haue y of the.		
Now here my praier for this prison,		let Man be ransomd.
That he may be put til his raunson.	180	
His enemys with thair falshede		
Has put him to so gret nede		
That he may neuer saued be,		
Bot thurgh mercy and gret pite.	184	
Thair falshed may gretly letted be,		
And that prison be 3olden to me.		
Dere fader, mercyful is thi name,		She, Mercy,
And y thin eldest doghter ame ;	188	
That y were thi doghter, myzt y neuer say		
Bot y wald euer for sinful man pray.		will always pray for Man
Thi mercy thurgh ri3t saH he haue,		
And thi gret mercy sal him saue.	192	
I sal euer crie mercy to the		
Til that wreched prison deliuerd be.		till he is deliuerd.
Dere fader, my praier may no3t be lette,		
ffor y am ouer aH thi werkes to sette."	196	

Here spak Sothfastnes.

W Hen the second sister, sothfastnes,		Sothfastnes
Hade herd, mercy thurgh here swetnes		
Wold sone bye the synful prison agayn		
That sho hade iugged to ay-lastand payne,	200	
Sho sayde : "dere fader, thi doghter am y,		says that
As ner sib to the as is my sister mercy.		Merry
Mercy of no thing may wele gife the dome		
Bot if y, sothfastnes, with her come ;	204	
Hir praier may no3t be herd of the		
Bot if hit acordand be with me.		
If aH hir prayers suld ay be herd,		
Neuer no shrewe for the sul be ferd,	208	lets off all the shrews.

Ne neuer punist no wikkednes :
 That is gretly agayns riȝtwisnes ;
 ffor he suld haue no mercy
 That is dampned riȝtwysly." 212

Here spak riȝtwisnes.

Righteous-
ness confirms
this. **T**Hen riȝtwisnes, the third sister, sayde :
 " Dere fader, in me is aȝ dome laide ;

I ne may noȝt spare to say to the,
 Aȝ that sothfastnes telles to me 216
 I mot dele to euer-ilk-one,
 Gode or iȝ after thei haue done.

The prisoner Thi wikkid seruant is in prisoȝ,
 As he was demed with gret resoȝ. 220
 I may noȝt fro this sentence vary
 Bot I to riȝt wald be contrary.

is not worth
mercy. Mercy ne pite is non¹ worthi, ^{1 r. man ?}
 ffor that he lost thaim wilfully."— 224

So Man is Alas catyf prisoȝ, now has thou no frende
 Bot mercy, that praies for a gode ende !
 Sothfastnes has accused the,
 And riȝtwisnes has dampned the ; 228

doomed to
hell-fire. Thou & aȝ that of the come
 To helle-fire has herd *ȝour* dome.
 Thin enemy gret stired the to trespass,
 And riȝtwisnes of the no mercy has, 232

And mercy may noȝt be herd.
 Ther-for pece may be ferd.
 When no forgifnes may be,
 Thai may noȝt dwelle in cuntra. 236

Aȝ mankynde dyes and is put to payn,
 Bot Enok and Ely that sal come agayu.
 Gret dole is to think on this,
 How al mankinde fordone is ; 240

Truth and
Right have
judgd him. Sothfastnes & riȝt has geuen thair iuggement,
 Bot mercy & pees were noȝt of that assent.
 If aȝ go bi reddure of riȝt & sothfastnes,
 How saȝ mercy and pes shewe the kinges godones ? 244
 If al be thaim one deme sothfastnes & riȝt,
 Mercy, pete & pece sal loise al thair myȝt.

¶ *Here spake Pece.*

NOW pece to the king begynnes to say : Peace pleads
 "ffaire gode dere fader, thou has loued me ay,
 Thou art endles of pece prince & also king, 249
 And euer in pece salt thou be, for ther [is] thi dwellyng ;
 If y for debate suld away fle,
 Thou suld haue no place lykand to the. 252
 Mi two dere susters now haue thai me forsaken,
 And mercy *with* thaim two zit haue thai not taken ; that the
verdict of
Truth and
Right
is of no good
With-outen vs thai be thaim-self han gyuen a iuggement,
 That suld haue ben gyuen trewly *with* comen¹ assent.
 Ther-fore hit sal nozt ben of recorde ^{1 MS. cōe, r. commase?} unless she
and Mercy
join in it.
 Til we four ben aH of on acorde.
 AH erthly thing is made for gode pece,
 And *with*-outen¹ hit may ben non ese. 260 Without
Pece
 Iustisry is neuermore nedeful ^{1 outen on the margin.}
 Bot when it is to pece spedeful.
 How suld right & sothfastnes auaille
 When thai wil nozt caH me to thair counsaile, 264
 Ne mercy my sister that ay so gode is,
 That withouten hir no gilt amendid is¹ ? ^{1 r. his} and Mercy,
no crime can
be amended.
 Ther-fore out of cuntre wil I fle
 Til my thre sisters acorded be. 268
 If sothfastnes mete *with* mercy,
 Then saH kis rīztwisnes & y.
 The prison calles euer vppon mercy,
 And mercy for him wil ay to the, king, cry 272 Mercy will
plead for the
prisoner till
he is deliverd.
 Til for him be paied al his raunsoñ
 And he be deliuered out of prison."

¶ *Here spak the Kinges sone.*

NOW the kinges sone has wele sene The King's
Son
 That debate is his sisters betwene 276
 And hit may nozt wele be amesed
 Bot in to his hande it be sesed.
 He says to that myzty kyng anof : tells his
Father
 "Dere fader, thou and I are aH on, 280
 On substance, on wysdam, & on powere,
 And god, while the holy gust is oure fere.

All on in substance if we be,
 Neuer-the-les in persons we are thre. 284
 Thurgh me the warld thou made of noȝt :
 Thurgh me agayn let hit be boght !
 Mercy has so mekel moued me
 That of that prison I haue pite. 288
 Dere fader, I wil don al thi wille
 And punysch al that is don ih̄ :
 I sal take the clething of that wretchid prison
 And priuily for him sal I paye raunson : 292
 Of his kynde wil I become
 And for him wil y take dome ;
 More payn then riȝt & sothfastnes wold haue
 Wil y suffre, that prison for to saue. 296
 On this maner sothfastnes and mercy
 Sal sone be made gode frendes verraly ;
 Also pece and riȝtwisnes
 Thai sal kis with gret swetnes." 300

that Mercy
has made
him pity the
prisoner ;

that He will
take Man's
nature and
punishment,

save man,
and atone
Truth and
Mercy,
Righteous-
ness and
Peace.

¶ *Here spak the autour.*

Let all
readers of
this Romance
believe

WHo-so redez this romance,
 Trowe in god with on substance.
 Bot on is god & persons thre,
 Non othir thing in god may be. 304
 ffour sisters that we before rede,
 Are foure vertues in the godhede :
 To foure doghters thai haue lyknyng,
 ffor thai procure all gode doying ; 308
 Bot all thai are on god of myȝtes mast,
 He is fader and sone and haly gast.
 If thou trowe this wele & stedfastly,
 Thou may haue mede ay-lastan[d]ly. 312

that Father,
Son and Holy
Ghoost are
one god,
and the 4
Sisters His
qualities.

¶ *Here spak the king.*¹ ¹ This passage is added.

The King
agrees that

THe kyng has herd his awen sones speche,
 That of all the warld is a god leche ;
 "Dere sone," he says, "thurgh the I made all thing,
 And all the warld hynges in thi keping ; 316
 Thou, & the haly gast, with me
 Dose all gode dede that done sal be ;

Oure dede may neuer departid be,
 ffor aH on god in kynde are we thre. 320
 AH only thou sal take manhede.
 Bot aH we thre saH do the dede,
 Riȝt as two virgyns clethes the thirȝ
 And ȝit none of thaim bot on is cled. ^{1 r. althre?} 324
 Dere sone, this was oure al thre¹ purpos & curage
 When we made man to oure liknes & ymage;
 This hight y to Abraham and to dauid,
 And my prophetes acorded ther-with. 328
 If mankynd sal out of his prison wyne,
 A man mot for him dye that has no-maner synne,
 That is of myȝt to ryse fro dede to the lyue,
 And his with him out of prison ryue; 332
 And sicke myȝt ther be neuer non
 Bot he were bothe god & man.
 Dere sone, if thou wil dye & suffre payne,
 Bothe aungel & mankynde may be ful fayne. 336
 That souerayne grace and meknes
 SaH be so ful of swetnes,
 That neuer may man wele haue in his mynnyng
 Bot he be sterid to loue the ouer al thing, 340
 And titter be resoñ his hert suld brest
 Then he for any thing suld breken thi hest."

His Son only
 shall become
 Man, tho' He
 and the Holy
 Ghost act in
 and with
 Him.

A sinless man
 must die to
 save Man.

If His Son
 will suffer,

no man who
 considers it
 can fail to
 love Him.

¶ *Of ysaias propheties.*

Off ihesu crist telles ysay
 To aH mankynde verrayly : 344
 How a child is born til vs,
 And a sone is gyuen til vs,
 His name sal be callid wonderful,
 Counsellour, & god, & strenghtful, 348
 ffader of the world that sal come,
 And prince of pece sal be his nome.

Isaiah fore-
 tells how a
 Son shall be
 given us,

and shall
 be cald Won-
 derful, Coun-
 sellor, God,
 Strong,
 Father of the
 world to
 come, and
 Prince of
 Peace.

¶ *Here spake the autour.*

Iff any best in shap passed cours of kynde,
 A wonder in that wald many man fynde; 352
 Bot if a parfit man were a parfit as,
 Mikel more meruayl wald man say it was ;

Christ was
 wonderful :
 A greater
 marvel than
 that a Man
 should be
 an Ass,

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is it that
Christ should
be both God
and man.

Bot more maruayl may who so can
How verraily is on bothe god & man. 356
ffor he wald saue mankynde that fouly was lorn,
Child of a nerthly woman wald he be born.
Syn god in erth for loue of man wald mak' his halle,
Nede it was to make it best & fairest of alle. 360

¶ *How ihesus entred in to a castil.*

The King
made a
Castle.

Ther-for a castel has the king made at his devys,
That thar¹ neuer drede assaut of any enemys;
He sette hit on a whit roche thik & hegh, ^{1 = dar}
With gode dykes al aboute, depe and dreggh. - 364
Men may neuer *with* no craft this castil doun myne,
Ne may neuer do harne to hit no-maner engyne.

The Castle
had

This castil is euer ful of loue & of grace,
To al that any nede has, socour & solace. 368

4 Towers,

ffour toures ay hit has & kernels fair,

8 Baileys,

Thre bailliees al-aboute that may nozt apair.

Nouthur hert may wele thinke ne tung may wel telle
Al the bounte & the bewte of this ilk casteH! 372

7 Barbicans.

Seuen barbicans are sette so sekirly aboute
That no maner of shoting may greue fro *with*-oute.

And was
painted red
at top,

This castel is paynted *with*-out *with* thre-maner colours:
Rede brennand colour is a-boue toward the fair tours,

blue in centre,
green at foot,

Meyne colour is ymyddes of ynde & of blewe, 377
Grene colour be the ground, that neuer changes hewe.

Thes colours both¹ [fer] & nere castes so mekil list,
That, when men behaldes thaim, comfort mekil thair
sigt. ^{1 MS. beth.} 380

white within.

The castel al *with*-in, who-so may hit knawe,

Ay is blaunched als whit as any dryuen snawe.

4 Streams
ran from its
Well.

ffour fair stremes in hit out of a welle spiinges
ffro myddes the hegh tour, thai fille the dykinges; 384

So fair and so gode that liquour ther is
That he that drank oght therof myzt haue mekel blis.

7 steps led
to an ivory
chair.

A chaier of yuor ther was sette in this ilk tour,
With seuen grees vpward, *with* worschipe & gret honour;
Was neuer non half so fair in this world sene, 389
Ne neuer non so semly hade prince ne quene;

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Hit was made sotilly, & al be compas cast,
The raynbowe enuyround it al stedefast. 392
The kynges sone has made it for his awne se—
Was ther neuer non so fair ne neuer-more sal be.

¶ *What betokenes this castil.*

THis castil of solas & of socour
Is hir blissed body that bar oure saueour; 396 This Castle
is Our Lady's
body.
Hit was made for refuyt to aȝ manes kynde—
Who-so fles ther-to, socour sal he fynde.
The roche whit & fair with his stablenes 399 The white
rock is her
heart;
Is the hert of hir in al halyne, ¹ The next leues are misplaced.
That sette hir to serue god with-outen any drede
¹In souerayne clene meknes & clene maydenhede. fol. 14.
The grene colour bi the ground, that wil so wele last, the green,
her truth;
Is the treuth of oure lady, that ay was stedefast. 404
The meyne colour in the myddest of this castil walle the blue,
her hope;
Was stable hope to come to grace, that saue mankynd
saȝ.
The rede colour abouen, brennand in the sizt, the red,
her love;
Was brennand loue of god & man, that gyues mykil
liȝt. ¹ MS. of 408
No wonder if¹ this castil ware ful whit with-Inne,
ffor the hert of that may was neuer foulyd with synne.
The four toures gret & strong, that fair were to se, the 4 Towers,
4 of her
virtues;
Ware gastly strenght & sobernes, riȝt & sutilte; 412
Thes four vertues stekes out al maner of wykkednes
And kepes fast with-ynne al that is godnes.
The baillies, on ay with-ynne a nother in thre stage, the 3 Baylies,
her maiden-
hood,
motherhood
and wife-
hood;
Are clene maydenhed, & moderhed, & in¹ trewe
spousage; ¹ om. in P 416
Woman with thes thre bot seint mary was ther neuer
non;
Bot who-so sal be sauf of synne, of thes he most
haue on.
Seuen barbicans fair seuen vertues calle we,
That in oure lady suffred no vice for to be: 420 the 7 Barbi-
cans, her 7
Virtues,
ffor gret meknes in hir hert venquist ay al pride;
And hir gret charite enuy myȝt not abyde;
Hir discrete abstinens fordid al glotonye;
Meekness,
Charity,
Abstinence,
E E 2

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- Chastity, And hir clene maydenhed suffred no lecherie ; 424
Wikkid couetyse in hir hert myzt neuer dwelle,
Poverty, ffor wilful pouert in hir hert keped the castil ;
Patience, Pacience in hir hert euer was so prest
Ghostly Joy. That synne of wrath ther-in myzt neuer haue rest ; 428
Ther was so mekil in hir hert of comfort gastly
That ther myzt neuer synne of slewth dwelle ther-by.
The Well is her Grace ; The fair welle in the castil that filles ay the dykes,
Is grace in goddes moder that synful man ay likes. 432
Thou that myster has of grace, go to this spring-welle ;
Who so help has of hir, sal neuer go to hella.
1 Make the dykes of meknes & of gode wille <sup>1 vv. 433-446
freely added.</sup>
the 4 Streams wash away sin, And four stremes of that grace sal the sone fille : 436
On streme euermore sal the clene wasch of synne that
is past,
resist tempta- Another agayn temptacion sal make the stedefast,
tion, The thirde sal stere the to do werkes of charite,
stir charity, And the ferd sal bere the to blis that ay sal be. 440
ensure bliss. This welle is euermore springand mercy & pite ;
If thou haue no part therof, it is al lange on the.
The Ivory Throne is Our Lady's soul. The trone of yuor is the saule of oure swete lady ;
Seuen grees that lys therto, are werkes of mercy ; 444
The raynbowe that bendes ouer with his colours thre,
Is the myzt that couers hir of the haly trinite.
No wonder if this castel were ful fair in sizt,
When god, the sonne of riztwisnes, wald ther-in lizt !
He come thurgh the cloise zate, & when he went clois
it was ; 449
Rizt as the brizt sonne-beme comes & goos thurgh the
glas. fol. 15.
Al that man nede has of [is] in this ilk casteH ;
He that help has of hit, has ynogh of wele. 452

¶ Here spak the autour.

- Mother of Mercy, G Entil lady of this casteH,
Let me my myscheue to the telle.
Moder of mercy & qwene of pite,
To synful man thou art ay avowe : 456
Ther-for at thi zates now y lye,
I cry to thee. Thi help and mercy for to crye ;

Mercy sal y fast crie befor this louely tour,
 Euer til I fynde sum of thi socour. 460
 Hope of help me made hider for to fle
 When thre gret enemys fast pursued me :
 On is the foule fende with al his companie,
 That puttes forth pride & wrath & gret enuye ; 464
 The secund is the fals warld with many schrowed gyse, the World,
 That shotes ay at me sharply with aH couetise ;
 The third is myn awne flesch, to me a gret enemy,
 That prickes me with lecherie, sleuth, & glotony. 468
 Welle of mercy, I be ded & sone al fordoñ
 Bot a streme of thi grace come to me sone.
 Lady, let me lye in thi castel dyke
 And wasch me wele ther to thi seruant like : 472
 Then, if myn enemys wil me assaile,
 In traist of thi gode help y tak that bataile.
 In this castil ihesu crist tok of the mankynd : 475
 Ther-for hope y euer her¹ socour for to fynde ; ¹ MS. hir I hope for thy
 Here hid² god his gret power in mannes liknes ¹ MS. wilk- succour.
 & laide enbuschement for the fend² & al his wikkednes.¹
 Thou art the 3ert of aaron that bar the faire flour,
 When thou in clene maydenhede bar thi creatour ; 480
 Thou art the stegh of iacob thurgh wham is gate to
 heuen—
 He may hope wele of help that deuoutly wil the neuene.
 The Kinges sone of al this world ligh the with-ynne
 ffor to saue & socour wel al synful man of synne.— 484
 Now he has acorded alle his sisters foure,
 And pece is cryed for man heghe vp in the toure.
 Now god & man are to-geder both in O person ;
 Now has man ynogh wharwith to bye him fro prison ;
 Now on man more parfit & withouten lak 489
 Than euer was Adam ar he goddis biddying brak,
 He is fre to plede for vs & al oure riht dereigne,
 And no creature may haue cause vp-on him to pleyn.
 In token of the prince of pees, when he til vs come,
 Pees was ouer-al in the world, & reuling was in rome ;
 Ioye is sungen now to god vpon hegh in heuen 495
 And pes in erthe til al man that are of gode wil euen.

Help me from
the Fend,

the World,

and my
Flesh!

I hope for thy
succour.

¹ MS. wilk-
ednes

In Christ
God and Man
are one.

He brought
us Peace.

¶ *How ihesus was gode counsellour.*

fol. 12.

Man, hear
how Christ
was coun-
sellor.

Now, man, behold thi saueour,
Howe he was gode counsellour,

To bringe the to thin heritage
That was forfet thurgh outrage. 500

If thou
wilt follow
Christ,

If thou wil ay folowe his rede,
Thou sal eschue ay-lastand dede

thou shalt re-
gain Heaven.

And so recouer the ioie of heuen,
If thou wil folowe his counseil euen. 504

When man
was the
Devil's thrall,

When he for the become man here,
He fand the a thraff, of no power
ffor to recouer that thou had lost,
Bot he for thi riȝt wold pay the cost. 508

Christ
promist
man His

Then souerayn meknes and charite
Schewed ihesu ¹christ, thi lord, for the; ¹ MS. xpist
"Dere brothir," he said, "of the I haue pite grete,
That al thi fair heritage fouly is forfait. 512

inheritance

Neuer-the-lees fal noȝt in despeir,
ffor of that heritage y am heir;
To double riȝt hit falles to me: ¹ 515-522 *cf. Fr.*
The ton of thaim y may wele gyf the; 516

if he'd keep
His com-
mandments,

If thou wil kepe my comaundement,
Thou sal ay haue it verrament.
ffor I am god, blis is bounden to me so fast
That y may neuer fro me hit cast; 520

love Him,

ffor I am of adam kynde & with-outen synne,
I may clayme his heritage & bi skil hit wyne.

and his
fellow-Chris-
tians,

If thou wil ¹ ouer al thing riȝt hertly loue me, ¹ overlined.
And loue thin euen-cristen for the loue of me, 524

and learn of
Him meek-
ness.

Al thin enemys the agayn sal no-thing auaille,
And y sal sone for thi sake to me ta this bataile,
If thou wil hald [in] thi hert how y for the sal fiȝt.
Mi ȝok sal ay be swete to the, & my birthin ful liȝt.
Lerne at me, for I am mylde & also meke of hert."
Ther-to may mekel help ay wilful pouert: 530
Meknes is a verray token of him that is in grace,
And pride an euidence of him that charite non has;
He that settes his hert to mekel on riches, 533
Thai drawe him sone te pride fro vertue of meknes.

¶ *Here spak the autour.*

NOW sues that man his lordes counsail
That al to the contrary dos trauail? 536
How may he socour seke of ihesu meknes,
That settes him-self to mekel vpon heghnes?
Ther-for drede he may that so wil him bere
Of a foul falling down with lucifere. 540
Neuer-the-lees a riche man with his riȝtwisnes,
And he loue ay god wele in hertly meknes,
He may wele saue his saule with fast fleyng of synne,
And with werkes of mercy the Ioye of heuen wyne.

How does
the proud
man follow
Christ?

Still, a rich
man
may win

[fol. 12]
heaven by
works of
mercy.

¶ *How ihesus mot with the fende.*

NOW here how thi lord mette [the fend] for thi riȝt,
Atte last for thi loue put him to fiȝt. 546
When the godhede was hid in the mankynd
And the fende in him no synne myȝt fynde, 548
He tempted him with thre thinges that made adam
dede.¹ 548-563 added. The Fiend
thrice
tempted
Christ,
by asking
him,
1. to turn
stones into
bread:
"If thou be goddes sone," he said, "make of stones
brede."
"Noght only thurgh brede," quad ihesu crist, "leues
man, 551
Bot thurgh ich word that comes of goddes wysdam."
The fend sette crist on the temple & bad him lepe
down,² 551 MS. doff 2. to leap
from the
Temple:
Goddes aungeles to kepe him suld be redy & boun,
If he were goddes sone, in handes thai suld him bere,
So at no ston suld he stumble ne nothing suld him dera.
"Writen," quad ihesu crist, "in haly writ y rede: 557
Thou suld not tempte god thi lord, when thou has no
nede."
The fend shewid him al the world & saide: "this gif
y the, 3. to accept
the world,
and worship
the Devil.
If thou wil bowe down to the ground & so adour me."
"Writen it is," quad ihesu crist, "thi god sal thou
adoure, 561
And only sal thou serue him with so mekil honoure.
Go, satanas," quad ihesu crist, "for the am y noȝt ferȝ."

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The Fiend
braut that he
was Prince
of the earth,

and that man
should be
ever in Hell
with him
for breaking
God's bid-
ding.

Christ said
this was thro'
the Devil's
betraying
Eve.

The Fiend
said

Man should
be his,
unless Christ
paid the
ransom he
was worth.

[fol. 10]

Christ agreed
to pay it,

to suffer as
much as one
who'd lain in
Hell.

"And I am prince," quaid the fend, "of this midlerd;
I haue gode sesyn ther-ynne & of ful lange tyme,
And be confermyng of god al mankynd is myne. 566
ffor man brak goddes bydding & of the appel ete,
He sal be in payn *with* me euermore, I the hete;
God wil not do so gret wrong to reue me my pray.
If he haue any rízt, let se what he can say!
The couenant that god made, that sal I alway hold;
No man for to breke it sal neuer be so bold." 572
"Man," quaid ihesu, "hade keped al goddes biddying,
Hade he nozt be lettid *with* [thi] betrayng,
When thou saide til eue 'for that mete sal nozt man
dye,
Bot 3e sal be as goddes, bothe wyse & sle.' 576
How may thou couenant reioys¹ be resoñ ^{1 Fr. de c. jour}
That thou made man to breke be thi foul tresoñ?"
"Alas," then quaid the fend, "wher hade thou this
connyng
ffor to venquys me to-day thus *with* thi motyng? 580
Mote euermore how as thou mote wítt,
Man sal euermore be in my prisoñ stille,
Bot if thou, be-for he passe forth,
Paye as mekil raunson for him as he is al worth." 584
"That is resoñ," quaid ihesu crist, "& that ful verrailye,
I wil nozt tak man fro the *with* vnskilful maistrie.
Loke what his raunson sal be skilfully,
And I sal paye hit for him, & that ful largely." 588
"Better," then quaid the fend, "sal his raunsoñ be
Then al this ilk warld is worth that thou now may se."
"I graunt," quaid ihesu crist, "to this couenant;
ffor my lest fynger is mekil more vailiant 592
Then a thousand worldes, if that thai ware."
"Certes," quaid the fend then, "that is al my care;
ffor of al this warld ay y haue sum skiñ,
Bot in the is no thing sene at myn awen wítt. 596
And if thou wil gyue thi fynger him to bye,
Than sal thou make a febil marchandie.
And 3it most thou suffre for him als mekil payn
As he hade done & he in helle euer hade layn." 600
Ihesu said: "I sal do more than thou has ast,¹ ^{1 = asked}

And this couenant betwix vs sal be made ful fast."
Then the fend him to the dede as for his prison toke,
And choked on the godhede as fisch dos on the hoke.

¶ *Of cristes passion.*

BEhald now the passion of cristes manhede, 605 How he gaf al him-self to socour the at nede, Both body & saul, & his lymes alle Lete punysch for the, when that thou was thraff. 608 Thre & thirty zere for the, to bye thi forfeite, He suffred cold, hungur & thirst, & trauail wonder grete.	See now, Man, how Christ sufferd for thee in all His limbs! 33 years, in hunger and travail, ¹ 609-624 adited.
Befor that he for synne of man til his passion zode, He prayed so hertly til his fader that he swette blode. He was tane as a thef, & bounden wonder fast, 613 & bette with hard knotty stringes whil thei wold last; fro the croun of the hed to the fote-sole No pece of his skyn myzt be founden hole. 616 fete & hande were drawn out & nayled to the tre, As straitly, for more penaunce, as euer thai myzt be; He was lifted vpon hegh & leten doun so fast That all the vaynes & the synnues in his body brast. All that blissed body stremed doun of blode, 621 ffor to wasch synne—ther was a noble flode! His saule [was] ful dreery agayn the deyng, To make asseth for thi saule wikked likyng. 624 The sharpe croun of thornes crouned him so fast That the sharpnes of thaim in to the brayn brast, And then he hengel doun his heued with mekel meknes, ffor to make asseth for mannes proudnes.¹ ¹ at. Fr. 628 His eghen wex fade & dym & lost al thaire myzt, ffor to make asseth alway for synne of mannes sizt. His eres hard fals reproues with gret scornynge, ffor to make asseth fully for synne of oure hering. 632 His neys smelled of the Iewes snot & foul spitting That thei cast vpon his face to blode & sweting: This suffrance of ihesu crist that lord is of al thing May make asseth for all synne of oure smelling. 636 Bitter aisel and galle, when he was thirsty, fol. 11. Drank he, to make fully asseth for mannes glotony.	bound as a thief, beaten with cords, nailed to the tree, all veins and sinews burst! His soul was sorrowful, His eyes want dim, His ears heard reproof, He drank vinegar and gall.

When he was aght dayes old, *with* a culter of stone
 His foreskin was cut off; Thai karf his tendre membre away—that bi the lagh
 was doñ : ¹ 639-42 added. 640
 This penance of that child that was so worthi
 Miȝt make asseth for synne of mannes lechery.¹
 He was benten, Al the body aboute *with* brising & beting
 Was punysched ynogh for synne of touching. 644
 nailed to the Croce, His hende nayled to the crosse al for thi sake
 May for synne of thin hend asseth ynogh make.
 His fete nayled thurg¹ *with* yrne nayles ¹ MS. thurd
 Made asseth for al thi wikkil trauayles. 648
 He prayed for man til his fader hyngand an the croys
With bittir teres, & ȝeld the gast *with* a gret voys.
 He was both god & man ful veraily,
 and yielded That so ȝelded the gast lyueand the body : 652
 up the ghost. ffor saule goos neuer fro the body be the cours of kynde
 Why! thou may in the body fyue wittes fynde;
 Bot god strengthed his body to suffre more reddure
 Than euer myȝt haue suffred any other creature. 656
 Christ's heart was cloven to make amends for thy sin, Man. His hert that was clouen thurgh *with* a sharp spere,
 That may make asseth for al synne that may dere;
 His hert-blode & clene water was ther-out broȝt,
 To wasch away al enuy & al ille thoȝt. 660
 This of ful gret mercy is sette on comon broche,
 And the welle of pite springes out of this roche.
 If thou wil forsake synne & cry mercy,
 Thou sal neuer faile ther-of, certaynly; 664
 How that thou may synne *with* any lymme that is thine,
 A lymme of crist is punysched to thi medicine.—
 At His death, the sun lost its light, When god thus suffred dede, as we rede in boke, 667
 The sunne sone *with*-drogh his liȝt, and the erthe whoke,¹
 And the vail of the temple euen brast in two, ¹ = quake
 And the harde stones swiftly cleue also;
 and many Many a man rose than that were before dede,
 folk rose from the dead. And al bare thei wittenes of his godhede.¹ 672
¹ vv. 667-672 added.

¶ *Of the sorowe of oure lady.*Our Lady
sorrowd,

WHat sorowe hopes thou then hade his modur mary,
 When thing that has no resoñ for him was so
 sary !

Certes, lady, Symond swerd past thurgh-out thi hert,
 And the paynes of thi sone were in the ful smert, 676
 That thi hert hade neuer lasted on non-kyn wyse
 Hade thou noȝt trewed stedfastly that he suld vprise. but believed that her son would rise again.
 Lady, what nede was the for to make sorowe,
 ffor thi sone dyed synful man to borowe? 680
 Thou wote that he sal ryse agayn thurgh his awen myȝt
 & with a body ful of ioie, apertely to thi siȝt.
 Thou wote the fend is venquist, & wetes it noȝt,
 Til thi sone out of helle haue al his chosen broȝt. fol. 16.
 ffro he dyed til he rose that [men] myȝt him se, 685
 Alle the trewth of halikerk was stedfast in the ;
 Alle his awen disciples of him thai were dredand,
 Bot the faith in thi hert ay it was lastand. 688 Her faith was firm, tho' Christ's disciples doubted.
 Dere lady, succour vs of dedly synnyng,
 ffor the ioie that thou hade of his vprising !

¶ *How ihesus is almyȝti.*¹ 1 Fr. deus omnipotent

HE rose by his awne myȝt, & that veraily,
 And shewed so that he was ihesus almyȝhti. 692 Christ was God: He rose by His own might.
 He that al this world made first of riȝt noȝt,
 Man dampned agayn with his blode he boȝt.
 Thus has he gyuen vs a gode counsail,
 And thurgh riȝt venquist the fend in batail. 696
 His lyf has shewed vs a ful redy gate
 ffor to entre, if we wiȝt, in-with heuen-gate.
 ffor we sul traist on him in al oure nede,
 He shewed vs the myȝt of god in his manhede. 700
 Power of god and man was mellid in his dedis,
 And that to stablenes of oure treuth gretly spedis.
 Riȝt as a sharp swerd of the fire al glowand
 The egge kerues if he smyte, the hete is brennand, 704
 So godhede & manhede in o person
 Shewed thair kyndnes¹ to mannes resoñ. ¹ r. kyndes
 We rede : when he was called til a weddyng,
 Whan thaim failed wyne, sone at his bydding 708 as at the Wedding in Cana,
 Thai filled pottes of clene water in the stede of wyne :
 And thai were turned in to wyne, & that gode & fyne.
 When he bad fette water, he shewed his manhed, 711
 And when he turned hit to wyne, he showed his godhed.

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ffor he myȝt haue made wyne *with-oute* water broȝt,
 Riȝt as he made, when he wald, al the world a¹ noȝt.
 Also *with* fyue loues & only fische^s two ^{1 r. of}
 He fedde, as we rede, fyue thousand & mo; 716
 When thai hade eten ynogh, aȝ that ther were,
 Twelf lepes of relef ful away thei bere.
 His manhed to thaim aȝ delt bret & fische,
 Bot his godheȝ ther multiplied al this. 720
 ȝit we rede that lazar hade [lain] four dayes in his graue
 When ihesu crist fro ded^e to lyue wald him vp haue;
 first he grette & sithen he cryed to lazar:
 That shewed that he was *verray* man thar; ^{1 r. did} 724
 When lazare rose fro the ded & died^e mannes dede,
 Then was shewed that in crist was *verray* godhede.

¶ *Of the sacrament of the auter.*¹ ^{1 This passage is added.}

At the Eu-
 charist,
 bread is
 turnd into
 Christ's flesh,
 and water
 into blood:
 they are real
 God and Man.

G Od of aȝ his meruailles made vs a gode mynȝt
 When he wold in forme of brede dwell *with*
 mankind. 728
 Thurgh the vertue of cristes wordes of the sacrament
 That the prest reherces at his messe *with* gode entent,
 Brede in to cristes flesch, & wyne in to his blode, fol. 17.
 Sudanly is *turned*, for mannes gastly fode; 732
 Nother brede ne wyne is after sacryng in the messe,
 Bot *verray* goddes flesch & blode, in thair liknes.
 Ther is of brede & wyne *sauour*, colour, & figure,
 Lastand thurgh goddes wil agayn cours of nature; 736
 But vnder this liknes is non other substance
 Bot goddes body & his blode *with* thair purtenance.
 In crist god & man, saul & body, flesch & blode
 Are so fast knyȝt to-geder *with* kynde & loue gode 740
 That whar that is any party of cristes awen body
 Ther wiȝ god be & thai aȝ *verraily*.
 Ther-for vndir liknes both of wyñ & brede
 Is *verray* both god & man that for vs was dede. 744
 This is goddes dede, & passes mannes wit—
 He has mekel mede that trewly trowes hit.
 In this liknes gyues hit vs god, that is so gode,
 ffor we wald be escheu of rawe flesch & of blode. 748
 Brede & wyne in the stomak taken to mete

Turnes in to flesch & blode thurgh kyndly hete :
 Whi may noȝt god then, that al thing made of noȝt
 And as haly writ sais many wonder wroȝt, 752
 Turne sone in to flesch & blode both brede & wyne,
 ffor to be to cristen man gastly medicine ?
 If thou receyue his flesch & blode worthily,
 Thou sal be as [a] quik lym of his body ; 756
 And if thou kepe the so out of dedly synne,
 As a cosyn of his thou sal heuen wyne.
 The pask-lambe in the ald lawe that al men suld ete,
 And man¹ that god send fro heuen til his folk [to] mete,
 & blod that was euer offrid for clensyng of synne : 761
 Was taken of his sacrament that oure help is ynne.
 Aȝ the tokens of this sacrament that we ay can fynd
 In the old lawe, t[h]rough trowth of this comes til oure
 mynd, 764
 & aȝ the maruailes that god [wroȝt] ar he man ware
 & [comen]¹ of that clene mayden & modir that him bare.
 If man wil with al his myȝt loue this sacrament
 & vse hit out of dedly synne ay with gode entent, 768
 Noȝer tunge may wel telle ne hert may wel think
 The noble and gastly profit of this mete & drink.

If you
receive them
worthily,
you are a
living limb of
Christ's body.

¹ i. manna,
Hebr. man.

¹ om., or r.
boren ?
The benefit
of the
Eucharist
well receivd,
no tongue
can tell.

¶ *How ihesus is al strenghty.*

NOW hast thou herd wele how ihesus is almyȝty ;
 Here now how he is ouer al other strenghty. 772
 This name of ihesus has so gret in him¹ vertu & myȝt
 That aȝ in heuen, erth & helle suld til him loute with riȝt ;
 Oft in this name god mannes prayer spedes ¹ r. in him so gret
 Agayn the fend that hit ful mekil dredes. 776
 This name is mirth in hering, & comfort in siȝt,
 Triacle in mouth & in hert, that is of mekil myȝt,
 Socour to aȝ synful men, & to seke solace,
 To him that is repentant ay ful of grace. 780
 The fend was prince of this world & hade man in prison
 Ay til our [lord] ihesu crist hade suffred passion ;
 Ther was non so hely¹ that myȝt in erth dweh ¹ = haly
 Bot his saule, qwen he died, suld go to heh. 784
 Hely men were in merknes ther thai no payn feld,
 Bot the fend fro thair ioye agayn thair wil thaim held,

Christ is
stroog.

To Christ's
name all
creatures
bow.

It is mirth

and solace to
repentant
men.

Paradise was
shut to us
till Christ
re-opens it.

And the ȝate of paradys was agayn thaim stoken,
Til *ihesus* with his passiōn hade made it open. 788
When the fende sagh him wele on the crois hyngand,
He wend to haue made him forth ay in heſt lengand ;
Bot sone the saul with the godhede as a fere lyon
And a kyng of al the warld, & noȝt as a prisoñ, 792
Come to heſt & brast thair barres with his wiſt fre,
And toke out aſt anon with him that dyed in charite.
Him calles men a lord strong and myȝty
That has ay when he wil in batail the maistry. 796
Sone he venquist the fend & cuttyd his power,
That he suld noȝt tempt vs more then we miȝt bere.
Thus is *ihesus* our refut, strenght & socour,
Our help & our hele, our ioie & our honour. 800

He barst the
bars of Hell.

He is our
refuge and
strength.

¶ *How crist is oure fader gastly.*

Christ is our
spiritual
forefather,
as Adam is
our fleschly
one.

Here now how crist was oure formfader gastly,
Riȝt as adam was to man formfader fleschly.
Aſt that was of adam born, lost heuen for his synne,
And aſt that cristes children wiſt be bi him may hit
wynne ; 804
Baptisme has the vertu of cristes hert-blode,
To make thaim his childer that wil take hit with¹ gode.
Thus riȝt as al men dyed thurgh adam, ¹ wil om.?
So may al be quikned agayn in cristes name. 808
Was neuer no fader that any son so dere hade boȝt
As crist, that man wesch of synne & out of prisoñ
broȝt.
In fourty houres after his ded herged he helle 812
[1 verse wanting.]
And apered to his disciples in many-maner wyse,
To proue soth that he said that he suld vprise.
He ete & drank with thaim ichon, riȝt in thair siȝt,
And spak that was nedeful to thaim, mekel of gastli liȝt.
And elleuen of thaim he blamed sithen 817
ffor thei trowed noȝt that he was vprisen.
Bot it was til our faith ful heply
That Thomas of ynde trowed latly, 820
Til he in to crist[es] hert-wond hade put his hand ;
Than said he : "thou art my god & my lord lyuand."

As all died
by Adam,
so all may
live by Christ.

After His
rising again,
He ate with
His disciples.

Thomas put
his hand into
Christ's
wounds.

"ffor thou has sene me," quod crist, "now thou trowes
 riȝt;
 Blissed be thai [that] trowes wele *with-outen* any siȝt!"
 When our faith was thus confermed as thou has wele
 hard, 825
 Then bad crist thei suld it preche thurgh-out al the
 world, Christ bade
His Disciples
preach the
Gospel, and
baptize men
 And [baptize] aȝ that wald be in trouth stedfast,
 In the name of the fader & the son & the haligast; 828
 ffor *ther* [may] neuer non in heuen-blis wone
 Bot he thurgh baptyme be made *cristes* awen sone.
 In this fader was neuer no wemme of synne,
 The-for be him may [we] blis clayme & wyne. 832 that they
might be
made His
sons.
 Adam come of erth & band vs aȝ to prison:
 Crist then come fro heuen & payed for vs raunsoȝ.
 When he stegh vp agayn to heuen-riche blis,
 He tok al the ded *with him* that was his. 836 He took His
dead with
Him to
Heaven,
 Ther he haldes sesyn in his heritage
 To al that wil folow him of his lynage.
 Thar fader & sone & haligast
 Are aȝ on god of myȝtes mast. 840
 In siȝt of this thre persons in on godhede
 Sal be in heuen our gret ioye & our mede;
 Then sal we se in that ioyfulnes ^{1 vv. 845-954 added.}
 How crist, our dere fader, is verrey prince of pees.—
¹ When ihesu crist of heuen had woznen his gret riȝt,
 Then was sent the haligast anon, as he hade hiȝt;
 His disciples hertes anon he wald enspire
 In the fader liknes *with* tungen of fire. 848
 So the haligast was send & seȝt thaim aboue,
 That of the fader & the sone is the gode loue,
 And is al on god *with* thaim in verrey vnite,
 Bot he is third person in the trinite. 852 He sent his
Disciples the
Holy Ghost,
 When thei were thus fulfilled of the haligast,
 Thai couth wele al langage & speke hit sone in hast;
 Thai were so confermed in trouth & al ful of grace 855
 That for to preche goddes lawe thai dred no kinges face. and made
them to
know all
tongues.

- H**ere now of the articles of our trouth that we al
traist Inne,
& the seuen sacrament; that soccours vs of synne.
We sal trowen in on god of myztes alther-mast,
That is the fader & the sone & the haligast; 860
None is other of this persones thre,
Bot all are on god in the¹ trinite: ^{1 MS. thre}
Thes thre are on god & on vermy nature,
That made first of riȝt noȝt al-maner creature. 864
We trowe in haly kirk, & haly mannes dedes,
That god ay *with* his grace thaim strenghtes wel &
spedes
In trouth & sacrament; & dedes of charite, 867
Thurgh whilk to the repentant forȝifnes of synne sal be.
He that trowes noȝt as halikirk, is in dedly synne,
And mede in heuen in that state may he neuer wyne.
At day of dome sal al mankynd vprise,¹ <sup>1 This point is re-
peated in v. 891.</sup>
ffor to take ay-lastand dome on many diuers wise; 872
The gode sal go to heuen to ay-lastand blis,
And the wikkid to helle-fire that ay-lastand is.
The aghtend article is of cristes manhede :
How mary conceyued him in clen maydenhede; 876
When the sungel gabriel come & gret hir *with* gode,
The haligast made a body of hir clenest blode,
& put a saul in to hit that al wysdam can;
Then god the sone toke that & become man. 880
The neghend is that he of maiden mary was born
& no-thing of hir maydenhede ther-for was lorn.
The tend is that he suffred paynes wilfully,
Al to ded op-on the crois & biring of body. 884
The elleuend that crist in saule went doun to heȝ
& toke out al his awen chosen that *with* him suld dwell.
The twelft is that he rose fro dede on the thrid day
And apperyd quik in flesch *with* many tokens verray.
The thrittend is that he stegh vp hegh in to heuen,
Ther he sittes in manhed *with* his fader euen. 890
The fourtend is that he sal come vpon domesday
And gyue riȝtwis dome to quik & dede, that sal last ay.
1. In God the
Father;
2. the son;
3. the Holy
Ghost;
one God in
Trinity;
4. in Holy
Church;
5. in holy
men's
merits;
6. in forgive-
ness of sins;
7. in the Day
of Doom;
8. that Christ
was conceived
by Mary,
9. and born;
10. that
Christ died
and was
buried,
11. descended
into Hell,
12. rose from
the dead,
13. ascended
into Heaven,
14. and shall
come to judge
men at
Doomsday.

¶ *Of the seven sacraments.*

Et the seven sacramentz are nedful to kenne. ffor baptyme of al synne may soccour all men ; For who as taas hit lawefully, Of synne is clensed al fully.	896	1. Baptism.
The secund sacrament is confermyng : That agayn the fend is a gret strenghting.		2. Confirmation.
The third is the sacrament of the auter, That is declared a lital befor here.	900	3. Eucharist.
The ferth is penance ordaynd for mannes synne ; This lawefully has thre parties him with-Inne : Sorow of hert, schrift of mouth, & asseth making— This thre of mede & grace bringes agayn taking.	904	4. Penance.
The fift sacrament is for seke men anoynting : This is soccour agayn al uenial synnyng.		5. Unction.
The sext is ordour that clerkes has on diuerse wise, And ther-thurgh has diuerse power in goddes seruise. That seuend betwix man & womman is wedding, ffor remedie of lecherie & childer nurishing.	909	6. Ordination. 7. Wedding.
Thurgh gode & laweful vsyng of any of this seven May men wele escheu payn & liztly come til heuen. Grace in this seven heles man of al gastly sore ; And seven vertues ables him that thou red be-fore. ¹ Seven giftes of the haligast helps ay his dede, ^{1 v. 421 ff.} And seven maner of blis parfournes his mede.	913 916	

¶ *Of the seven giftes of the haligast.*

T He first gift, dred of god, puttes fro man pride mast & makes him wele-manerd, pouer in hert and tast ; & that are thus meke in hert, & pouer gastly, Crist blesses thaim alway, & heuen is thaires, treuly.		1. Fear of God.
The second gift is pite, that puttes out enuy & makes man to worschiipe god, his fader gastly, & goddes lawe & his neighbour for goddes awen sake, & thes gode dedes gode, benigne & myld wil him make ; Thai that has vertuously that ilk myldnes, Ay sal haue lyuyng in mekil blissednes.	921 925	2. Pity.

The third gift is cunnyng, that puttes away wrath & mas man to loue godenes, & with wikkednes to wlati,		3. Knowledge.
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And haue sorow for his synne & taryyng of blis ; 929
 for this is man blissed, & heuen sal be his ;
 This gift of cunnyng may noȝt ful longe be
 With-outen gastly ioye & gret charita. 932

4. Spiritual
Strength.

The ferth gift is gastly strenght, that puttes away
 alouth

& to eschape all perils mas man to haue trouth ;
 Hit mas man to suffre wel, & long to bide riȝt,
 & riȝt be done to god & man ȝerne with al his myȝt ;
 & who-so has this ȝernyng & hungres riȝtwisnes, 937
 Thai sal be ful-filled of hit & haue gret blissednes.

5. Counsel.

That fift gift is counsail, that fordos couetise
 & in hegh thing & hard mas man of gode auyse ; 940
 Hit mas man ay gode & benigne in alkyn thinge,
 And rewles hym wele in warkes of mercy doying ;
 & all that warkes of mercy dos deuoutely, ¹ = make certain
 Are blissed of ihesu crist & ay sal haue mercy. 944

6. Under-
standing.

The sext gift is vnderstanding, that glotery fordos
 & stires to certayn¹ trouth that him gastly behose,
 & makes him of all synne clene in hert to be ;
 Suche men are blissid of crist, for thai sal god se. 948

7. Wisdom.

The seuent gift is wysdam, that fordos lecherie
 & confortes man in loye of god & pes swetly,
 And mas man to kepe & make pees with gret besines ;
 Siche are called goddes childer, & sal haue blissednes.

In suffring oght for riȝt standes the aghtend blis,
 & who as euer suffres so, the rewme of heuen is his.

¹ This passage is added.

¶ *Of antecristes commyng.*¹

Before
Doomeday
Antichrist
shall come.

THat tyme when god wil suffre, before the [day] of
 dome 955

To tempte & pursue cristen men antierist sal come ;
 He sal be born in babiloyne of the kynd of dan
 That sum tyme here in erth of Iacob childer was an ;
 He sal regne in Ierusalem & him-self [crist] call. 959
 Then many of ther wretched Iewes sal fast til him fast.
 When he mas him god, his gode aungel sal him forsake,
 Then the fend sal him enspire & hede of wikkednes
 make ;

He shall call

himself
Christ,

He sal feyne thurgh fendes craft nere al cristes meruailes,

Bot ay in him charite, mercy & meknes failes. 964
 Simple men sal he deceyus with miracles doying,
 Couetous with gret giftes, & gode with punysching,
 He sal make men as god to adour his ymage 967 and make
 & on thair [forehede]¹ bere a mark of his seruage; men adore
 Who-so has nozt that mark, sal nouthur bye ne self, his image,
 Bot antecristes tyrant sal thaim to ded queth. ¹ a word om.:
 Be reson & in haly writ it is goddes sawe: right hand or
 Thurgh payn sal god neuer stresse man to forsake his forehede, cf.
 lawe, 972 Apoc. 13, 16.
 Bot what as any man dos here with his fre wiht,
 Sal turne him, after it is, to gode or to ih.
 Betwix antecristes comyng & his gret ih doying
 Sal Ely & Ennok com preche for mennes sauyn; 976 and shall
 Then antecrist sal sle thaim in Ierusalem, slay Eli and
 & god sal raise thaim to lif & tak thaim to his Ieme. Enoch,
 Bot thre ȝere & a half sal antecrist haue maistry— but God shall
 for to saue his chosen that ordayns goddes mercy. 980 raise them
 Then thurgh goddes myȝt sal that wikked be slayn, again.
 & all chosen that trespass then sal turne agayn. Antichrist
 The[n] ful many Iewes sal turne to cristes lawe, shall rule
 & halikirk sal liue in pes out of tyrantz awe, 984 thre and a
 Shortir tyme or lenger, til that crist wil come, half yere,
 To make the worldes ende & gif his grete dome. till Christ
 ends the
 world.

¶ *Of the day of dome.*

I N the same fourme in whilk crist suffrid payn,
 To deme both qwhik & ded he sal come agayn. 988 He shall
 Then sal he shewe his body stremand al on blode, come as a
 & his hert clouen in two as he henge on rode, man, bleed-
 & say: "for ȝow suffred I al this gret payn. ing, heart-
 Telles now what ȝe to me has done ther-agayn!" 992 cloven,
 Allas, what may then til him synful man say
 That neuer wele with-uten synne spendes on day? and ask us
 Man sal ȝelde acompt then of al that god him sende, what we've
 Body & saul, witte & gode, how he has it spende, 996 done for
 & of ilk a nydel word that euer he here spak; Him.
 In wikked word & wikked dede then sal be gret lak.
 After that degre of synne or of charite
 That any man dyes Inne, sal he domed be. 1000 As we died,
 so shall be
 our doom.

- Than sal clere conscience be mekil more of told
 Than any gret lordship *with* a world ful of gold :
 ffor al sal then *perisch* that we here now make,
 & synful man sal for drede sore tremble & qwak. 1004
 AH synne for whilk is noȝt worthily asseth made here,
 Bes shewed ther al openly, to shame & gret lere.
 Ilk a man then sal se his dome verrailly
 & for gret drede of god thus sal thei aH cry : 1008
 "Montayns, falles down on vs, for to hid vs,
 That we se noȝt the wrath of god that is so hedous !
 Allas that euer were we born any thing to craue,
 ffor *with*-outen ende we are lorn, for nothing may vs
 saue. 1012
 Alas, alas, & wele-away, wher-of may we ȝelp ?
 Whe are shent for euer & ay, for no thing may vs
 help."
 Haly writ sais that befor this dome
 Ouer al this wide world a huge fire sal come ; 1016
 Seint Peter sais¹ that then al sal brenne ^{1 2 Petr. 3, 10.}
 Erth & water & al the world, & al that is ther-Inne.
 Heuens & ayr & aH the elements
 fire thurgh brennyng then sal clens. 1020
 fire sal noȝt touche heuen in the whilk is blis,
 Bot other heuens that vnder hit is.
 The fire sal purge venial synne, ^{1 1021-4 added.} 1023
 & ful hard pyne thaim that dedly [syn] is Inne ;¹
 Hit sal fordo thing that sal noȝt endure,
 And make al the remanant of fairer figure. ^{1 1027-42 added.}
¹Then al the qwik bestes sal tak thair endyng,
 That were made bot for a tyme of mannes leuyng.
 The four elements sal be fairer seuen-fold 1029
 Then euer thai were any tyme, other newe or old.
 Ther sal be no chaunging fro cold to the hete,
 Ne non other tempest of wynd & wedirs gret ; 1032
 Al cold & hete, foul venum, fylth & stynek, ^{1 cf. v. 1095.}
 ffor to punish thaim in heH, sal down then synk.¹
 The heuens sal noȝt *turne* aboute, bot stand ay in rest,
 The sunne ay in the est, the mone in the west ; 1036
 Ilkon sal be more clere seuen-fold than he was,
 Bot[h] to goddes worschipe & to mannes solas.

The sinful
shall cry for
the moun-
tains to fall
on them.

Before
Doomsday

fire shall
cleanse the
world,

all living
beasts shall
die,

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This sais god bi ysaie, that his wil wele knewe :
 " Lo, I make both heuens & erth aH span-newe." 1040
 This fairnes of the world sal dampned men nozt se,
 ffor thai sal be in helle-payne or that fairnes sal be.
 first, when god wil, saH aungeles a gret noyse make,
 & crist thaim that are in blis sal with him take, 1044
 Then the remanant that sal be in that blis faire,
 Sal be rauyst him agayn vp in to the aere.
 AH saH ryse fro ded to lyf of Adames lynage
 Als in thair awen statur of thritty 3er age ; 1048
 AH goddes chosen then sal ful parfit be,
 With-uten any foulnes or superfluite.
 Then sal crist say to thaim on his riht honde
 A gode word, of aH wordes comfortande : 1052
 " Come 3e, my fader blissed, & haues the reume of
 heuen,
 That, befor the world was made, [was] ordaynd 3ow
 ful eueH.
 3e gaf me mete whan I was hungry,
 3e gaf me drynk whan y was thirsty ; 1056
 When I hade nede 3e harbard me ;
 When I was naked 3e cleded me ;
 3e visit me when I was seke,
 And in prison 3e wald me seke. 1060
 That 3e did for my loue to the lest of myne,
 That same 3e did to myself, theron sal 3e nozt tync."
 Then wikked men for heuenes of synne
 SaH nozt agayn crist in to the aier wyne, 1064
 Bot thai on the erth [sal] cristes wordes here,
 That sal be to thaim with-uten ende a lere,
 When he sais : " go, waried, in to the fire of helle,
 Thar 3e in payne with-uten ende with the fend sal
 dweH. 1068
 3e serued neuer ioye aylastandly, ¹ 1071-1090 added.
 ffor 3e fulfilled nozt the warkes of mercy."— ² MS. men
¹Take now gode kepe here, wardly cristen man,²
 & do thi saule profit als wele as thou can ! 1072
 Thurgh warkes of mercy may men heuen wyne,
 & thai that dos thaim nozt, sal nozt come ther-Inne.—
 Bot ther are seuen warkes of mercy bodely,

and as Isaiah
said, the
heaven and
earth shall be
made anew.

All men shall
rise as when
they were 30.

Christ shall
call the good
to Heaven,

because on
earth they
helped His

poor for His
sake.

But sinners
He shall send
to Hell.

Therefore,
worldly men,
do works of
mercy here.

6 Bodily
works above
(l. 1055-66):
7th, is bury-
ing the dead.
7 Spiritual
Works.

& also other seuen warkes of mercy gastly ; 1076
Thurgh trewe kepyng of any of this seuen
May a trewe cristen man wel come to heuen.
Sex bodely warkes has thou befor redde,
The [seuent] taght Tobie when he beryd the dede.
Seuen gastly warkes, that are of more mede, 1081
May thou hald in thi mynd to thin awen spede :
The first is for to teche the vncunnand.
The second is to counsail the doutand. 1084
The thrid is to confort him that is sorowful.
The ferth is to chasty him that is in synne wilful.
The fift is to forgif him that has ih wratthed the.
The sext is to support him that irksom is to the. 1088
The seuent is to pray to god for all thes hertely,
That he amend thaim of thair faute thurgh his gret
mercy.

¹ The next passages are treated freely: most of the particulars are added.

¶ *Of the paynes of heh.*¹

Hell is a deep
pit

with a fierce
fire in it,

and great
cold.

Sinners in
it stink

and gnash
their teeth
for pain,
heart sick.

TVrne we now agayn, sum-what for to telle
Of the orrible paynes that ay are in helle. 1092
Helle is a depe pit stynkand, *with* all myrknes :
Ther the dampned ay sal be halden in gret distres.
All that is in the world of filth & of stynk,
At day of dome sal down thedir synk, 1096
ffor to eke thair stynkand payne, al be hit gret.
ffor ther sal be of heh-fire wondir huge hete ;
That brennand fire *with-outen* ende so gretly hit
glowes
That al the watur in the world may not sloken his
lowes. 1100
Ther is als gret cold on another side :
Ther sudanly for more payne in to hit sal thei glide.
Thai sal noȝt haue no roume ther on be-side another,
Bot all be cast on a hepe as of turf a fother ; 1104
Ilkon sal stynk on other & double his payne,
& ilkon ay to greue other sal be ful fayne.
Ther sal be gnasting of teth for gretnes of payne,
And euer in the hert a sorowe souerayne 1108
That thai haue lost for a litil lykyng of synne
The ioie of the sizt of god that al godenes is Inne ;

& this worme of conscience sal bit thaim euermore
 & ouer aȝ paynes ay be to thaim a sore. 1112
 No likyng sal thai haue, shortly for to say,
 Bot al thing agayn thair wil that thaim gref may.
 & thus sal thai be punist aylastandly,
 With-outen hope of mercy or any remedy. 1116

The worme of
 conscience
 ever bites
 them.

¶ *Of the ioies of heuen.*

Christ as
 Prince
 of Peace.
 The blessed
 in Heuen
 shall

THair ioie in heuen sal wele more be
 Then any hert may think or any egh se,
 Ne non ert[h]ly mannes ere may wele here
 The Ioie that god has ordaynd til his awen dere. 1120
 This ioie saȝ haue then aylastand sekirnes,
 for crist, kyng of ioie, sal then be prince of pes.
 Ilk mannes body of thaim that god wil saue
 ffour fair dowers of ioie in heuen sal haue : 1124
 ¶ ffirst the body sal be [so] parfit there,
 That no thing in al the world myȝt him there [dere],
 Aȝ the fir of heȝ myȝt him neuer brenne,
 If he neuer so lange were laide ther-Inne. 1128
 ¶ The second dower of the body sal be briȝtnes
 That man sal haue that dede¹ in gastly clenness ;
 Ilk a body sal be there seuen-[fold]¹ more briȝt
 Then the sunne is here when it most liȝt ; 1132
 & this gret briȝtnes of the body
 Sal euermore cleth hit fair & honestly.
 ¶ The third dower of the body sal be sutilnes,
 ffor hit sal be so clensid of aȝ rudnes 1136
 That non ert[h]ly body may lette hit to passe,
 More then the sunne-beme is lettid be the glas.
 ¶ The ferth dower of the body sal be deliuernes,
 ffor hit sal be clensid so wel of alkyn heuynes 1140
 That sudanly, whedir as the saul has ȝernyng,
 Thedir sal the body glide with-outen more letting.
 In thes four dowers sal thi body be so parfit 1143
 That of aȝ ert[h]ly ioie of hit sal be delit. ^{1 1145-1178 added.}
¹Thre gastly parties of thi saul ioie sal fulfilh :
 Thes are vnderstanding, a mynd, & a wil.
 Vnderstanding that here was in trewth stedfast 1147
 Of poyntes of oure faith that manes [reson past],¹ ^{1 om.}

have 4 ioys :

1. their
 bodies shall
 be perfect ;

2. they shall
 be sevenfold
 brighter than
 the sun ;

3. they shall
 be subtle,
 able to pass
 thro' any-
 thing, and

4. thro' space
 at will.

The Saints'
 soules shall
 have 3
 dowers :

1. the Under-
 standing
 shall see

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what on earth it could only believe,	Sal in clere sight of god al that he troweð se, & in that souerayn fair sight al ful of blis be. Añ wysdam, al godenes, añ fairnes, al myzt Sal rauysh man to the loue of god in that fair sight. Man sal se in god as in a myrour 1153 Añ that he wil or may be to his honour. Ilk man as he deserued mor or lesse here, Sal haue ther ay the sight of god more or lesse clere; Bot al sal be so fully payd in that sight 1157 That couayt clerer sight non sal haue no myzt. And thus in the saul the vnderstanding
and be filld with joy;	Sal ay be fulfilled of ioye & likyng, 1160 And this sal be in mannes saul the first dower, After that he deserued when that he was here. His wiht that here loued god ouer al thing & his euen-cristen for goddes bidding, 1164 In the loue of god ther sal be so parfit That al his zernyng sal be ful of delit; That loue sal be ay so gret, so gode, & so faire That nothing that may befañ sal hit oght empaire.
2. the Mind's shall be satis- fied in Love;	His mynd that hoped to haue ioye thurgh grace & mercy 1169 & dyed stedfast in trouth <i>with-ouen</i> synne dedly, Sal haue mekil more ioye then he euer wend, & sikirnes that hit last ay <i>with-ouen</i> end. 1172 So sal ilk blissed saul be fulfillid of blis That hit may nothing 3ern thare that hit may mys. He has parfit blis that has al his wiht, & so be that he then¹ nothing wiht ih. ^{1 MS. then} 1176 Ther sal nothing be that may greue, bot al liking, That sal ay last sikirly <i>with-ouen</i> endyng. Sothly, [thes] thre dowers of the saul are the gret blis, And mannes ioye is mesurd after he has of this. 1180 This gret ioye is of gode loue & likyng & sight. Al other ioye toward this [is] of litil myzt, As he that has the sunne-lyzt vpon a fair day, ffor many torches if he lyzt no better se he may; 1184 Nozt more lyzt, bot more maners of lyzt he has, & that may be to him a maner of solace. Clere sight of god sal ther be mannes fode
The sight of God shall be man's food.	

- And briȝtnes of body sal be clething gode. 1188
Wark sal be thare, of god a mery louyng,
That neuer *with-uten* end sal haue irking.
If adam hade lyued to the warldes ende
And al the wittes of aȝ men god had him send, 1192
ȝit myȝt he noȝt haue told fully
The lest poynt of that ioȝe, verraily.
Ther sal be nothing that may displese,
Bot al honeste & gode that may ese. 1196
[Thre]¹ maner of men sal haue a ioȝe special, ^{1 MS. four} 3 kinde of
That is callid in haly writ of ioȝe a coronale; men shall
Thes thre maners are: verray martiros, have a special
Alle-clene uirgines, & haly techers. 1200 ^{Coronal of}
Ilkon sal haue ther als [mekil] ioȝe of othir Joy:
Als he were a thousand sith his brothir; 1. Martyrs,
Ilkon of other ioȝe sal haue a liking, 2. Virgins,
& that sal be [to] thaim of ioȝe a doubling; 3. Teachers.
This doubling sal be in noumbre a gretnes, 1204
Noȝt to the ioȝe before euen mykilnes.
After degre of loue of god that man hade here
Sal his ioȝe be mesurd, *with-uten* any were. 1208
Man sal haue souerayne ioȝe in sȝt of godhele,
And sithen a gret ioȝe of crist[es] manhede,
That he is both god & man that boȝt him *with* his blode
& deyned to shewe to man so hertly mekil gode; 1212
That his brother sal euer be his lord & his god,
That sal be a confort to him *with-uten* make od.
In him-self he has his ioȝe of al the dowers
Both of body & of saul, as clerkes vs leres. 1216
Of the qweue of heuen, our lady mary,
That is goddes moder & weȝ of mercy,
fflour of aȝ uirgines & avowe to mankynd,
May aȝ that are in heuen gret confort fynd; 1220
Amang aȝ creatures sho has wele of aȝ weles,
ffor sho is moder of the king that al ioȝe deles.
Sithen ix. ordres of aungeles confortes man in blis, ^{by the 9}
With thair gret myrth & ioȝfulnes that thai may neuer ^{Orders of}
mys; 1224 ^{Angels,}
Sithen al maner of men that to blis wendis,
And specially aȝ gode men frendes ^{by good}
friends,

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Ekys¹ his ioie & confort when thai are mette, ^{MS. Ek ys}
 And that sal¹ ay last with-outen any lette. 1228
 and by all
 creation.
 3it heuen & erth & all creatures
 Sal be to mannes ioie, whiles hit endures.
 All the sorow & paynes of heft ay-lastandly
 Sal¹ confort him that eschaped thaim thurgh mercy.
 Thus sal man in heuen ay fynd¹ ioie & leth, 1233
 Aboue him, with-Inne him, aboute & beneth.
 Ay, sais seint austyn sothfastly,
 Man suld¹ forsake resonably 1236
 To have the
 joy of Heaven
 for a day,
 men should
 forsake the
 world for
 ever.
 All the welthes of this world euermore & ay,
 for to haue the ioie of heuen only a day.
 How mekil more then suld man ay forsake synne
 While he lyued in erth, that blis for to wyne?
 The godenes of god, the fairnes, the wysdam, the myzt,
 The ioie, the solace, the confort that ay is In his sikt,
 Passes all mannes mynd, vndirstanding & wit,
 Bot if he may come to blis fully & clerly se hit. 1244
 Ther-for he that all creatures first made of nozt
 And with his awne hert-blode al mankynd bozt,
 Thurgh his grace & mercy graunt vs that ioie to se,
 How thre persones are all on god in trinite. 1248
 May God
 grant us to
 see how 3
 persons are
 1 God!

Amen.

Here endes the myrour of lewed men.

A Munk made this myrour, only for lewed mennes sake.
 Thou that wilt se saule-hele, this thi myrour thou take!

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The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early life and language.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxtons and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing completed Texts demands their inclusion in the Extra Series.

During the twenty-eight years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying whether more Texts can be got out by the plan of issuing them in advance of the current year, so that those Members who like to pay for them by advance Subscriptions, can do so, while those who prefer to wait for the year for which the volumes are markt, can do so too. To such waiters, the plan will be no injury, but a gain, as every year's Texts will then be ready on the New Year's Day on which the Subscription for them is paid.

The success of this plan will depend on the support it receives from Members, as it is obvious that the Society's printers must be paid half or two-thirds of their bill for a Text within a few months of its production. Appeal is therefore made to all Members who can spare advance Subscriptions, to pay them as soon as they get notice that the Texts for any future year are ready. In 1892, the Texts for 1893 and 1894 will be ready, and also perhaps some for 1895.

The Subscription to the Society, which constitutes membership, is £1 1s. a year [and £1 1s. additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank of London, Princes Street, London, E.C., or by Cheque, Postal Order, or Money-Order to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N., and cross 'Union Bank of London.' (United-States Subscribers must pay for postage 1s. 4d. a year extra for the Original Series, and 1s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the Lists.

Among the MSS. and old books which need copying or re-editing, are:—

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Mammetrie, from Lord Tollemache's MS.
The Romance of Troy. Harl. 525.
Biblical MS., Corpus Cambr. 434 (ab. 1375).
Purvey's Ecclesie Regimen, Cot. Titus D 1.
Hampole's unprinted Works.
De Clowde of Unknowyng, from Harl. MSS. 2375, 959,
Bibl. Reg. 17 C 26, &c. Univ. Coll. Ox. 14.
A Lanterne of Liȝt, from Harl. MS. 2324.
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Lydgate's Assembly of Gods.
Lydgate's other unprinted Works.
Boethius, A.D. 1410, &c.; Pilgrim, 1426, &c. &c.
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Calig. A 2, Addit. MS. 10,036, &c.
Lyrical Poems, from the Harl. MS. 2253.
Penitential Psalms, by Rd. Maydenstoon, Brampton,
&c. (Rawlinson, A. 389, &c.).
Documents from the early Registers of the Bishops of
all Dioceses in Great Britain.
Ordinances and Documents of the City of Worcester.
Chronicles of the Brute.
T. Breus's Passion of Christ, 1422. Harl. 2338.

Book for Recluzes, Harl. 2372.
Lollard Theological Treatise, Harl. 2343.
H. Selby's Northern Ethical Tract, Harl. 2388, art. 20.
Hilton's Ladder of Perfection.
Fourteenth-century Homilies, in Harl. MS. 2276.
Supplementary Early English Lives of Saints.
The Early and Later Festivals, ab. 1400 and 1440 A.D.
Cotton, Claud. A 2; Univ. Coll. Ox. 102, &c.
Select Prose Treatises from the Vernon MS.
Jn. Hyde's MS. of Romances and Ballads, Balliol 354.
Metrical Homilies, Edinburgh MS.
Lyrical Poems from the Fairfax MS. 16.
Prose Life of St. Audry, A.D. 1595, Corp. Ox. 120.
English Miscellanies from MSS., Corp. Oxford.
Theological Tracts, St. John's Coll. Ox. 94, copied by
John Lacy, of Newcastle-on-Tyne, in 1434.
Miscellanies from Oxford College MSS.
Disce Mori, Jesus Coll. Ox. 39; Bodl. Laud 99.
Alain Chartier's Quadrilogue, &c., Univ. Coll. Ox. 85.
Mirror of the blessed liȝt of Ihesu Crist, Univ. Coll.
Ox. 123, &c.
Pilgrimage of the Soul, A.D. 1400, prose, Univ. Coll.
Ox. 151, &c.
Maundevely's Legend of Gwydo, Queen's, Ox. 383.
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Barlaam and Josaphat.
Amis and Amiloun.
Ipomedon.
Richard Cœur de Lyon. Harl. 4690.
Sir Generides, from Lord Tollemache's MS.
The Troy-Book fragments once cald Barbour's in the
Cambr. Univ. Library and Douce MSS.
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Mullester's Positions, 1561.
Jn. Hart's Methode to read English, 1570.
Octavian.
Ywain and Gawain.
Libeaus Desconus.
Avnture of Arther.
Avowyng of King Arther.
Sir Perceval of Gallas.
Sir Isumbras.
Partonope of Blois, Univ. Coll. Ox. 168, &c.
Pilgrimage to Jerusalem, Queen's, Ox. 357.
Other Pilgrimages to Jerusalem.
Horn, Penitential Psalms, &c., Queen's, Ox. 207.
St. Brandon's Confession, Queen's, Ox. 210.
Scotch Heraldry Tracts, copy of Caxton's Book of
Chivalry, &c., Queen's Coll. Oxford 161.

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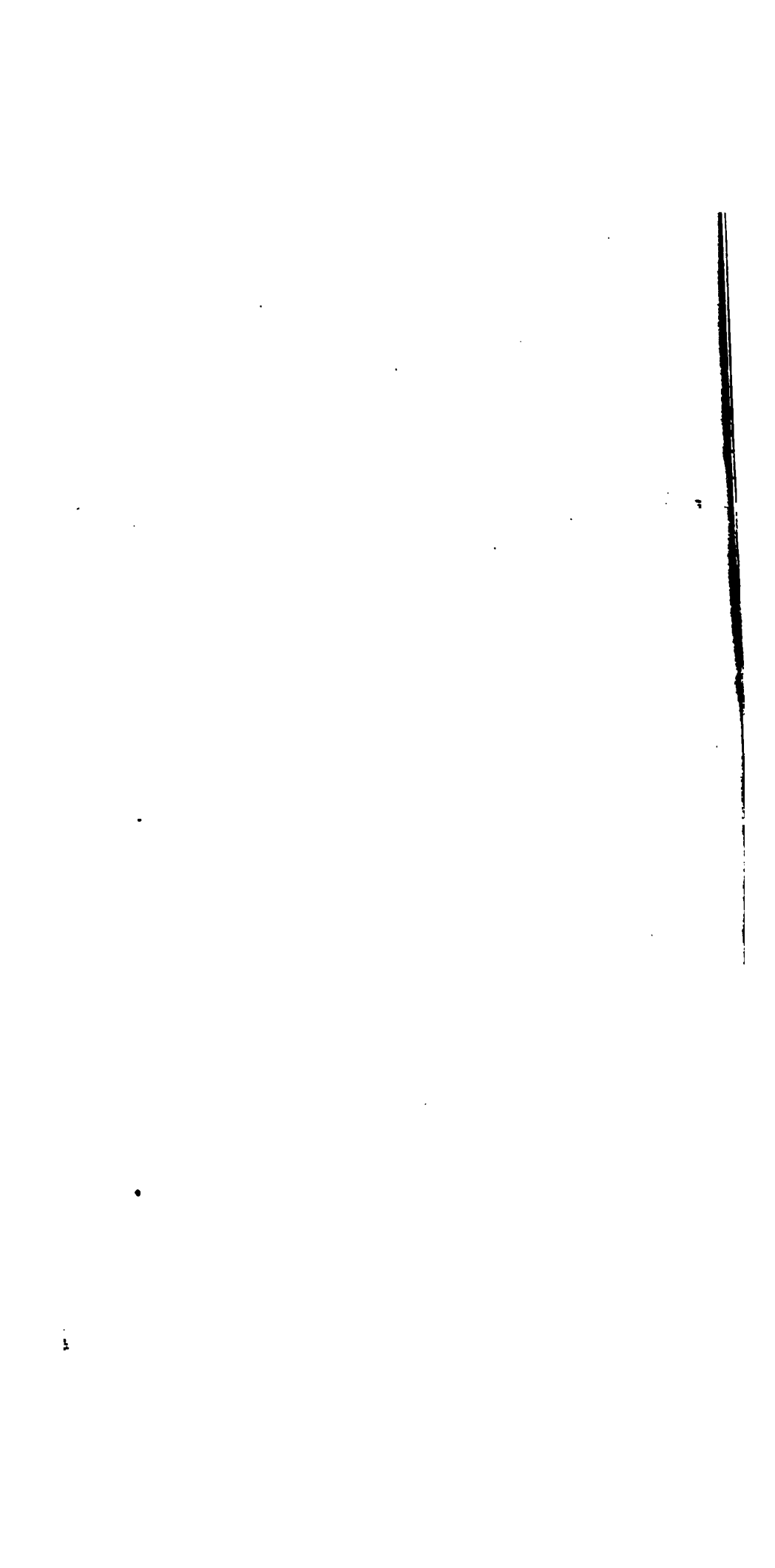
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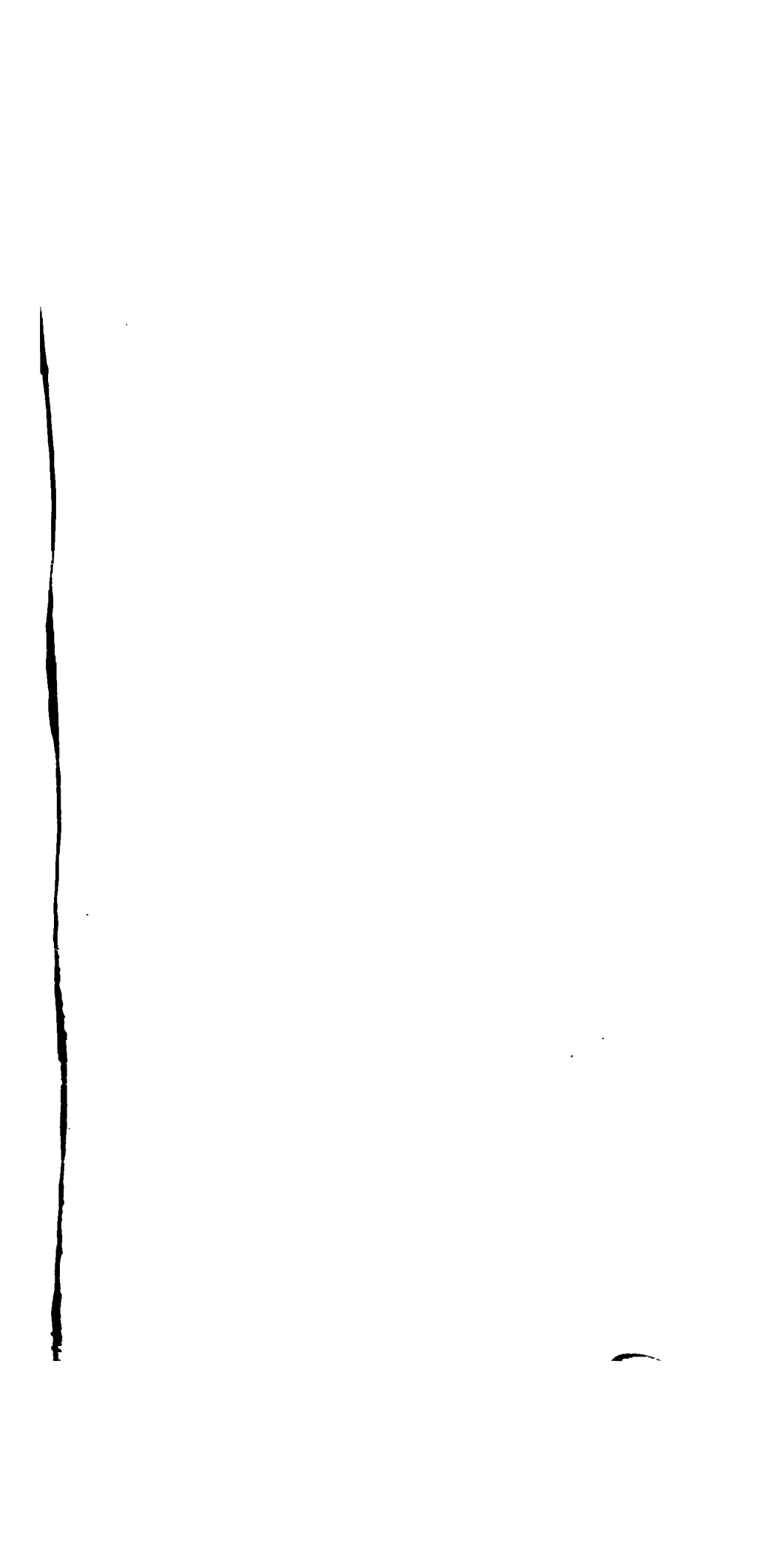
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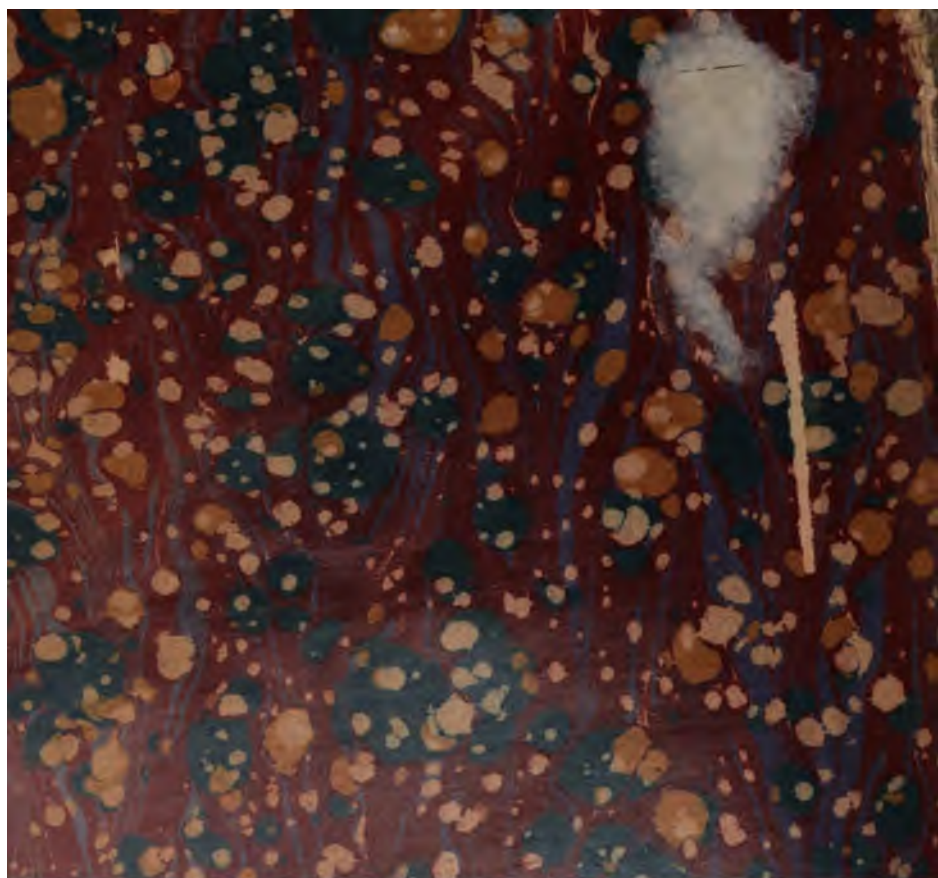
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